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THE

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No. 6.

EIGHTEEN HUNDRED AND FIFTY-EIGHT.

From the earliest times it has been customary to erect memorials of great events. Many a bloody field is marked by sculptured column : or the rude memorial of a barbarous age, moss-grown and gnawed by the tooth of time, tells of hoary superstitions and giant despotisms that have passed away. Patriarchal piety reared a pillar as the memorial of the covenant made with God, on the spot hailed as none other than the house of God and the very gate of heaven. The twelve stones at Gilgal taught succeeding generations what the Lord did for the faithful generation, who crossing Jordan dry-shod set foot on the promised land. Under the shadow of the stone set up at Mizpeh, faith gave utterance to adoring gratitude and firm confidence,—“Hitherto hath the Lord helped us.”

The events of the year that is now closing call for review. Another year has almost gone bearing with it an influence on coming time and coming eternity. It has been crowded with events. Let its Lessons be gathered as flowers wherewith to weave a garland to deck the brow of immortality. Set up a memorial. The tale of its days has brought the ordinary events which make up the history of life; births and deaths, light and darkness, sunshine and storm. Yet, there are matters which stand out distinctly : the great events of 1858. These strike us as wearing the garments of servants of the most High God. They cry, “Prepare ye the way of the Lord.”

It has been a year of secular depression. Idols broken down and swept away make room for the rightful monarch of the soul. God says, “Give me thine heart.” “Cease ye from man.” “Set your affections on things above.” Remember the faith that sings though the fig tree should not blossom. And look there to a tenantless closet; enter in and hide thee until these calamities be over and gone.

It has been a year in which multitudes have entered the Kingdom of Christ. Many have stood up for Jesus. Thousands have been found in the valley of decision. A vast accession has been made to the working power of the living Church. A clear illustration has been given of the power of prayer to gain the ear that is filled with the songs of angels; and move the arm that directs the course of ten thousand mercies. The flame of piety has been lit, we trust to glow as an ever burning flame, like the fire on ancient altars.

It has been a year of progress in the means of communication among nations

Ocean Telegraphs—the course of events in China, Japan, Africa and India—all furnish scope enough for wide remark, but we forbear. These events transpiring in our day are big with meaning. Fields for missionary enterprise are opening; and they are white to the harvest. The year of the redeemed is hastening on.

The position we occupy is solemn and responsible. Surrounding circumstances, future prospects, and present time with its duties, all affect the interests of ourselves and others. Time is short, eternity is near. Steer on life's ocean by the star of eternity. Be on the outlook for "yonder side." Make no false calculation as to your bearing. Whatsoever thy hand findeth to do, do it with all thy might. "And knowing the time, that now it is high time to awake out of sleep: The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Ending the old year and beginning the new, should it be given us, with this divine motto, "To me to live is Christ, and to die is gain."

HENRY WARD BEECHER, AND HIS CHURCH.

Who has not heard of HENRY WARD BEECHER—the most popular preacher in America, addressing more persons in the course of a year than any other man on this Continent, to some the very incarnation of nineteenth-century Christianity, and to others a wild and dangerous heretic? Whether he is in the right or the wrong, no one can deny that he is a great power in the land, and a phenomenon, therefore, well worthy of careful observation. We have no doubt that the readers of *the Canadian Independent* will be interested by an attempt to describe and characterise this remarkable man, whose career we have watched pretty closely for some years past; and we hope that something more than amusement will result from our attempt to convey to them an impression of what Henry Ward Beecher really is, and is doing.

Crossing over from New York to Brooklyn by the Fulton Ferry on a Sunday morning, and going about a quarter of a mile up the main street from the landing, you turn off a few steps into Orange (or Cranberry) Street, and come to PLYMOUTH CHURCH, a red brick building, without spire or tower, large, but perfectly plain. Crowds of people are pressing in, but the regular congregation are evidently "not forgetful to entertain strangers," for as you linger about the door, you are accosted by one of a band of gentlemen—perhaps a leading New York merchant—with an offer of a seat. You enter a building 76 by 92 feet, with sittings in the pews for 2000 persons, as plain as plain can be, though commodious and cheerful. The pulpit is—not a pulpit, you may say—nothing but a platform with a table and desk in front, and a large easy chair with a small table beside it, at the back. Behind this a part of the gallery is set apart for the numerous choir, led by a powerful organ. You notice that the floor inclines rapidly towards the platform, and that the seats are arranged in semi-circular form, so that every one faces the preacher without turning his head. A deep gallery runs round the whole house, above which, opposite the pulpit, is another, and another still. At the end of every pew, (there are no doors,) in every aisle, is a chair; and while you are making these observations, the multitude pours in, till every seat is occupied. Go

when you may, if the pastor is at home, the house is crowded, and thus it has been for these eleven years, Sabbath after Sabbath without fail! Every pew in the church is let—some members of the church, even, cannot obtain sittings—and almost every stranger who spends a Sabbath in New York tries to “hear Beecher” before he goes home again. And what class of people are these? you ask, as you look around. How *young* they look—how thoroughly American! There are no “old fogies” here—it is a “live” congregation, made up of men and women who certainly are not out of the world. There do not seem to be many rich among them—if there are, they do not appear as such,—certainly this is not one of your “select,” “aristocratic,” “first-class,” “upper-ten” churches, but one of the people—a perpendicular, not a horizontal section of American society.

But hark! that cheerful voluntary on the organ announces the beginning of the service, and here is Mr. Beecher! Young America all over, is your first impression. He is over 45 years of age, but he will never look more than 30. Nothing can be further removed than his *physique* from the popular ideal of a clergyman—“sicklied o’er with the pale cast of thought,” wan and unearthly. A short but thick-set figure, that a prize-fighter or a butcher might envy, large neck displayed to full perfection by a turn-down collar, broad cheek closely shorn, abundant brown hair, full lip, and almost florid complexion, are the most prominent features of his outer man. All speak of immense physical power and superabounding life. Every joy of health and strength is his. No wonder that he is so happy, that there is such *spring* in all his being, that he can do and bear so much and so well, that he hopes so unflinchingly, and that he lays hold of living men and bears them onward with such easy power. Had that same spirit been in another body—it would not have made Henry Ward Beecher. This “talent” of the body too, we are told, he “puts out to usury.” By much out door exercise, and by a six or eight weeks’ rest every summer, he so uses what he “hath,” that “it is given to him,” and “he hath abundantly.” He does well.

But the organ ceases, and Mr. Beecher rises to pray. A full, rich voice breaks on your ear, in earnest but natural accents; and in the ideas and language of the prayer, there is a freshness, a cheerful joy, and a heart-fulness, that are as refreshing as they are rare. The invocation over—it is not long—a hymn is announced. It is taken from the “Plymouth Collection,” compiled by Mr. Beecher himself, containing some 1300 hymns, with tunes adapted to them printed on every page; the true idea, without question. A marvellous collection of hymns it is, gathered from every quarter, and containing such a mass of jewels that we may well forgive the baser substance mingled with them. The congregation sing, and not only sing, but stand up to do it, two rare things in that latitude, but all the more welcome, and such joyous singing you do not often hear. After the other devotional services comes, in due time, the sermon. It may be all written and read—or thus only in part, extemporaneous additions being made in different places, or it may be all unwritten; but in either case, it will be such a sermon as one will not soon forget. You will have very little technical theology, very few nice logical distinctions, but broad masses of truth are brought before you, rather, are poured into you like a lava-flood. This is not professional preaching—there is nothing of that in the matter or the manner; but the man, Beecher, has brought his whole self into the pulpit, and whatever is in him there comes out. Intellectually, he is a genius,—seeing, at a glance, what others work their way to

by slow argumentation. There is a noble largeness, too, in the style of his mind, a constant resort to first principles, a walking in the light of eternal and infinite things, a telescopic rather than a microscopic habit of vision. And he is a poet, though we do not know that he ever wrote a stanza of verse. Did ever you hear such gorgeous descriptions of nature, such imaginations of things unseen? How he seems to live in the life of all living things, as if he were the soul of the trees, the flowers, the streams, the winds, the birds, and the flocks, and not a mere spectator. Mark, too, that curious felicity with which he handles the English language—how clear his style without baldness, how affluent without turgidity. No one misses his meaning. It is the dialect of the great world outside, not that of the cloister. It will not be long before you discover what a great heart is his. He loves God more than he fears Him, and “comprehends what is the height and depth and length and breadth” of His love as few Christians do. And can you not see what a genial nature this is man-ward also? nothing dark, sullen, or malignant about it, not a grain of the Pharisee, but wide enough to understand and to feel for all men, making him such a man as an outcast would feel he could approach. And by reason of the honour that he has for the image of God in man, his deep sense of the sacred rights of every human being, he is such an uncompromising foe to Slavery. Dr. Cheever fights it with his conscience, condemning, denouncing, and cursing; Beecher rather with his heart: the one makes you angry with the slaveholder; the other pitiful to the slave: the one has more of Sinai, the other of Calvary. So prominent is this feature of love to men in Mr. Beecher’s character, that it gives form to all his doctrine and all his work. His labours have a very directly practical aim, to turn sinners from their sin, and lift them up out of their misery. He is not engaged in building up a system or school of theology, as his ultimate end; his work is on living men. And so intent is he on this, that he is very tolerant even of doctrinal errors in those who try to do good, so much so, that many think he is not evangelical himself, a flagrant mistake we are sure. Another trait sure to come early into notice, is, an out-and-out independence. Indeed he rather seems to go to an extreme in this, going a little out of his way to show that he does not care what people say of him, taking a certain mischievous delight in shocking your sense of propriety. It is of no use to try to gag this man, or to bring any considerations of expediency to bear upon him, if he feels like speaking out. Nothing can be fashioned less according to established professional usage than his entire system of operations, in the pulpit and out of it. No man has been more spoken against, nor could any one have kept to his course with more cheerful persistency through all opposition. Last, but far from the least, of the gifts of Mr. Beecher we must mention his infinite humour. He could produce a number of *Punch* every day, if he would let himself be “as funny as he can.” He sees the laughing side of everything. It is of no use to try to resist the spell, when he is in the mood,—laugh you must. How many a popular error, how many a man of shams, untouched by solid argument, angry denunciation, or pathetic appeal, has been struck down in a moment, never to rise again, by a single sentence, or a mere epithet of his!

This is the kind of man who is standing before you to preach. You notice, by the way, how very unclerical his garb is. No white neckcloth is ever seen round his neck; his coat is in shooting jacket shape,—you are thankful that at least all the garments are black. But who can fancy him in full canonicals—gown and

hands? There is not much solemnity about his manner; indeed, reverence does not seem to be a chief element in his nature; but an easy, joyous spirit seems to possess him. Often and often you wish that he were not quite so familiar in his handling of sacred things. As we have already said, the whole man preaches, body and soul, and every faculty of both. His voice is heard with ease by thousands in its most ordinary tones, but "when lifted up with strength," as it is many times in each sermon, it rolls through the house like an organ. As he warms with his subject Mr. Beecher walks up and down the platform, turns about, and speaks to every part of his audience. His gesture is copious, powerful and expressive, rather than elegant. He *acts* out all his illustrations, and they are most abundant; we have seen him imitate a farmer carrying a bag of wheat to the field and sowing it broad cast. So free play does he give to his humour, in this respect, that the congregation are not unfrequently compelled to laugh outright. We are bound, however, to say, that we believe a humorous illustration is never brought in for its own sake, but always as an illustration, and it is generally so apt, that it settles the question better than any argument, and can never be forgotten. A great many stories are told of Mr. Beecher's extravagances in this direction, which are either utterly unfounded, or grossly exaggerated. No one can be farther from being a "pulpit buffoon" than he is. The passing smile or even laugh, is but a ripple on the surface. His preaching is no trifling with his hearers or with the truth, but an earnest pleading for God with man. He excels in the knowledge of human nature,—not its "morbid anatomy" alone, (like John Foster,) the knowledge of its sinfulness, but its other workings also. He is said to have an almost intuitive perception of individual character, and in the pulpit he tells you a thousand things about yourself that you never guessed before. Mr. Beecher is distinguished for "preaching to the times." His doctrine is, that religion should reign in the store, the house, at the ballot box, and in Congress, as well as in the church. And in the "preaching of the Gospel," he considers he must expose all sin and inculcate all duty, in every sphere of human life. He is a strong advocate of Total Abstinence and Prohibition, in the pulpit, as well as on the platform; and he is one of the bulwarks of the Anti-Slavery cause. For this, more than for almost anything else, has his name been cast out as evil. But he does not preach Temperance or Liberty instead of the Gospel or as being the whole Gospel. It is because these things enter into the moral life of his hearers, and affect them before God and for eternity, that they enter into his sermons.

It is said that Mr. Beecher is not a very close and hard student—his sermons are composed rapidly, rumour has it, on the very Sabbath when they are delivered. Nor is he a "learned" man. But he is a seer and a thinker. He is much in the world, and among his people. On the platform he is mighty, and as a lecturer he is sought after everywhere. So numerous are these applications, that he cannot even reply to them all.

Such a man is, of course, very often in controversy. It is dangerous to assail him, for his positions, though in advance of public opinion, are not recklessly chosen, and with such force, courage, heartiness, and humour as he has at command in their defence, become well nigh impregnable. We think, however, that his prowess has been so well tested by this time, that he is very prudently let alone, even by those who condemn him most severely.

But it is time now to enquire, *what has been the fruit of this kind of labour?* When Mr. Beecher first came to Brooklyn from the West, he produced an immense sensation; but this, it was predicted, could not last. It is enough to say that the Church has grown from 55 members in 1847, to 1,277 in (July) 1858; that the house is always crowded; and that it is now proposed to build a new church for him to hold 6,000 persons,—to show that his is no evanescent popularity.

We have before us, as we write, the "Manual of Plymouth Church, Brooklyn," (edition of 1854,) containing an account of its history and management. The Church was organised June 13, 1847, with only 21 members, but among these were men of large views and ample means, who as well as Mr. Beecher, have given a character to the enterprise and have stood by him through every conflict. We have already described the church edifice, but we have not stated that in the rear of it is another large two story brick building, containing Lecture, Sabbath School, Infant and Bible Class Rooms; two "Social Circle Parlours," a "Reception Parlour and Pastor's Study." Of the latter more anon. The financial affairs of this, as of other Churches in the United States, are not managed by the Church itself but by *the Society, i. e.*, the owners or holders of pews, who alone are recognised in law as forming a religious corporation. In this church the pews are not owned by individuals, but by the Society as a whole, and are put up to auction every year for rental. The sum realised in this way is over \$12,000 a year. Mr. Beecher's salary is \$4,000 or \$5,000, but his friends have presented him, in addition, with a first-class house in the city, and a summer residence in the country. We observe that the Church appoints annually a small committee to attend to the collections made for each benevolent object, of which one is presented every month. To these objects they give liberally, more so, however, to those at home, than abroad.

The Sabbath Services at Plymouth Church are held morning and evening. In the afternoon is held a prayer meeting, conducted by members of the church, and regarded as one of the most important and edifying of all their meetings. There is a weekly lecture on Wednesday, and a prayer meeting on Friday evening. During the past year there has also been a daily morning prayer meeting at 8 o'clock. In these prayer-meetings everything is done to call out the utterance of personal religious experience. Once a fortnight, during the winter season a social meeting is held in the "Social Circle Parlours" above named, "for the sake of extending the acquaintance of members of the Church and Congregation, and of ripening the interest excited into Christian friendship. And to these social gatherings is to be attributed much of the harmony and of the marked cheerfulness and friendship which exist in the Church and Society. In this manner the Pastor is brought into contact with all the persons of the congregation who may wish such acquaintance." (*Manual.*)

The Holy Communion is observed once in two months. A Church meeting is held every month. At each of these a Moderator is chosen from among the brethren. A set of rules has been adopted for the management of the business. Candidates for membership are examined by an "Examining Committee," consisting of the Pastor and Deacons (ex officio) and six brethren, the last serving for three years, one-third retiring every year. Members of the church can be present and take part in these examinations. If the Committee are satisfied the name is "propounded" to the church and congregation, and then submitted to vote at the

Church meeting. Each member on being publicly received assents to the Covenant and Articles of Faith. The latter are few in number and are designedly so constructed as to admit any Evangelical Christian.

The deacons are six in number, and serve for three years, one-third retiring annually, and being ineligible for re-election for one year. Their duties are, to assist at the Lord's Supper, to distribute the church charities, and to provide supply for the pulpit. All the records of the church are kept by a clerk chosen annually. A music committee of six is appointed, on the same terms as the Deacons, over the service of song, the pastor being ex-officio a member. "All officers are elected by ballot, without nomination; and all elections shall be determined by the vote of a majority of the members of lawful age, present, and voting." An annual meeting is held for choosing officers, receiving reports, &c.; church meetings monthly.

The Sabbath School is an efficient one, consisting in 1854 of 355 scholars; we have no more recent report, but it has doubtless partaken of the general increase.

The church has enjoyed five remarkable revivals of religion. During the first half of the present year, 400 persons were received into fellowship. No extra services were held besides those above named. Mr. Beecher claims these fruits as "God's seal and testimony" to the principles maintained by himself and the church on the great humanities of the age. The harmony of the church has never been disturbed.

Although this sketch has extended to such a length, we feel that we have given but a very meagre idea of the man and the people we have endeavoured to portray. In conclusion, we need hardly say, that, to use a colloquial phrase, we "believe in" Henry Ward Beecher. We would not do many things he does, nor would we recommend any one to become his imitator, for "every man hath his own proper gift of God, one after this manner, and one after that." But we have no doubt, that according to his gift, as rich as it is rare, he is doing a great work for God, and chiefly in preaching a christianity that does not "pass by on the other side," when the Slave lies bound and bleeding in its path.

F. H. M.

WIDOWS' AND ORPHANS' FUND.

Our Churches will shortly be called upon for a liberal contribution on behalf of this fund. It seems needful, therefore, that some information should be given in regard to the scheme, as it was finally adopted at the last meeting of the Union.

The movement originated with a number of laymen, who had the opportunity of knowing that in many cases our ministers are so inadequately remunerated as to be unable to provide, many even of the necessaries of life for their families, and therefore unable to make any provision for the future.

This knowledge at length resolved itself into the consideration, whether the churches being at fault in the matter they ought not to provide a remedy. Undoubtedly the proper remedy would be so to increase their stipends, as to enable them to make a suitable provision for their own families; and if the brethren only appreciated their duty, and the advantage even to themselves of a frank and libe-

ral manner of dealing with their pastors, there would perhaps be less need,—in some cases at least—for the fund.'

But the fact remains, that many of them are so *inadequately remunerated* that they are unable to make the needed provision. And while the Churches should not lose sight of their duty in the matter of their support, if the Widows' and Orphans' Fund scheme is adapted to accomplish the object it has in view, it will be one step towards the discharge of our duty, and at the same time remove a burden of care from the minds of those who ought to be so freed from anxiety in regard to their temporal affairs, as to be able to give themselves wholly to the *spiritual oversight of their flocks*. And here a word in passing in regard to precedents for the proposed fund. Not only is it not a novelty, but almost every denomination has made provision for the families of their ministers, in 'his or some other way. The Episcopalians, the Wesleyans, the Church of Scotland, and the Free Church have all done so, the two latter in a way very similar to the fund we are just establishing. Our own denomination in England and Scotland have also funds for this purpose; and by none is it more wanted than among ourselves.

We think then it will be conceded that the fund is needed, and that the Churches have a duty to perform in regard to it; but before responding to the appeal of the Trustees, not merely for a collection—for in starting it this is not enough—but for a special effort to raise at least one thousand pounds, it is right that the churches should know whether the scheme merits their confidence, and is worthy of the effort required.

The first consideration is, therefore, the kind of provision which should be guaranteed.

At first some of the advocates of the scheme were in favour of a system of life insurance, and as individuals usually prefer obtaining for their families a policy for a certain fixed sum of money payable at their death, it may be well to explain why a system of life annuities has been adopted in preference.

Undoubtedly it would be a pleasant thing for our ministers to be able to leave to their families a considerable sum of money, but our fund is not designed to gratify a desire for wealth, however *unobjectionable in itself, but merely to supply a felt want*, in the guaranteeing of such assistance to each family as may be actually needed: to attain this point it is of the greatest importance that every shilling contributed to the fund, whether by the churches or by the ministers themselves, should be made available for this purpose. That this would not be the case with a system of life assurance will be readily understood from the fact that a policy of insurance being a fixed liability, would be payable on the death of the beneficiary member, whether held by the persons the fund is *designed to protect* or not, or even if limited by a special clause to the widow or young children, the protection afforded would in some cases be totally disproportioned to the need. For example, one claimant might be a young widow with a number of helpless children dependent upon her, and needing so much care as totally to unfit her for effort to increase her income; while the next claimant might be an aged person with her children all grown up and independent of her, and yet she would under the idea of an "equal provision," claim the same amount from the fund as the other. Nor is this all. If the aid to be supplied is to be in the form of one fixed sum, that sum should be large enough to cover all contingencies. Now, with the utter uncertainty of individual life, a minister not knowing whether

his wife may survive him for five years or twenty-five, would be under the necessity of providing for the longer period, or incur on her behalf the risk of coming to want. In short it would be needful to obtain a policy for such an amount as would by the interest accruing from it, provide for her for life, the principal remaining intact a legacy to those for whom the fund is not intended to provide, for if the principle be drawn upon, it may be all expended years before her death, and herself and family be left destitute.

By substituting an annual payment for life with an additional payment on behalf of each child under certain ages, all these objections are removed. For instead of the idea of an equal provision, we substitute that of equal *protection*, each contingency being provided for in proper proportion, and no more.

The proposed scale of payments is as follows:—

The widow of each beneficiary member, *i. e.*, a minister who pays to the fund an annual subscription of ten dollars, is to receive the sum of eighty dollars per annum for life, and for each child until they attain the age of 14 years, if boys, or 16 years if girls, an additional twenty dollars per annum, with some additional allowance in event of the mother's death.

This we say is an equality of protection, because each claimant during her widowhood will receive an equal annual sum, and each child its own benefit just when and where it is wanted. But it is not an equality of provision, because one recipient might draw her annuity for a long term of years, and also an allowance for her children, another drawing it for a few years only, and draw nothing on account of her children, each having enough for their own wants, and the saving in the latter instance being a gain to the fund.

Another reason why it was deemed advisable to adopt the annuity plan, was, the comparative safety it afforded the fund in its earlier years. Had a system of life assurance been adopted, and one or two considerable claims been made upon it while in its infancy, the entire scheme would have been crushed. To avoid this it would have been absolutely necessary for its safety that its risks should have been secured by a life insurance company, the fund merely securing to the company the regular payment of its annual premiums, in consideration of the company assuming the risks.

By the annuity plan no such danger can exist, the claims as they accrue being in small sums, and spread over many years, will be borne with safety even at its commencement, and do no more than to a small extent retard its growth and consolidation. Hence, believing it to be the best adapted to accomplish our purpose also to a large extent the most economical, and the safest for the fund, it has been adopted.

In resolving the question whether the fund should be established upon an independent basis, or be affiliated to an Insurance Company, that is to say, whether it should have a capital fund of its own, to which should be added its income from all sources, and paying directly from it all claims, or whether it should merely pay to a company the annual premiums required, and the company pay all claims, the first point to be settled was its safety if independent. As already mentioned, had the plan of guaranteeing a considerable sum in one payment been adopted, it could only have been decided in favour of affiliation. But having adopted the annuity plan after the most careful consideration, and learning that a certain measure of

support might be depended on, it was considered *perfectly safe* to act independently if advisable, and that it is advisable so to act is manifest on several grounds.

As regards economy. It is evident that in the calculation of the amount premium which would be required by a company it must be sufficient to cover not only the actual risk incurred, but also to allow a margin for profit and office expenses, which latter item it is well known in some offices is a very serious percentage, and in the best offices must always be considerable: whatever the amount might be, therefore, it is a matter of some importance to save it. Another motive for independent action is derived from the rate of interest at which money can be safely invested in this country. It is well known that the English insurance offices do not calculate their premiums at a rate of interest higher than five per cent., some of them not even so high; and on this Continent it is supposed that the premiums are never based upon a higher rate than six per cent. per annum; when therefore over six per cent is obtained it goes to swell the profit of the company.

That our fund in our own hands can be more profitably invested cannot be questioned, and if any one desires to know the importance of this point to its ultimate strength, let him calculate what a thousand dollars will have accumulated to in twenty-five years with compound interest at the respective rates of six, seven and eight per cent. per annum. Not only therefore will the fund be safe in taking its own risks, but just in proportion as it is benefited by these two considerations, will it be enabled to increase the annuities, in consideration of the same amount of annual income.

As regards the amount of the annuities, it is not for a moment supposed that eighty dollars per annum is sufficient for the object in view, and it is only as a measure of precaution that so small a sum has been fixed upon. It has yet to be seen whether the Churches will contribute enough to form a strong fund, and when this has been attained, we shall then have to learn the extent of the annual collections on its behalf, it will be time enough then to decide whether it can be safely increased.

As already noted, these annuities are not to be paid promiscuously to the families of all our ministers, but only to those who pay to the fund a subscription of ten dollars per annum. This would be totally insufficient of itself to secure even the small amount guaranteed at present; but it is higher than the amounts paid in some other denominations to similar funds, and serves to seal the annuity as a *right* and not as a gratuity, the deficiency being made up by the contributions of the churches. In view then of the importance of the fund, and the good promise which it affords that it will accomplish its design let it be brought fairly before all our Churches.

It may be that some of our ministers may not at the outset connect themselves with it. They may in some cases have secured a policy of life insurance, or otherwise have been able to make provision for their families, while some may not need it, but even in these cases it should not diminish the effort of their Churches. The fund is not merely for the present generation, but is a denominational effort, and is to be useful in all time to come. But the extent of its usefulness will be largely decided by the measure of support given to it in the formation of its capital. Let then the deacons, whose duty it is, see that the appeal on its behalf is faithfully presented and pressed, and the subscription list efficiently completed.

And let not ministers under a sense of false delicacy be silent, if it be true that they are to some extent interested, it is also true that mainly it is a denominational matter, and we ought to have had such a fund long ago. Let then the effort be entered upon *in every church with right good will*, and by the blessing of God we shall soon have to report it in a position of undoubted security.

REV. DR. WILKES' CHARGE TO REV. JOSEPH HOOPER,
ON HIS INDUCTION TO THE PASTORATE OF THE CONGREGATIONAL CHURCH,
BOTSFORD STREET, NEWMARKET.

The words chosen as the basis of the charge may be found in the 4th Chap. I. Timothy, 16th verse:—

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”

There is a tone of solemnity and earnestness in this appeal to Timothy which indicates the Apostle's sense of its importance. He loved this young Minister, he was his son in the Gospel; he had called him forth to the work of an Evangelist; and he would have him make full proof of his Ministry. Besides, Paul was pre-eminently a man of God. He had formed an estimate of the preciousness of the human soul—of its perils because of sin—of the value of the gospel of salvation—of the tendencies of the nature of that soul to reject the Gospel and perish—and of the glory of Christ in its salvation, such as filled his spirit and absorbed his heart. There was nothing to him under these heavens worthy of a moment's comparison. The rescue of the immortal spirit from perdition and its preparation for glory, constituted an object of anxious interest, such as could have no parallel in his mind. It stood out alone, unique,—isolated from all else in the terribleness or grandeur of its issues. There could be nothing like it. All else of human interest sank into nothing in the comparison. Hence was he solicitous that this his beloved son in the Gospel should be eminently qualified to pursue this object with ceaseless energy, and with humble prayerful earnestness. He would have him “Wise to win souls.” He would stir up his inmost spirit by way of remembrance. He would gather around him those considerations that were fitted to keep him awake in this momentous business. The glory of Christ—the eternal interest of men—and his own security—combined to demand of Timothy the utmost earnestness. These letters should be repeatedly pondered by all ministers. The words to which your attention is invited are, in fact, an epitome of the whole—“Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.” The sentiment when dissected is—Take heed to thine own character; see to it that thy piety is not only real, but eminent,—give enlightened, solemn, and earnest attention to thy doctrine and teaching, that the trumpet of the Watchman may give a “certain sound.”—Continue thus, and the result shall be unspeakably happy to thyself, and to those under thy charge.

I.—GIVE EARNEST HEED TO THY CHARACTER.

This is of primary moment. The very first qualification for the office is personal religion. A man may have the learning of a Parr—the genius of a Shakspeare—the eloquence of a Demosthenes, and the intellect of an Angel, and being destitute of vital godliness he is utterly unfit for the ministry of reconciliation. His is not a mere defect; it is an absolute disqualification. Of all the contradictions and anomalies which this world presents to view that of a Minister of Christ without personal religion is the most monstrous! These are the blind guides of the blind; these are they who daub with untempered mortar, and cry peace, peace, where there is no peace. If we did not hope that through Divine grace you possessed this qualification, we should decline all participation in this service,

and entreat you to abandon all thought of this great work, until your own soul was in Christ justified, renewed, and saved.—It must follow, however, that the higher your degree of spiritual attainment,—the deeper, more earnest, more absorbing your personal godliness, the better fitted must you be for a work of which this is the primary requisite. Baxter says truly—“nothing is well done by him that beginneth not at home; as the man is, so is his strength and work.” Every consideration points to eminent personal piety as the one thing needful in a minister of the Gospel. It is not the only qualification, but it is that of chief account.

A low standard of godliness unfits a man to meet the demands of this solemn office.—Like other men we are sinners—we hope pardoned sinners. As they are, so we are accountable to the one moral government before whose tribunal there is no respect of persons. But we are called by our office, to serve God in the performance of higher duties than others. The many have mainly secular and earthly cares—their chief anxieties and trials have relation to the present life—they deal with the material interests of men. If we are truly faithful, our anxieties, cares and trials will grasp both worlds, and will fasten their interest sympathy upon the well-being of the immortal soul. We shall appreciate the importance of our testimony to perishing men, remembering that the time is short, and that while eternal interests are suspended upon the issue, this may be our last opportunity. How much is eminent piety needed to meet claims like these! Without this qualification, the peculiar temptations to which a Minister is exposed will be too strong for him and will overcome him. These vary in their nature much the same as the respective temperaments of the men vary. Some are naturally very sensitive in regard to the opinions of others. They are liable to be puffed up by applause or cast down by depreciation. Others have little natural skill or firmness in seasons of difficulty, and their temptation is to enter tortuous and crooked paths, either in statement or conduct, in order to rid themselves of the pressure,—whereby they damage their character and injure the cause of Christ. The very prominence involved in the office of the Minister of the Gospel, gives to his peculiar temptations augmented power, and to his mistakes and falls most fearful momentum in the promotion of evil. We need great watchfulness and eminent godliness. Be convinced, that the only sure means of eminent success in the Ministry of the Gospel is a spirit of entire self-consecration to the sacred work—a heart glowing with love to Christ—and a holy zeal for man's salvation. These are features of eminent piety: and these are demanded by the claims of the community.

And we are not to forget that the general community have a really important stake in this matter. They do not usually think or feel much about such stake and they often say and do hard things—they are often not only argus-eyed, but unreasonable and perhaps uncharitable. They seize with avidity any defect in conduct, for the purpose of criticism and reprehension. But the best way to meet this, is to give them no occasion to speak reproachfully. The Apostle Peter urges upon Christians to “have a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.” Nor, after all, is the world's estimate of what Ministerial character should be too high. We ought to be indeed “living epistles of Christ, known and read of all men,” like our Divine Master—little other than religion incarnate. Our character will assuredly affect their estimate of the nature and value of religion, it must also materially influence the force of our teaching upon their minds. With what overwhelming power was the Apostle's entreaty to men—“Be ye reconciled to God” invested by the high-toned, seraphic godliness of his character. Their knowledge of the consistent spirituality of a Minister's mind and course retracts upon their consciences as they listen to his instructions, clothing them with the might of reality, and investing him with the power of a man most truly in earnest. Only thus, in fact, can the sympathy of men be called forth. They will cast from them as a worthless thing, the utmost clearness of statement and earnestness of appeal from a Minister whose course is practically inconsistent with his profession. And they will be affected favorably by the teachings of a Minister of Christ very much in proportion to their estimate of his

piety, as eminent or otherwise. Enlightened, growing, personal religion will furnish a Minister's mind with a specific aim. He will "watch for souls as one who must give account." He will be a diligent student of Scripture that he may rightly divide the word of truth. He will be a man of prayer for the illuminating influences of the Holy Spirit. He will appear before all as a man of perfect sincerity. He may have, or may not have, great mental powers; but he will have what will accomplish more good—perfect sincerity. An affectionate earnestness will characterize his ministry, and his private instructions to his flock. He will acquire great boldness; yet equally great humility. A heart alive to his work will help to give him true eloquence, the eloquence of nature, kindled into earnestness by the love of souls, and made to burn with the fire taken from the altar of God. He will not leave men to perish in their sins without great and preserving effort to save them. He will practically understand the meaning of that wonderful statement, "Wherefore I take you to record this day, that I am pure from the blood of all men.—For I have not shunned to declare unto you all the counsel of God. Therefore watch, and remember, that by the space of three years I ceased not to warn every one, night and day, with tears." O for this earnestness of a seraph, and zeal of a martyr! I would fain linger on this part of the Apostle's injunction, for in its bearings, direct and remote, it includes your entire course. You can be personally sustained amid the trials of your office and work, only by the faith and hope, and prayerfulness of an eminent piety. God's promises are great and precious; they are yea and amen in Christ Jesus. But Divine Sovereignty is discriminating in the bestowment of his favors, and the rule is to aid, to comfort, and to bless the man of eminent piety. All the history of the church bears out this construction of the Divine rule. Who have been the happiest and most successful ministers of Christ! have they not been the men of the most enlightened and practical godliness combined with such fervour and such adaptedness of labour as such piety must necessarily foster? I am thus led to the second point before us:

II.—TAKE HEED UNTO THE DOCTRINE.

The idea of this part of the injunction plainly is—Seek to be an effective preacher. And in other parts of the Epistle, Paul explains what he means thereby. We may classify his remarks under two heads—furniture, and its use,—preparation for effective teaching and the use of what is prepared in the active labors of the Ministry.

1st. Preparation.—Listen to his injunctions—"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them,—that thy profiting may appear unto all." "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." Obedience to these injunctions supposes diligence in study—earnest thoughtfulness and careful preparation for the pulpit. Your hearers consist of two classes—those who read and think, and are constantly forming opinions; and those whose tastes or engagements, or both, prevent such a course. Now, if you are to teach the first class, your diligent preparation is needed that you may not be behind them. In order to their respect, the Ministry must be intelligent. If you are to improve the second class, as they depend upon you for intellectual as well as spiritual supplies, your diligent preparation is required that they may be fed and trained.

2nd. Actual Labor.—How earnest Paul's precepts. "This charge I commit unto thee son Timothy according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience." "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good

doctrine whereunto thou hast attained." "But thou O man of God flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life whereunto thou art also called, and hast professed a good profession before many witnesses." "I give thee charge in the sight of God who judgeth all things and before Jesus Christ, who, before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and Kingdom,—Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine." "Watch thou in all things; endure afflictions: do the work of an Evangelist,—make full proof of thy Ministry." In order, therefore, to effectiveness in the Ministry, you must be a diligent student of Holy Scripture. Let this be the business of your life. It is a vast field for research—it is an exhaustless mine of spiritual wealth—to make acquisitions from which will prove the best preparation for your public teaching. You will, of course, avail yourself of the aid which the advance of sacred criticism and literature has supplied for the more accurate study of the holy writings. To ascertain what the Scriptures really teach, the very mind of the Holy Spirit who indited them, is the primary and essential part of "taking heed unto the doctrine." This is the true way to become a well-read theologian—a scribe well furnished in the Law of the Lord. It is proper that you should be acquainted with those systems of Divinity which great and good men have penned; indeed your knowledge of these things cannot be too varied or extensive, but be admonished to refuse to be trammelled by human systems however excellent, draw your sentiments from the only infallible source, the Bible. It is unwise to be content with streams which have suffered some mingling, when we have the pure and exhaustless fountain. We may profitably use the former, but we cannot do without the latter. Whatever else we lack, let us not be wanting in reverence for the fulness and authority of the Bible.

You will find it of great advantage to your ministry to meddle with other departments of knowledge besides those which are strictly religious. The *study of man* is of essential moment, and of the classes of men particularly with whom you have to deal. Cultivate habits of careful observation and experience; but as these utterly fail to teach some persons who remain dulness itself in regard to all that concerns the knowledge of mankind, we may be permitted to commend the matter to your earnest attention. See to it, my brother, that you are ever learning facts and lessons in this school. The minister of Christ should be possessed of a general acquaintance with most subjects of a speculative or practical value, and should keep himself informed of the history of the present times; the state of our contemporary generation. Such a course is needful to the character of an intelligent man; withal, it supplies to the teacher of religion an endless variety of illustrations, which are not only useful in opening up the truth, but which tend to impress it upon the minds of the people. Eschew the noisy and flash-making in your style. Do nothing for the *mere* sake of popularity. It never wears. For a season it looks well, the crowd stare and applaud; but no respect or influence is gained, and even the noise soon passes away. We are in favor of earnestness, and even grace of manner. Speak in the best possible way; but do nothing for show. We must speak to command attention. You know the story of Demosthenes. If he thus properly labored to acquire that wonderful power for secular objects; ought not we to toil yet more earnestly for a power for the furtherance of the spiritual interests of men. If attention is to be kept awake there must be *directness* in your manner of conveying truth. Everything must appear to be subordinate, and must, in fact, be subordinate to the one great end of enlightenment and impression. Remember that the Holy Spirit converts human souls from the error of their ways only by means of Divine truth, and that by the same instrument he sanctifies saints. Remember too, and let the impression on this point be thorough, that His convicting influences mostly attend an adapted ministration of the Word. Those preachers are ever most successful

who so arrange truth, so choose acceptable words, so adapt their style and illustrations, to their hearers, so present the word to the conscience as are most manifestly fitted to produce impression and conviction. Such men of eminent piety and fervent prayer, always succeed. God blesses them and makes them a blessing.

Suffer me to press this point upon your thoughtful attention. "Take heed to the doctrine." Whatever else you neglect, never neglect the pulpit. Visiting is good if well conducted; but let not the efficiency of the pulpit be sacrificed to that. Study to give to every one a portion of meat in due season. Milk for babes—strong meat to men of full age. Reproof, warning, exhortation, consolation, as the ever shifting exigencies of your charge may require. But always have a distinct object before you, a distinct purpose for the discharge of your ministry, and for the benefit of your people. We mean, do not ever prepare for the pulpit or preach under the influence of the question, "How can I get through this service so as to please, or to make myself popular; but let the question be "What is most wanted?" What does the welfare of this people require? On that, fix your whole soul, and handle the word of God with reference to it. And, my brother, let me beseech you to *rear on high the doctrine of the Cross*. This is of inconceivable moment: the main arm of your might, the moving power of all promising effort, without which you will infallibly fail. You will not understand me to urge you to preach the same things on every text: or in every sermon to go through, in due order, the leading points of a confession of faith. Neither Apostolic examples nor common sense, nor the wants of the times, point to this course. But we would have every subject presented in the light of the cross. We would have this essence of the christian system infused into and pervading every discussion, every argument, every exposition, every appeal. This is the meaning of the Apostle's determination, "I would know nothing among you, save Christ and him crucified. The theme widens and grows upon one's mind, but we must not enlarge further than to call your thoughts—

III. TO THE GLORIOUS ISSUE.

This is happily stated by the Apostle to Timothy in the passage, "Take heed to thyself and to the doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee." Let this Ministry be distinguished by steady improvement, and constancy in the several parts of its great work, and how blissful the result! "Thou shalt both save thyself and them that hear thee." You are too well instructed to need the explanation that this is instrumental and not causal salvation. Neither can you save yourself as a sinner; nor redeem others from iniquity. You come yourself and bring men to Christ as the only and all-sufficient Saviour. He admits of no partnership in the matter of human redemption. "Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved. But by neglecting Christ we endanger ourselves and persisting in such neglect we eventually perish. It is the same with our fellows. And we do neglect him if we do not truly believe in him and consequently truly serve him. His own discriminating announcement is "Ye are my friends if ye do whatsoever I command you." It is the only evidence of discipleship. Now we must be judged like other men. Our station will not permit us to plead exemption from accountability. On the contrary, if any account rendered at the day of Judgment shall exceed all others in its intrinsic importance, in its tremendous disclosures, in its mighty influence whether joyous or woful, on the everlasting destiny of him who renders it, and indirectly on those concerning whom it will speak, ours will be that awful account." Often, then, summon yourself before this dread tribunal, and think how you may save yourself and those who hear you. Think of the issue of unfaithfulness? Yourself abashed in the presence of the All-seeing eye. Having been carnal and wordly, neglected to watch for souls as one who must give account, how could you meet that gaze? And these immortal souls suffered to sleep in their sins by your want of earnestness forever undone—your eternal curse, instead of a never ending joy. Bring the matter up oft and again that the tremendous issues may be a means of quickening.

How blissful the other side the greater issues, that of a faithful Ministry! You

may have suffered poverty, and affliction, and privation, while toiling in the vineyard; you may have been a minister of many and sore trials; like your master, you may have had to endure the contradiction and wrath of sinners; but nevertheless having been found faithful with what triumph you will enter into rest. Think of that "Well done!" pronounced by that Incarnate, glorified Saviour! Think of the exceeding and eternal weight of glory which is made, through grace, to accumulate upon the soul of the faithful Minister! And then that Ministry hath been blessed!—*These* who would have deceived themselves with a name to live while they were dead, have been undeceived and quickened, and led really to Christ. *These* dear youth have been gathered into the fold of the good Shepherd, and stand with you, monuments of his grace.—*These* who would have lived and died in rebellion had you not warned them night and day, with tears, are now before the Throne the seals of your earnest Ministry. And above all, the Saviour king is glorified! By your humble instrumentality he has seen largely the travail of his soul and is satisfied. Oh! then think of your charge as your joy and crown of rejoicing in the day of the Lord, as an encouragement and excitement to spend and be spent in this service. May He who walks in the midst of the golden candlesticks, and who holds the stars in his right hand, so continually breathe upon you his spirit, and bestow upon you his grace according to your need, that you may "take heed unto thyself, and unto the doctrine: continue in them: for in so doing thou shalt both save thyself and them that hear thee." And when the ultimate issues are reached and the concerns of the kingdom are wound up, may you stand, my brother, surrounded by the numerous fruits of your Ministry, before the throne of the Kingdom uniting in the anthems of the blessed, and applauded by the Master's "Well done."

Trans-Atlantic Retrospect.

ENGLAND.—The Autumnal Meeting of the Congregational Union was held at Halifax during the latter part of October, and appears to have been the most harmonious, fraternal and practical meeting which has been held of late years. As we know that there are a large number of Congregationalists in Canada who continue to take a deep interest in the workings of their church in the mother country, we think that it will be best to follow the plan of former years and give a short abstract of the proceedings at this meeting of the Union. The address of the President, the Rev. Dr. Alliot, of Cheshunt College, was on the subject of Religious Revivals, and, while breathing an earnest spirit of concern for the spread of God's work, was marked by an amount of wisdom and prudence, which, if carried out in meetings for the revivals of religion, would, we are fully persuaded, render them more effective for permanent good than they are frequently found to be.

They were apt (he said) to accept the outward signs of worship, increased attendance at prayer meetings, at sermons, and an augmentation of the visible church, as evidences of a revival of religion. All these were outward indications of a change, but they were not positive proofs of spiritual conversion. If they would ascertain the real state of religion amongst them, they must not merely look without, but each one must look within, for there could be no revival till they experienced within stronger faith in the presence and word of God, in the finished work of Christ, in the indwelling Spirit in their hearts. The point, however, upon which there existed the greatest difference of opinion, respected the means to be used in order that a revival might be experienced. One maintained that the ordinary means were the only means they were justified in using; and another, that if they would have a revival, they must resort to extraordinary

means. Both were to a certain extent right. Whenever the extraordinary means advocated were, in their nature, different from the more ordinary means, and were, therefore, different in their nature from what God had appointed, to resort to them would be to impugn the Divine wisdom, to set aside the Divine authority, and to deprive themselves of any right to expect the Divine blessing; but often all that was implied in extraordinary means was the extraordinary use of ordinary ones, or of means in no way differing in their nature from ordinary ones. and God having left the how and the when of the employment of means entirely to his people, his authority did not forbid the extraordinary use of ordinary means, or of means which did not differ from nature. There were dangers, however, against which they must guard. Some seemed to think that special services would act like a charm. Such would not only be disappointed, but perhaps spiritually injured. If special services did good, it would only be in the same way as ordinary services, and properly used they might become the means of rendering ordinary services more thoroughly spiritual and efficient. There was also the danger connected with special services of mistaking natural excitement for the influence of the Holy Ghost. There must be the actual experience of a revival in their own hearts before they could rightly use any means for serving the church and awakening the world. If they would see a revival they must begin with themselves, and they must have a more thoroughly, earnest, prayerful, self-sacrificing ministry if their churches were to become earnest, prayerful, self-sacrificing. Amongst the ordinary means improvement in which would, perhaps, be more conducive than anything else to bring about a revival, was preaching. Under this head he urged the necessity of concentration in sermons and definiteness, plainness, and the study of human nature by the preacher putting himself in contact with his hearers; and as to the style of preaching, earnestness and simplicity, and a full prominence to the leading truths of the Gospel. The truth they presented should be made attractive to all, for if preaching was not attractive hearers would not be drawn to it, and however calculated it might be to do good, the good done could only be proportionate to the number of hearers. He called upon them all to be more thoroughly in earnest about their own spiritual interests, and the spiritual interests of those committed to their charge, and besought God to pour out a spirit of prayer on all their churches.

A paper was then read by the Rev. Thomas Rees, of Beaufort, on "The State of Congregationalism in Wales." From this we learn that the present number of Welsh Congregational churches, including eighteen in England, was 740, and of the ministers and preachers, 612. The communicants were about 75,000, and the regular attendants who were not church members might be estimated at about 130,000. Upon the whole, their denomination was the strongest and most flourishing in Wales. The churches were gradually becoming more liberal, and during the last twenty years they had contributed £15,000. annually for the erection of chapels, £2,300 for missions, and £1,200 for colleges.

After which Dr. Ferguson, of London, read a paper, prepared at the request of the Union, on the subject of forming a fund to aid aged ministers on retiring from the full work of the ministry. It was of the last importance that such provision should be made, and that their ministers at the close of a laborious life should not be thrown upon the world, and be exposed to poverty and want, as was too frequently the case in the absence of private property. That provision might be secured by establishing a fund to which the ministers should contribute, and from which they could obtain aid as a matter of right, and not as a charity, on their retirement from their pastoral duties. The first thing to be secured was a foundation fund of not less than £5,000. If the congregations raised from £2. to £10. each, the sum would be obtained at once. The fund once realized, it was proposed that the pastors should contribute annually from £1. to £5. each. There were 530 pastors, from whom they might expect, say £1,500 per annum. They hoped that a similar sum might be raised in their congregations yearly, which, together with the interest from the £5,000., would gross annual available revenue to at least £3,200. per annum. Accepting the calculations of their first actuaries, it appeared that from four to five per cent. might be taken as the aver-

age of those who, from age or otherwise, were no longer equal to the duties of their sacred office. If, however, they took the average at seven per cent., that would give them thirty-five annuitants out of the 500 subscribers. Add to these twenty-five non-subscribers, which would bring up the number of recipients to sixty. Of the first-class, they might give to

| | | |
|--------------------------|----------------|------|
| Seven the grant of | £30 each | £210 |
| “ “ | 40 “ | 280 |
| “ “ | 50 “ | 350 |
| “ “ | 60 “ | 420 |
| “ “ | 70 “ | 490 |

Of the second class they may give to—

| | | |
|-------------------------|-------------|------|
| Five the grant of | £20 “ | £100 |
| “ “ | 30 “ | 150 |
| “ “ | 40 “ | 200 |
| “ “ | 50 “ | 250 |
| “ “ | 60 “ | 300 |

£2,750

which would leave a surplus of £450 per annum to go to the increase of the Foundation Fund, or to be appropriated at the direction of the committee.

This paper gave rise to considerable discussion, in the course of which the Rev. T. James read a letter from the Rev. J. Angel James, (who was prevented by advancing age and infirmities from attending), renewing the offer he made at the Cheltenham meeting, to contribute £1,000 to a fund for aged pastors, provided that within two years from that time a further sum of £4,000 was raised for the same purpose. The opinion of the speakers appeared to be against the feasibility of the plan proposed by Dr. Ferguson, but all were united in the expression of opinion that there was a necessity for prompt and efficient action on the subject. At a subsequent sitting the following resolution was passed:—

That the following gentlemen be a special committee to form a plan for creating a fund to aid aged or enfeebled pastors in retiring from the full work of the ministry:—The Rev. Dr. Brewer, Mr. Thomas Barnes, Mr. F. Crossley, M. P., Mr. John Finch, Rev. Dr. Ferguson, Rev. T. James, Rev. J. Kennedy, Mr. Jupe, Mr. S. Morley, Mr. T. E. Plint, Mr. E. Swaine, Rev. J. A. Savage, Mr. T. S. James, with the Secretaries of the Union. The plan to be presented at the next annual meeting of the Union.

The Secretary (the Rev. G. Smith) read an invitation from the Congregational Churches in Glamorganshire, for the Union to hold its autumnal meeting for 1859 at Aberdare, in that county. The Rev. James Rowland, Henley-on-the-Thames, moved the acceptance of the invitation. The Rev. Thomas Rees, Beaufort briefly addressed the meeting in acknowledgment of the vote, and expressed his conviction that the meeting of the Union in Aberdare would confer great benefits on Congregationalism in Wales. Mr. Thomas Barnes, Fanworth, recommended that the next autumnal meeting should be held in September instead of October. The Rev. Mr. Rowland seconded the recommendation, and a motion to that effect was unanimously adopted.

The first general public meeting was held in the evening, at Sion chapel, in favour of denominational evangelistic efforts. The chair was taken by Samuel Morley, Esq., of London, and the meeting was numerously attended.

The Chairman, in opening the meeting, spoke of the peculiar appropriateness of the subject for discussion on the occasion, and then proceeded to refer to the fearful extent of moral depravity in all their large towns, and to urge the duty which devolved upon them to do everything in their power, to lessen the evils arising from that depravity. He was a thorough believer in lay agency as one important means of accomplishing this work, and he would remind them all of their individual responsibility in this matter. There was a feeling abroad, not only on the Continent but in this country, that religion could only be taught by ecclesiastics. It was a great delusion—and there was not a man or woman amongst them who could not minister to some extent to the spiritual necessities

of those around them. Indeed they would never touch the great evils of which they complained until, as individuals they exercised the talents with which God had blessed them.

Dr. Massie then addressed the meeting on the subject of Home Missions.

The Rev. R. Sewell, of London Jerry, spoke on the Irish Missions.

The Rev. J. L. Poore, from Australia dwelt upon the subject of Colonial Missions. Ministers were wanted in the Colonies. During the last eighteen months the Congregationalist Society had sent out twenty-seven ministers. Twelve had recently been engaged to go out to Australia, some had gone, and three were on the point of leaving, including the Rev. J. C. McMichael, of Halifax. They were openings for at least twenty more. But they must be men of sterling stuff. Towards the cost of sending out the twenty-seven ministers, the colonies had contributed £2,500 and 1,400 had been raised in England. And even the ship-owners had given free or reduced rates of passage to an amount equivalent to £800. These men knew that the minister of the Gospel were encouragers of trade and industry. Mr. Poore also spoke of the openings made for ministers in British Columbia.

After an address from the Rev. A. Thompson on Chapel Building, in which he stated that, through the instrumentality of the English Society, seventy-four chapels had been erected during the last five years, a resolution was passed commending the different societies "to the liberality and prayer of the churches," and pressing the October collection for British missions on their attention.

Probably the most interesting and important subject brought up during the session, was a "consideration of the means by which the gospel may be more fully extended by Congregational churches amongst the people;" the discussion being introduced in a paper read by the Rev. J. C. Harrison.

Amongst the obstacles to their success he referred to the want of consistency and the absence of high moral character in too many of the members of Christian churches. There was often too great attention to display and bowing down to fashion, rather than self-sacrificing,—too much disposition to worship intellect and wealth, rather than godliness. There was also too frequently a tendency to intolerance, which had the effect of driving young people into the very errors they wished to avoid. He urged a more general and earnest application of Christian principles not only in the church, but in the daily avocations and relations of life. They must, too, never forget their own individual responsibility, but use the gifts which God had given them and the means he had placed at their disposal, each in his respective sphere, not as mere machines following a model, but as intelligent beings, having to account to God for their own acts, and as earnest sincere labourers in the great vineyard of Christ. They must be prepared also to adapt themselves more or less to the circumstances in which they were placed, by bringing into operation new agencies, as was found necessary, and being ever ready, whether minister or layman, to speak a reasonable word in behalf of their Master on the proper occasion. They must work through the church, the family, and the workshop, seeking in all instances, to win the affection of those around them, and to promote their spiritual welfare. Above all, as ministers of the Gospel, let them deal honestly with themselves, for they might depend upon it the tone of religious society, generally would never be higher than the tone of religious society in particular. Besides, if there was a want of harmony in the life of the minister, it led to discord with his people, and consequent want of success. In conclusion, Mr. Harrison earnestly pointed out the necessity of personal improvement, of unremitting energy, and the maintenance of a blameless life, if they were faithfully and efficiently to discharge the duties devolving upon them.

A very animated conversation followed the reading of this paper, the principal topic of which was, the advantages of Sunday afternoon services, the method of conducting them, and the means employed to draw the attention of the working classes to them. It was argued on the one hand, that, from the desire to make them as attractive as possible, and to render them in the least degree objectionable to the masses, by omitting the reading of scripture and prayer, and by

announcing them under "clap trap" titles, had arisen a danger "of their drifting into a painful and miserable compromise of their faith, and of creating a morbid taste for that kind of entertainment which must seriously undermine, if not destroy, the effect of the ordinary means of diffusing the gospel."

On the other hand, it was contended that these lectures "were well adapted to meet the idiosyncracies of the times, and were the only means of obtaining the ear of a large class of people, who would not come to hear the word of God in the ordinary way." The matter was clearly put by Mr. Samuel Morley, who for straightforward common sense is almost without an equal in the Union. Every word he utters is weighty and worthy of consideration.

He was prepared to stand by those irregular services to which reference had been made. The result of his own observation was that large numbers of their ministers were preaching to half empty pews, while thousands were perishing, and he thought, therefore, they were justified in trying other methods. St. Paul had said, "If by any means I can win souls," and he submitted that any means which were honourable and of good report should be adopted, if by their adoption they could secure the ear of the people. He also spoke of the necessity of more simplicity and earnestness in their preaching of the Gospel, remarking that what they wanted was more practical sympathy between the minister and his people. They also wanted more earnestness, and a deeper sense of their individual responsibilities, and he urged the importance of employing more generally lay members in the practical work of the Gospel, somewhat in the manner in which they were employed among the Wesleyan Methodists.

Among other subjects briefly touched upon during the discussion, was the employment of lay agency; the importance of pastoral visitation; the reading of sermons, earnestly condemned by the Rev. J. Parsons; the length of prayers at public services, which Dr. Halley did not think too long, "if a man prayed from the fullness of his heart he did not think twenty minutes or half an hour's prayer would be wearisome;" and the baptism of children. On this latter subject a motion was carried, that it "be referred to the Spring meeting, and that some one should be asked to prepare a paper on it, so that they might know more clearly what were their views on the question." It was announced that Dr. Halley would be asked to prepare the paper. Two other subjects which were submitted, among others by the chairman for discussion, but which did not come up,—prayer meetings and the admission of church members, were also referred to the next meeting of the Union, when papers are to be read upon them.

Respecting the funds of the Union, the following resolution was carried:

"That this assembly would earnestly ask from the pastors and churches of the Congregational denomination, a more liberal support of the funds of the Union, the expense involved in conducting its affairs at present far exceeding its income from the contributions of individual members and churches."

In connection with the matter an important suggestion was made.

The Mayor of Bradford (H. Brown, Esq.), though not a delegate, asked for permission to say a word or two, as he felt deeply interested in their proceedings. He was anxious that there should be some arrangement in connexion with the meetings of the Union, whereby lay members of the churches, not delegated to the meeting, might be enabled to attend and take part in the proceedings by paying a certain subscription, in some such way as associate tickets were issued by the British Association and the Association for the Promotion of Social Science. He should be most happy to subscribe if he could thereby secure the privilege of attendance.

Acting upon this, a resolution, was carried, "recommending the reconsideration of the conditions of membership with the Union," the principal object being that the lay element of the churches might be more closely associated with the Union.

At the last sitting a paper was read by Dr. Halley "on Oliver Heywood; or Early Nonconformity in the border Counties of Yorkshire and Lancashire."

The paper entered with great minuteness into the rise and progress of Nonconformity in the border-country of Yorkshire and Lancashire during the seventeenth

century, and graphically detailed the incidents of that stirring period, so far as related to the religious troubles of the time.

We give the close of the lecture, as reported in the *Nonconformist*, fraught as it is with an eloquent lesson to Nonconformists the world over.

The Nonconformity of your fathers, which you believe in its integrity, began in Puritanism; and the old Puritanic doctrine is still its very life, glory, and power. We dearly value the liberty for which our fathers fought; we greatly prefer the simplicity of worship to liturgical services; their parity of ministers to a prelatical hierarchy; their voluntary church to an ecclesiastical establishment their purity of discipline to unrestricted admission to the Lord's table. But very precious and sacred as these things are to us, far more precious and sacred are the old Protestant, Puritan, Evangelical doctrines which our fathers loved, and for which they were even ready to suffer the loss of all things. I need not tell you what they are; you know where to find them, how to preach them, and how to live upon them, as the proper and only sustenance of the spiritual life. You will find them in the preaching of your greatest Reformers—Latimer, Bradford, and others of that goodly company of martyrs,—in the books of the best Puritans, in Buller, Gibbs, and Reynolds,—in the shorter catechism which your fathers carefully taught their children, in the works of the ejected ministers Warton, Howe, Flavel, and many more, and their contemporary Congregationalists Owen and Goodwin,—in the writings of their successors, Matthew Henry, Wright, Watts, Clark, and many others,—in the proceedings of those holy and venerable men, the founders of our modern missionary and evangelical institutions, who gave to some of us at our ordination their solemn charge to be faithful to the ministry we had received, and finally, may I not add, in the articles of faith adopted at its foundation by this Congregational Union? Need I say these old Puritan doctrines are still the power of our preachers, and the life of our churches? Without these your Nonconformity would be a polity, not a faith; a churchism not a religion; a formality, not a power; a profession without a life; a liberty not worth fighting for; a truth not worth dying for; a body from which the spirit is departed; and which all your good machinery of unions and anniversaries, meetings and missions, talkings and preachings, can never revive. May such a Nonconformity never be seen in England—this native land of the two thousand fellow-witnesses and fellow-sufferers of your great and good Oliver Heywood. It it should come, may the Congregational Union of England and Wales utter its last and loudest protest against it.

As the lecture is, by request of the Union, to be published, those who take an interest in Yorkshire nonconformity will no doubt be able to obtain it through the usual channels.

We cannot omit one resolution passed by the Union, expressing, as we are sure it does, the feeling of Congregationalists universally.

That the members of this assembly present to their venerable friend and brother, the Rev. J. Angell James, their affectionate sympathies, on account of the bodily indisposition which has deprived them of his presence and counsel at this meeting;—they beg to assure him of the high regard in which he is held by the churches and pastors of our denomination generally, and of the deep obligation under which the Congregational Union has been laid to him for the many valuable services he has rendered it from its commencement and they indulge the hope that his closing years will be gladdened with tokens of Divine favour, and with increasing evidences of his usefulness to the church and world.

In connection with the Union, a further meeting was held "for the illustration and enforcement of Congregational principles." We can only find room for the resolutions, which will sufficiently indicate the character of the meeting:

That in the opinion of this meeting the principles of Protestant Nonconformity embracing as they do the right of private judgment in matters of religion, the sufficiency of the Sacred Scriptures as the only rule of faith, and the separate independence of Christian churches, are eminently adapted to the time in which we live, and are entitled, from the amount of benefit they have already conferred on the cause of British freedom, intelligence, and piety to the candid attention of

Christians of all denominations, and to a hearty and zealous support, with a view to their diffusion, from all the members of Congregational Churches.

That this meeting rejoices in the conviction that a firm and undeviating attachment to evangelical truth has characterised the Independent churches of this country from the earliest period of their formation to the present time; indulges the confident expectation that they will be enabled in the future, as in the past, to maintain a steady adherence to the fundamental principles of Christian truth, and to this end would fervently pray that on all our colleges and pastors, our schools and churches, an increasing amount of Divine blessing may rest, so that the Congregational body may continue to take its share in the endeavours made by the whole church of Christ to promote His glory in the world.

That the training of children, who may be the future men and women of our churches, is an object of the deepest importance for their growing prosperity; and in proportion as all the powers of the youthful mind are developed, under the controlling influence of religious teaching, so will an intelligent class of hearers be raised up to understand and appreciate the value of the Christian ministry.

Although we miss many of the leading names this year who have generally taken the lead at the meetings of the Union, yet, perhaps, with the old sores scarcely healed, it was well that it should be so; the only evidence of any feeling arose from some strong expressions used by the Rev. J. C. Harrison with reference to the tone of the religious press. May all bitterness speedily cease, and may each successive meeting of the Union evidence an increase of brotherly love, and a more marked manifestation of that spirit which the great Head of the Church can approve and bless.

THE CONGREGATIONAL BOARD OF EDUCATION held its meeting at Halifax during the sittings of the Union, we cannot find room for the report of its meetings, and can only say that it is doing a good work; that it is upholding faithfully the system of voluntary education as opposed to State education, and that it is not supported as it ought to be.

A very interesting Conference of Evangelical Christians has taken place at Liverpool. The space occupied by the report of the Union meeting does not allow us to enlarge on this; it is a subject however that will keep, and we hope to notice it more at length next month.

Dr. John Brown of Edinburgh is dead, full of years and of honor he has passed away to his rest. We extract from the *Glasgow Commonwealth*, the following notice of this great man. Dr. Brown was connected with a family distinguished in theology and literature. His grandfather was the famous John Brown of Haddington, author of the *Self-Interpreting Bible*, the *Bible Dictionary*, and the *Catechisms* which bear his name, and which are so familiar to every Scottish child. His father and uncle were both famous preachers in their day; Samuel Brown, whose untimely death had a few years since to be recorded, and whose wondrous genius must yet be more fully recognised, was cousin to the subject of our notice. Dr. Brown was born at Longridge, near Whitburn, where his father was Burgher minister. He studied at Glasgow University, and afterwards at the Secession Hall, under Dr. Lawson, of Selkirk. When licensed to preach he became very popular, and received several calls. He was, by decree of the Synod, settled at Biggar, where he laboured for about twenty years. During that period he was not only known throughout the country as a gifted preacher, but laid the foundation of that literary fame which was destined to become so wide. From Biggar he was translated to Rose Street Church, Edinburgh, and afterwards on the death of his predecessor in Rose Street, Dr. Hall, was removed to the church where he has so long officiated in Broughton Place. In 1835 he was appointed one of the Professors in the Theological Seminary of the Church to which he belonged, the duties of which office he continued to discharge without intermission till about a year before his death. To Dr. Brown's power and acceptance as a preacher we

have made reference. His clearness as an expositor, his fervour as an orator, and his peculiar earnestness as a Christian minister, won for him, and enabled him for half a century to retain, a very high place not only in his own church, but in Scotland generally. He was bold and unflinching in defence of what he held to be truth. Nobly did he stand his trial on a charge of holding and teaching unsound doctrine, and was honourably acquitted. The stand he made in the matter of paying the Edinburgh Annuity Tax, by which he felt his principles as a Dissenter aggrieved, is well known. Year after year did he allow the officers of law to seize and sell part of his goods rather than pay the impost. His views on this subject was embodied in a work entitled "The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute." He had a wide acquaintance with the rich stores of German criticism; and he ever sought to impress upon his students their duty, as expounders of sacred Scripture, to find the exact import of whatever passage they had to discuss, and to take out of it the meaning, the whole meaning, and nothing but the meaning which the writer intended it to bear. His "Discourses and Sayings of our Lord illustrated," his expository discourses on the Epistles of and on the Epistles to the Galatians and Romans, his lectures on the 15th chapter of 1st Corinthians, and his Exposition of our Lord's Intercessory Prayer, must long hold a high place in the literature of Scottish exegesis. Dr. Brown was a man of singular benevolence; he had ever a kind word for the friendless, and his deeds of kindness were more numerous than his words. Two years ago, when his jubilee was celebrated, his congregation presented him with a testimonial amounting to £650. On receiving the present he at once handed it over to the fund for supporting aged and infirm ministers in connexion with the United Presbyterian Church—remembering, in the hour when men had met to honour him, his brethren in the ministry who were not so favourably situated as himself. Dr. Brown was altogether a noble specimen of the Christian gentleman, in feeling and word and deed, and we shall not speedily see his place filled.—*Glasgow Commonwealth.*

Official.

WIDOW AND FAMILY OF THE LATE MR. SNELL.

Mr. John Field has received in behalf of Mrs. Snell and family, since former acknowledgment, the following sums:—

| | | | | | | | |
|--------------------------|----|----|---|-----------------------------|----|----|---|
| Whitby Church | £1 | 15 | 3 | Ermosa Church | £2 | 5 | 0 |
| Stouffville Church..... | 1 | 5 | 0 | A Friend in Port Hope | 0 | 5 | 0 |
| Scotland Church..... | 2 | 5 | 0 | Guelph Church | 2 | 0 | 0 |
| Montreal 1st Church..... | 20 | 10 | 0 | Garafraxa Church..... | 0 | 15 | 0 |
| Warwick Church..... | 1 | 10 | 0 | Kingston Church | 2 | 15 | 0 |

MISSIONARY MEETINGS FOR 1859.

MIDDLE DISTRICT.

The attention of ministerial brethren, and the members of our churches, is respectfully requested to the following programme. It is highly important to make all *necessary preparations* for these annual meetings. The utmost publicity should be given to them. Collectors should be appointed in *due* time, so as to have "*in readiness*," if possible, the *offerings* of the people when the deputation attend. Above all, there should be earnest prayer for the Divine blessing. Thus acting, we may expect to derive spiritual benefit when we meet.

For the sake of securing as much moonlight as possible, and to get though suffi-

ciently early in the winter, we propose to divide the labours. Except when the deputation can be present, it is understood that each Pastor will preach on the subject of Christian Missions the Sabbath preceding the Missionary Meeting.

Whitby, Nov. 25th, 1858.

JAMES T. BYRNE,
Secretary, M. D. M. C.

I.

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|----------------------------|----------------|
| January 10th, Monday | Georgetown. |
| “ 11th, Tuesday..... | Trafalgar. |
| “ 12th, Wednesday..... | Churchill. |
| “ 13th, Thursday..... | South Erin. |
| “ 14th, Friday | South Caledon. |
| “ 16th, Sabbath | Alton. |
| “ “ “ | Albion. |
| “ 17th, Monday..... | Albion. |
| “ 18th, Tuesday | Pine Grove. |
| “ 19th, Wednesday..... | St. Andrews. |

Deputation :—Rev. Messrs. Byrne, Durrant, Noble, Denney, and Unsworth.

II.

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| January 11th, Tuesday..... | Oro. |
| “ 12th, Wednesday | Innisfil. |
| “ 13th, Thursday..... | Newmarket. |

Deputation :—Rev. Messrs. Marling and Hooper; and at Newmarket, Dr. Lillie, and Rev. T. Baker.

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| January 18th, Tuesday..... | Toronto. |
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Deputation :—Rev. Messrs. Porter, and Hooper.

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| January 20th, Thursday..... | Stouffville. |
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| “ 21st, Friday..... | Pickering. |
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Deputation :—Rev. Messrs. Marling, and Hooper.

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| January 23rd, Sabbath..... | Markham. |
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Deputation :—Rev. J. Hooper.

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| January 24th, Monday..... | Bowmanville. |
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| “ 25th, Tuesday | Whitby. |
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Deputation :—Rev. Messrs. Marling, and Hooper.

III.

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| February 7th, Monday..... | Brock. |
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Deputation :—Rev. Messrs. Reikie, and Byrne.

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| February 11th, Friday..... | Meaford. |
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| “ 13th, Sabbath | Owen Sound. |
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| “ 14th, Monday..... | Owen Sound. |
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Deputation :—Rev. Messrs. Byrne, and Hay.

Correspondence.

C. C. MISSIONARY SOCIETY.

To the Editor of the Canadian Independent Magazine.

MONTREAL, 17th November, 1858.

Ere this note meets the eye of your readers, the Missionary Report will be in the hands of the District Secretaries for circulation. In the Appendix, relating to the Indian Mission at Colpoy's Bay and Saugeen, will be found a statement of receipts and expenditure, which, I am sorry to say is not much more satisfactory than that of last year. We owe our missionaries still the \$100 50 due to them 1st July, 1857; and in addition for the year ending 1st July, 1858, about the sum

of \$56.74. How are we to raise this £41 11s. 3d.? Surely the labourers ought to be paid! It is sad also to have to record that the remittance on the 1st Oct. was for nearly \$100 less than was their claim for the quarter.

If one may judge of others by one's self, there is sufficient general interest felt in the movements of our truly noble hearted brother Kribs, to render proper the insertion of a part of a letter recently received, in which is an answer to an enquiry as to his present position: "I left Owen Sound because I was compelled to, or become bankrupt. No place in Canada that I knew of to which my humble abilities would be adapted, could give an adequate support for so large a family as mine. I had, therefore, either to go to the Western States, or turn my attention to something else for a livelihood, and at the same time do what I could in the Saviour's cause. I concluded on coming here to cultivate the soil and preach the Gospel to the inhabitants of this new settlement. I said nothing to the Missionary Committee for two reasons: First, I have never yet asked for support from any quarter. All the mission funds I have received have come unasked by me and I cannot now begin to ask. Second, I did not suppose the Missionary Society could give me what my family requires, nor did I conceive it probable that they would make a partial grant and allow me to make up the deficiency by devoting a part of my time to secular pursuits. God willing we hope to unite in [Christian fellowship seventeen persons next week. We have then the promise and expectation of a considerable number from England next spring, whose friends are now residing in this place. Altogether we think the field looks very promising."

Thus our brother is working with his hands for the support of himself and family, and preaching the Gospel to the new settlers on the Lord's Day. Who does not pray, "May the Lord bless him?"

Yours truly,

HENRY WILKES,

Secretary-Treasurer.

News of the Churches.

CONGREGATIONAL CONVENTION.

Chicago, Oct. 23, 1858.

Amid all the whirl and bustle of business and politics, the strife between Douglas and Lincoln, a Convention has been quietly assembled here this week, which is likely to be among the memorable gatherings of the country. The convention was composed of ministers and delegates from the Congregational churches of the so-called North-West, embracing Michigan, Indiana, Illinois, Wisconsin and Minnesota, and about to include Ohio, Kansas and Nebraska. There are within these limits nearly, if not quite 700 churches.

The proximate occasion of the assembling of this Convention was the opening of a new Seminary for the education of students for the ministry, which has just commenced operation here, and with very encouraging auspices, having upward of twenty students already in attendance, a large number for the beginning of such an institution. The remoter occasion of this Convention, however, was a general growth of the important denomination of Christians represented by it. Within the last few years its increase in numbers has been very rapid. Formerly an unfortunate impression prevailed that the Congregational Polity, though it had been one of the chief forces, in making New-England what it is, was not adapted to the regions west of the Hudson. It was argued that the West, and New-York was "west" within the memory of many now living, was

made up of rough, uncultivated and lawlessly inclined materials, for whose proper restraint and guidance in religious matters something more rigid and peremptory than the simple Democratic Republican organization of Congregationalism was requisite. It was argued that the regulations of their religious affairs could not be safely intrusted to the whole body of each church, as the affairs of the town are intrusted to the whole body of citizens, but that a certain few of their number must be clothed, for the time being, with arbitrary and conclusive power, from which there lay no appeal, unless, perchance, to some bench of bishops, or other high court, difficult and slow of access. This impression was, of course, willingly engendered by those already embraced in more rigid organization; but it was too willingly accepted by Congregationalists themselves. The result was that, for a long time, those who emigrated from New-England to the newer regions of our country readily gave up their preferences and habits in regard to church organization, and threw themselves into the arms of other denominations to swell their numbers and strength. Gradually, however, it came to be believed that the democratic principle in religious organization could as well bear transplanting as the democratic principle in civil arrangements. The Albany Convention, assembled six years ago, brought together Congregationalists from the East and the West, and in their mutual conferences and histories they found elements of confidence and strength. A fund was gathered for the purpose of aiding the feeble churches of the West in the erection of houses of worship, and other influences were set in operation which, co-operating with those naturally springing into being here in connection with the growth of the country, have given a wonderful impulse and development to the congregational denomination throughout this region. So that now, in the influence belonging to combined numbers and liberal culture, it holds the foremost place among us.

The Convention just held in this city was pronounced, by one of the oldest and most honoured of our Western men, to be the most just assembly he had ever seen in the West. I suppose I am safe in saying that it was the largest denominational body ever convened this side of New-York, comprising, as it did, more than three hundred members, and these largely men of mark and force. Among them might be mentioned President Sturtevant of Illinois College, President Blanchard, lately of Knox's College, President Mahon, formerly of Oberlin, Dr. Edward Beecher, formerly President of Illinois College, Dr. Kitchel of Detroit, Dr. Post, of St. Louis, and others, well known at the East as well as at the West.

You will not expect a minute report of the doings of the Convention. Let me then sketch them in general. The first business in order was to receive a report of their doings from the Directors of the Seminary, who, by the charter of the Institution, are made responsible to a Convention, called like this, once in three years. The report read was referred to appropriate Committees; and upon their reports in turn very interesting and animated debates arose.

It appeared from the account of their stewardship, rendered by the Directors, that they have gathered a fund, all of it raised at the West, amounting now, to upwards of \$160,000; that they have secured three professors and numerous additional lecturers for the institution, and that it starts into operation with the highest promise of success.

Two of the Professors were inaugurated during the sessions of the Convention. The Rev. Joseph Haven lately a Professor in Amherst College, was placed in the Chair of Theology, and the Rev. S. C. Bartlett of this city, formerly Professor in Western Reserve College, was inaugurated Professor of Biblical Literature, Professor Fiske, now of Beloit College, is to be inducted into his office as Professor of Sacred Rhetoric, at the close of the present Term.

The Inaugural addresses, which will soon be published with the proceedings of the Convention, were very able and appropriate, and adapted to give confidence to the constituency of the Seminary in the fitness of the instructors for their places.

Discussions arose from time to time upon topics of interest to the Seminary and to religion in general. New Directors were chosen in place of those whose term of office was about to expire. Measures were taken to assist needy students in defraying the necessary expenses of procuring an education, and to aid feeble, congregations in building houses of worship. The Convention adjourned on Thursday evening, having been in session two days.

The officers of the Seminary are as follow:—*President of the Board of Directors*—Rev. H. D. Kitchel, D.D., of Detroit.—*Vice-President*—Rev. J. C. Holbrook, of Dubuque.

—*Secretary*—Rev. N. H. Eggleston, Madsen, Wis.—*Treasurer*—L. D. Olmsted, Esq. Chicago.—*General Agent*—Rev. A. S. Kenzie, Chicago.—*Correspondent of New York Tribune*.

THE LUTHERAN CHURCH.

A write in the *Lutheran Observer* notes the progress of the Lutheran Church in the United States since 1829 as follows:—"We then had about two hundred preachers and professors. We now have eleven hundred. We then had two Theological Seminaries and no Colléges. We now have more than half a dozen of colleges and nearly as many theological schools. The first class of theological students at Gettysburg had then just completed their course and entered the ministry. The seminary has now several hundred alumni. Eighteen Lutheran ministers then assembled as the General Synod of the Lutheran church of the United States at Hagerstown, eight only being members of the body and ten visitors. At the last General Synod more than one hundred ministers convened in Reading, to hold the eighteenth convention of the same body. What progress in twenty-eight years! We then had no Education Society, no Home or Foreign Missionary Societies, no Church-Extension, no Publication Society, no Pastors' Fund. Look at our efficient operations in these departments. We had no College or Seminary buildings, for even that fine structure at Gettysburg was not reared. Now look at Gettysburg, at Columbus, Ohio, at Springfield, Ohio, Springfield, Ill., Newberry, S. C., at Salem, Roanoke, Va., at Hartwick, at Iowa, at North Carolina, and Texas Colleges, and at Selin's Grove, to say nothing of several younger institutions. We then had no asylums for the orphan and the afflicted; now look at Pittsburg and Zelenople. We then had the *Intelligencer* feebly supported. Look now at the *Evangelical Review*, the *Home Journal*, *Kirchenfreund*, the *Observer*, the *Missionary Standard*, and *Olive Branch*, and half a dozen of German church papers.

When we compare the Lutheran church such as it was in October, 1829, with the Lutheran church, such as it is in October, 1858, we must feel deeply grateful to her Lord and Head for the rapid increase and progress of the church during the last twenty-nine years, and her abundant prosperity in our day. According to the same ratio of increase, what may not the Lutheran church of the future in this country become?"

AMERICAN CONGREGATIONAL UNION.

The American Congregational Year Book for 1859, will be issued on the 1st of January. It will contain a *calendar*,—the able and discriminating Address of Rev. Dr. Kitchel, delivered at the last anniversary of the Union, the usual catalogue of Congregational Ministers, to which will be added the time and place of the graduation each from College and Theological Seminary, so far as they can be ascertained,—an excellent article on the history and powers of Councils, besides the statistics of the churches,—engravings of houses of worship,—obituaries,—revival record, &c. &c., together making, it is believed, a valuable and interesting manual to all pastors and members of our churches.

It should be known by our friends, that the work of church erection lingers sadly for the want of funds. The applications for aid are many and increasing; they are urgent and important points: and it is painful in the extreme to turn them away, when we know that to them, help is not convenience merely, but a *necessity*. The little we are obliged to withhold, occasions them great, and, in some instances, irreparable loss. A minister from Iowa writes, "it is a pity to lose ten hundred dollars in materials on the ground, and worked pledged from all sorts of people, for the want of only one hundred and fifty dollars to pay the mason." Another from Wisconsin says, "I have a reliable subscription now of twelve hundred dollars in materials and work, and with three hundred dollars in money, we could complete our house of worship free of debt, in this place, only three years old, now of a thousand inhabitants, and no house of worship in or near it." And so say scores. Self-sustaining churches, now missionary, would soon fill these houses of worship when completed. Can a better thing be done than to render the help needed? Can our hundreds of feeble churches do otherwise than remain feeble, or die out, without houses of worship? And to whom shall they look for sympathy, if not to us? Will not *every* church remember this cause and give it a helping hand? Will not many brethren send us twenty-five dollars, and make themselves Life Members, thus greatly promoting a good cause, and securing, annually, the Year Book? Is there not here and there at least one, who will give from his

own resources the amount needed to secure the erection of a house of worship for some church? Can the amount be better invested? Can so little money, in any other way, bless so quickly, so many, so much, and so long?

Address the Subscriber, Box 2757, New York.

ISAAC P. LANGWORTHY,

Cor. Sec. Am. Congregational Union.

The facts of the report were very interesting. From it it appears, that at the close of the last year the roll of membership numbered as follows: 840 active; 315 associate; 27 honorary and 20 life member, making a total of 1202. The association now numbers 1,383 active; 459 associate; 54 honorary, and 29 life, making 1,922 members in all, or an increase of 720 members within the last year. Much of this increase is attributed, in the report, to the revival which has so greatly blessed our city during the past year.

Within the year also, the rooms of the association, on Arch street, have been changed for much more commodious and pleasant quarters, on Chesnut street, above Tenth. In these rooms a beautiful book-case has lately been erected, and which now contains two thousand seven hundred and eighty-three volumes, for which the Association expresses itself mainly indebted to the generosity of the book publishers of this city, New York and Boston. The greatest care has been taken in the selection of these volumes, to exclude everything of an objectionable character. In addition to the library there are now on file, in the reading room, some ninety of the most important newspapers and periodicals of the day, published in this country and in Europe, all of which have been kindly furnished free of charge.

The report next referred to the Union Tent, which had been wonderfully blessed. It had been pitched in six different localities, and had been filled with great multitudes of hearers and worshippers. Since its dedication, on the 1st of May, 416 services of a union character have been held in it, conducted by ministers of the Gospel of nineteen different branches of the church. The aggregate of the attendance at the Tent services from the commencement is estimated at 170,000. Of this vast number some 360 souls are known to have been awakened on the subject of religion through this agency, three of whom are now preparing for the ministry.

BOSTON.

There are indications in Boston much more marked and decided than we had last fall at this time, that God is about to pour out his Spirit abundantly upon the Churches. In attending the ordinary prayer meetings and young people's meetings which are held weekly, one is impressed with the earnest desire for the salvation of souls which seems to pervade a considerable portion of the membership of the churches. Christians seem to be expecting a revival, and are laboring for it. Perhaps there is no better index of the feeling in the city generally, than the Old South prayer meeting. The room is filled every morning, and latterly it has been quite difficult to obtain seats. The Spirit of prayer prevails to an unusual degree, and the meetings are intensely interesting.—*Congregationalist.*

TESTIMONY AGAINST THE LIQUOR TRAFFIC.

The Grand Jury at the close of the recent Assizes in Toronto, have given an earnest and unequivocal testimony in regard to the consequences resulting from the facilities which so fearfully abound, for the sale and use of intoxicating liquors. The following is a part of the present tenet of the Grand Jury:

In common with all past Grand Juries, the members of the present one cannot but reiterate their conviction, from painful experience, that the large proportion of the crime and misery found in the city, (and everywhere throughout the country,) must be traced to the facilities furnished by the municipal authorities for the sale of intoxicating drinks. There is no evil in society which more imperatively demands removal than this, yet everything here seems to indicate that it is on the increase, and our city is being famed for the depredations arising from drunkenness, and the crimes it generates.

Poetry.

TIME.

Time on noiseless wings is flying,
 O how swiftly by !
 Like a waterfall aye rushing,
 Or a fountain ever gushing ;
 Hourly, daily, weekly, yearly,
 Rapid as the lightning nearly,
 Do the moments fly.

Catch the *seconds* as they're passing,
 Wait not for the hours ;
 Prize them as a golden treasure,
 Use them not in trifling pleasure ;
 Seconds, minutes, prizing, holding
 As you would those buds unfolding
 Into choicest flowers.

Act for some important purpose,
 Not with selfish zeal ;
 See ! humanity is bleeding,
 Aid thy fellow man is needing,
 Hundreds, thousands, millions, hear them
 Breathing out their woes ; go near them ;
 Seek their wounds to heal.

Soon another year all freighted
 With the deeds of man,
 Will be borne by God the Giver,
 And recalled by mortal never !
 O be wakeful, watch to prayer,
 Eternal things make thy first care,
 For life is but a span.

Sunday at Home.

Family Reading.

"NEXT YEAR."

"The Arnshys breakfasted at nine o'clock, and precisely five minutes before the time-piece told the hour, the doctor, young, intelligent, and good-looking, passed from his library into the cheerful glow of his beloved fireside. Here he encountered the bright face of a fair girl who peered with earnest look into the burning coals, and gave no heed, at first, to his kindly salutation.

"Why, Julia, you are most mysteriously occupied this morning!" exclaimed the new comer as he bent to catch the faces in the fire, at which, as he rightly guessed, she had been gazing when he entered. "Is it that you are reading a twelve-month's history in these red paintings of our New Year's fire?"

"Not quite," said Julia, smiling as she rose from her low chair and hastened to the breakfast-table, "and yet I have some faith in the presentiments of such a time."

"Poor child!" exclaimed a lady, who, standing beside the urn, had hitherto looked on in somewhat contemptuous silence; "have faith in *common sense*, and leave your dreams to the inmates of our lunatic asylum."

"Jane," cried the doctor as he marked the tears which her sarcasm had called forth, and which Julia found it impossible to check, "you are severe this morning. It will be wise to speak of something else." Then, turning to a gentleman

who had entered as the bell began its summons to the morning meal, "A New Year's joy to you, good parson," he exclaimed, "may your old purse know less of lightness, and your young heart less of heaviness, than in the fellow whom we buried just nine hours ago."

The person whom he addressed, who appeared to have returned that moment from an early walk, was perhaps three years his senior, not handsome, nor well-clad, and yet a man to be respected, even by a stranger, as one of "heaven's nobility." In William Arnsby even the wordling saw no common intellectual power; while every Christian student of his character beheld in him a noble follower of all that mighty host who through faith and patience have inherited the promises.

"Thanks, Herbert, for these good wishes," was his reply to the doctor's greeting. "I enter on the year with hope and cheerfulness; for the heart will, I think, be lighter, although the purse is not likely to be heavy."

"Why not?" asked his brother hastily. "Your people must be a hypocritical set. Why don't they *prove* their love by giving you another hundred?"

"They are not rich. I knew that when I went amongst them," said the young minister, with generous warmth. "They do what they can, and I am well content, for the wants of a bachelor are few and simple."

"Oh, very well; if you mean to be a 'bachelor,' and live always among a set of grimy artizans, and never rise to fill the position which your abilities *should* command; and if you are 'well content' with such a condition, go on, and bury yourself! I choose a nobler fate."

"Do you?" asked Mrs. Arnsby, from her place beside the urn.

Her husband turned towards her with a gesture of impatience. "Now Jane; you are beginning the year with vinegar," he cried, half laughing, as he rose and rang the bell. "Do I choose a loftier career than this poor country parson? Let my New Year's gifts reply."

As the young physician spoke, a servant entered with the offerings to which he alluded, and the ladies left the breakfast-table to inspect the beautiful evening-dresses in which the taste of the donor was as conspicuous as his liberality. As for the parson,—whose light purse had, by the way, been none the lighter if the price of these costly robes had been within it,—he was too earnest to rejoice in what he saw; too wise to offer an untimely check to the satisfaction which beamed in the three faces before him.

"Julia comes out this year," said Mrs. Arnsby, with a glance at her sister's smiling countenance; "and nothing can be better for her than this pale rose tint.

Ah! Herbert, you are a dear fellow after all!"

"And my career—is it noble?" asked the doctor, with assumed gravity, "or do you prefer the little house by the old chapel down yonder, where (if the parson ever marries) his wife's black silk lasts ten years, and then *turns* 'almost as good as new!'"

The ladies laughed, and even the parson smiled. "Go on, go on, my dear doctor," cried the latter, as he rose and laid his hand on his brother's shoulder. "Death, that great test, of our life's purpose; and *Eternity*, that sequel to all time, shall soon decide between us!" There was a hush as these words passed the lips of him whose new year was to be, at least, no *selfish* period of his history; for the mysterious sounds *Death* and *Eternity* can, rightly spoken, sweep the chords of almost every heart. And when the brothers were alone that morning, the younger proved that he had felt more than he chose to tell.

"You found fault with the purpose of my life this morning," he exclaimed, with affected carelessness, as he waited the arrival of his carriage. "Do you not think it possible that I may be as useful in my profession as you in yours?"

"Quite possible," returned the other, with a look of intense affection—"but pardon me if I say that, looking at your present habits and inclinations, it is *not* quite *probable!*"

"Why not?"

"Herbert, let me speak faithfully. As a physician you have opportunities beyond all price for the benefit both of the bodies and the souls of perishing men around you; but how are you filling your position? What are your motives

for action? Are your plans laid for the gratification and aggrandisement of self, or for the glory of God?"

The doctor was silent; and the calm, earnest voice went on.

"Be what your talents call you to be, my brother; but in that sphere live for the glory of the Supreme! O Herbert, is it not well at the commencement of another year to pause and question the past, as to the noblest way of using all those hours, and days, and months, which shall make up its whole? Already have six hundred priceless minutes of the New year passed away. What is the record and the promise they have borne to the eternal throne? Is it that all you have is consecrated to heaven; that in the future every talent shall be used for God; that the pure service of the King of kings shall be despised no longer? Is it that you have been awakened to the perception of the truly noble in life, the truly sublime in death, and that henceforth you will 'seek *first* the kingdom of God and his righteousness?' Or is it that the aggrandisement of *self*, the blind idolatry of *self*, the elevation of *self* in the eyes of a giddy crowd,—whose mockery of friendship you cannot but despise,—have to-day received the offer of another year's allegiance?"

The doctor followed Julia's example, and stared into the fire as if a New Year's prophecy were written in its glare. After awhile he spoke more seriously than before, and with a touch of sadness in his tone. Well, well, your path is best, dear William, after all; and I have little doubt that, could I follow it so far as to devote myself, in my profession, to the service which you find so pleasing, I should in the year we have begun be a better and a wiser—though not a richer—man. But I am younger than you, and the gaieties of London life have their attractions yet; Julia has long looked forward to her introduction into the great world,—I must not disappoint her; my friends, the men who have already *almost* made my fortune, they are religion-haters, every one! But, notwithstanding all these obstacles, I promise you to-day, that if, in another year, fortune should smile upon me, if I have then so far advanced in my up-toiling progress towards fame as to be able almost with impunity to scorn the world's opinion, we two will meet again by this fireside, and you shall help me to devote my life to God."

As Herbert spoke these words his brother's face grew pale. "O, mortal man," he said with touching earnestness, "how canst thou reckon on another year? 'To-day if ye will hear his voice,' oh, 'harden not your heart.' A year, a month—ay, even *to-morrow* may find you cold in death!"

"No, no, my parson," returned the other, with something of his former manner, as the announcement of his carriage called him back into the world, "young, strong, and ardent, I have many a year to live. Why should you come to me and croak like this?"

William made no reply, and an hour later Julia found him, in his turn, beside the glowing fire, with eyes that seemed to read a history there.

What was it that he saw? Did past experience aid him then, as with the earnest gaze of an intense abstraction, he sat there musing of what next year might bring? Was it in hope or fear he turned from the luxurious comfort of his brother's home to his own humble hearth amidst the poor?

* * * * *

"Ha, ha, Mr. William Arnsby; you see that Christmas has come (with the New Year behind him), and I am living still! Do you remember how you stood beside the fire last New Year's morning and *croaked* about my prospect of early death? Well, I forgive you; since I believe it to be the fashion with religious people to live under the impression that everybody around them is going to die to-morrow; and as a proof of pardon I invite you to come up out of your miserable hiding-place and make the end of the year more cheerful than its beginning. *Perhaps* I may then be inclined to take a step or two towards that 'consummation greatly to be wished' of which we spoke so earnestly when last we met. My plans for the New year (professional and domestic) are such as must give ample occupation to my head and hands; but perhaps a *corner* in the *heart* may be left to your disposal." Such was the Christmas letter!

* * * * *

The year was dying fast, and for his funeral obsequies earth wrapped herself in white, and the winds, howling wildly, drove black clouds across the sky, and shut out the bright glance of moon and star.

Hush ! let the blast be heard ; let no sound else disturb the chamber where the young impetuous life, which the year found so earnest in its greeting, is ebbing fast away ; let tears fall, and let hearts make bitter moan—but ever noiselessly ; and let the last stern foe find solemn silence as he claims his prey. For here in presence of the wife, the sister, and the Lome which he had called his *gods*, the gay, and rich, and prosperous Herbert Arnsby lies within the arms of Death.

No warning had been given, no lengthened illness came to cast its boding shadow on the hearth. In one brief eventide the stroke fell on them all ; and almost ere they knew that there was danger—he was DEAD.

His brother, all unconscious, came that night to end the one year and begin another. He found the loved companion of his boyhood prostrate and insensible amidst the tasteful and luxurious comforts which he had prized so much, but which were powerless now to cheer and to revive. Then, for a moment, the hearts' anguish found an utterance, and the sick room was startled by the brother's agonising cry.

Hush ! the old year is dying—*not alone* ; for he who promised so much for the future which is now so near at hand, he who, “ young, strong, and ardent,” had still “ many a year to live,” he too is hastening to that world where time shall be unknown.

Ah, what a year it was—and what an end ! Abandoning himself with all the ardour of his nature to the pleasures of this world's thoughtless life, and to the professional ambition which had become his second nature, the young physician had experienced a success even beyond his hopes, and had found the twelve months through which he had lately passed only too short for his life's earnest toil. The “ nobler fate” which he had chosen had won the world's applause ; his heart was satisfied with earthly good ; he was prepared, with thousands who have trodden the same path, to say to his gladdened heart, “ Soul take thine ease !” and still, as ever, the devotion of his brother's life had been the object of his pity and his scorn. But to-night the end had come, and from the sky a voice—the voice of the Eternal God whom he utterly despised broke on the awful stillness with a sound that spoke his doom. “ Thou fool ! this night thy soul shall be required of thee ; *then*, whose shall these things be ?”

They knelt around the bed, and he of the *ignoble* fate prayed with his own simplicity and pathos for the departing spirit, and for the pale and weeping ones beside him. And as they rose, they marked a sudden movement, a shudder, a quick breath, and Herbert Arnsby, entered on the awful mystery that lies beyond the threshold of eternity.

Hark ! the clock strikes the hour ; and the New Year is born. Where now is he who could delay his preparation for the life to come until his plans for worldly aggrandisement had been carried into action ? Where he who madly chose to be a lover of pleasure rather than a lover of God ?

Alas, that thousands like him, cry, “ Next Year,” “ To-morrow,” when each one knows not what *to-day* may bring ! Alas, that *thou*, my reader hast full many a year put off thy duty to a future that has not yet come to thee ; yea, that shall *never* come ! For be it that thou art “ wise unto salvation,” or yet in the bonds of iniquity, I know that this “ thief of time,” procrastination, hath been thy frequent guest. And, by the value of thy soul (if thou belongest to the yet unsaved), and by thy love for perishing immortals, (if thou hast chosen Christ and his pure service), I would conjure thee now, I would conjure myself, to trifle with time no longer ; but *this-year*, yea, this day and hour—“ Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, WHITHER THOU GOEST.”

What words more stirring for the day that brings, it may be, thy life's last New Year ?—*The Freeman*.