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SYNODS, CONFERENCES, AND THE CONGREGATIONAL UNION.

The Union meeting is again almost upon us! Many will read these pages with their faces already set towards the goodly city of Montreal, and enjoying in anticipation the pleasant reunion, and the generous and substantial hospitalities of the people of "Zion." Twelve months have passed since the most of them have met, and three times twelve since they last assembled in that commercial Metropolis on a similar occasion; and as they travel thither many a prayer will ascend to the throne of grace that the Master of assemblies may be in the midst of his servants, and make their gathering a blessing at once to hosts and guests. We have great reason to hope, from the unusual amount of religious interest that has been manifest in many of the churches during the past winter, that it will prove so. Only let us ask for it in the name of Jesus, believing, and we shall have it.

The question is not unfrequently put to us, and sometimes by persons connected with our own denomination, 'What do you do at the Union meeting?' Occasionally the conjecture is hazarded that the Union is just a Congregational Conference, or Synod, bearing another name, but with objects and powers very similar to those of other religious Bodies. These ecclesiastical gatherings, held every spring, are, for the most part, "Church Courts,"—the supreme Judicatories of the denominations to which they severally belong. They meet to *legislate* for the churches; to station, or remove ministers; to hear "appeals" from the decisions of lower courts; to issue "injunctions" and "inhibitions;" and to declare with authority what is, and what is not to be believed and taught, and in what way Divine worship shall be conducted. The fundamental principle of the Union, however, forbids that any such a thing should ever be attempted! Article III. of its constitution declares,—

"That this Union is founded on a full recognition of the distinctive principle of Congregational Churches, namely, the Scriptural right of every separate Church to maintain perfect independence in its government and administration; and, therefore, that the Union shall not assume legislative or administrative authority, or in any case become a court of appeal."

And the reason is, that no warrant for any such Courts, or procedure, can be found in the New Testament. In perfect consistency with this principle, however, it is manifestly possible, and every way desirable, that churches (by delegates) and ministers, should confer with each other, and express their united judgment on the great moral and religious questions of the day; and that, without enforcing uniformity in creed or worship, they should arrive, as nearly as possible, at unanimity in regard to everything affecting the prosperity of the denomination. Hence the Union was formed with the following objects in view, as stated in Article IV :

“1. To promote evangelical religion in connection with the Congregational denomination. 2. To cultivate brotherly affection, and co-operation in every thing relating to the interests of the associated Churches. 3. To establish fraternal correspondence with similar bodies elsewhere. 4. To address an annual or occasional letter to the associated Churches, accompanied with such information as may be deemed necessary. 5. To obtain accurate statistical information relative to the Congregational Churches throughout the British American Provinces. 6. To hold consultation on questions of interest connected with the cause of Christ in general.”

The Missionary Society, the College, and other denominational agencies, are entirely separate from the Union, and hold their annual meetings for the election of officers, and appropriation of funds, at the same time and place as that body, only as a matter of convenience.

The Union then, is a voluntary association, membership in which, although on many accounts desirable, is not essential to good standing in the denomination. Our only bond is that of christian love. “We be brethren.” No man is compelled, from fear of any “powers that be,” to connect himself with it, or to remain in it, after he has ceased to profit by attendance.

So great, however, is the mutual attraction, and so strong is the bond that holds us together that, as a matter of fact, almost every Congregational church and Minister in the country has sought to be associated with it, and rarely indeed, have we had a secession, and more rarely still has there been any sufficient reason for it.

The coming session promises to be one of more than average interest. Papers are being prepared, as announced by the Secretary, on several topics of great practical moment, the presentation and discussion of which cannot fail to exert a quickening influence upon all who hear them. It is to be hoped that while, as a general rule, all will be “swift to hear, slow to speak, slow to wrath,” some of our *silent* brethren will remove the seal that has lain so long upon their lips, and give us the benefit of some of their thoughts whose *depth*, like that of still-running water, is doubtless proportionate to their stillness. If there are some who appear to monopolize the talking, the blame lies with those who allow them to do so. The evil exists more or less in all deliberative assemblies, and can be regulated only by every man

coming prepared to give earnest attention to the business in hand, and bear his own proper share of the responsibility in conducting it.

Our advice is therefore, Go! Go at the beginning. Stay till the close. Be present at every sitting, and especially at the morning prayer-meetings. Speak when you have anything to say, and stop when you have done. Above all, "put on charity which is the bond of perfectness," and we shall have a good meeting, and return home the better for going.

THE COMING CHURCH CONGREGATIONAL?

The CONGREGATIONAL QUARTERLY, for January, has an able article with the above caption, from the pen of the Rev. A. H. Ross, of Springfield, O., from which we present an extract or two, which we specially commend to the attention of such feeble-kneed and faint-hearted brethren as judge of the scripturalness and value of our principles by the numbers of those who hold to them.

"There are three possible and actual ideas of the church, which may properly be called the monarchic, the aristocratic, and the democratic. These ideas are now firmly held and purely exemplified in existing church organizations, while in certain other organizations they overlap one another and commingle. We will briefly note the nature and working of each of these radically different ideas of the Church of Jesus Christ.

THE MONARCHIC IDEA

Is that all believers constitute one universal organic church, presided over by one supreme visible head, in whom centres, and from whom emanates, all ecclesiastical authority: it styles itself *the Church*. This idea culminated in the papacy. "For it was only *then*," says Neander, "that the church could be expected to make itself independent of the influence of the secular power, and appear as God's instrument for remodelling and shaping all human relations, when it should proceed to develop itself under the guidance of an absolute head, not subject to the power of any individual monarch, and able to keep all the scattered members of the great whole united together." The aim of the papacy has ever been to realize this idea, to bring all believers into one organic union, so that every disciple of the Master might be made subject to one visible head, the Pope,—receiving from this lord over all both creed and practice. This idea, fully carried out, would make the world what it imperfectly was during the Dark Ages,—when proud kings were forced to hold the stirrups of the Pope's saddle, and to stand barefoot in the snow at his door, and when all the people groaned in ignorance and oppression.

After a long and fair trial, this idea of the Church of Christ is rapidly losing ground. The people are rejecting it, and emancipating themselves from the thralldom, both spiritual and temporal, in which it has so long held them. Of this the allocutions and encyclicals which the feeble old Pius IX. has issued give ample proof. Against threatened excommunication, the people have made Italy united and free. Austria, by a tacit understanding between the people and the empire, has made herself one of the freest nations of Europe; and when the Pope fulminated an allocution against "those abominable laws sanctioned by the Austrian government,—laws which are in flagrant contradiction of the laws of the Catholic religion, with its venerable rights, its authority, and its Divine institution," as he called them,—Austria replied: "The Holy See . . . extends its representations to those objects which we in no way admit to be under its authority." Thus in matters where the Pope once had authority almost unquestioned the world over, he is told by his recently most supple tool and defender, in the courteous language

of diplomacy, to mind his own business. So alarming is the state of affairs, as viewed from the papal idea of the church, that a call has been issued for an ecumenical council to be held in 1869,—the first convoked since the one called to resist the Reformation,—to devise measures of resistance against the threatened speedy downfall of the papacy.”

This ecumenical council the writer regards, and not without reason, “as the wail of a falling power.” We are not sanguine enough to believe, with the author of “The Great Tribulation,” that we are in the very last hours of the 1260 years of the Papacy; but we are farther still from believing that it will ever again assert its sway, as it did in the dark ages, and drink itself “drunk with the blood of the saints.” There are too many Bibles in circulation for that!

With regard to what the writer calls, for want of a better term,

THE ARISTOCRATIC IDEA,

He says, “When the Reformation brought in a purer faith and practice, there came in naturally a better idea also of the church, though the reformers were not agreed respecting it. Many adopted an aristocratic idea,—one which places all ecclesiastical power, or government, neither in a visible head, as a pope, nor in the membership of the local congregations, but in a few men standing between these extremes. This idea develops into church courts of every grade, from a local session up to an ecumenical consistory, which courts claim and exercise all ecclesiastical authority and government. They govern the churches; they are themselves the churches,—while the membership are without authority altogether, or have none greater than the election of an aristocracy, which is not directly amenable to them. The real initial of power lies in the aristocracy, and not in the membership, which, perchance, may elect that aristocracy, or a part of it. This aristocracy, in its lowest form, lords it over particular congregations; and then builds up from itself, by its own action, the whole machinery of church government.

This idea aspires, also, to a national, and even to an ecumenical, organic union of believers. Were any one of the many forms of polity which it has developed to become the polity of all believers, this idea would naturally, indeed inevitably, seek to show the brotherhood of the saints in the establishment of an ecumenical court, rising above assemblies and conferences in authority, and binding all national bodies into one organic whole. It fails, however, to accomplish its purpose to make the church organically one. This idea, in its many forms of polity, has been strong only to divide the household of faith into opposing organizations. Its boasted strength is brittleness; for each organization founded on it snaps asunder at every strain. The attempted reunion, in this country and in Europe, of the broken fragments, raises doubts in earnest minds respecting the origin, value, and permanency of that idea of the church which develops itself into forms of government so easily and often broken in pieces, and needing mending so frequently.

The Church of England, through the ambition of a king to substitute himself and his successors for the pope as visible head of the church, is a combination of the monarchic and the aristocratic ideas; for, were this mixed idea to be generally adopted, there would be as many heads of the church as there are civil rulers. Out of England, the idea which underlies the Anglican Church is, however, more simple. It is that of a priestly aristocracy, ruling by virtue of Apostolic succession. This church organization, like the Romish, is not easily rent asunder; for its hoops of policy are strong. But it has expelled Puritan and Methodist, and thus divided the body of Christ; and there are influences at work in it at the present time, both in England and in America, which must soon divide it into two parties,—one with mass and candle going over to “the mother of harlots and abominations of the earth;” the other, shocked at the blasphemous pretensions and ceremonies of “that Wicked,” coming out into a juster apprehension of the idea of the church, and into a polity of greater liberty.

The aristocratic idea, as developed, also, in the Methodist denomination, secures neither unity nor liberty. Many divisions have already occurred in that body, and another is but just now averted by admitting the membership to a share in the government of the church. With lay-delegation there will be rest till this wrong idea of the church galls somewhere else; then there will arise another agitation, another struggle between liberty and despotism, another victory of the people, till at length the true idea and the Divine model of the church are reached. There is no rest within the body. Movements divisive or unifying are constantly in progress; and they will continue till liberty and unity and rest are found in the polity of the New Testament.

This idea is divisive, also, in its Presbyterian form of development. Numerous divisions have taken place in this body of believers. Indeed, a Presbyterian, who longs for a better, because freer and stronger, church polity, writes, "The Assembly's Digest is the record of the impracticability of the harmonious working of Presbyterianism."

In all the organizations built on the aristocratic idea of the church, influences are at work which indicate by their origin and direction the speedy and thorough discussion and settlement of this last doctrine of vital welfare to the kingdom of God among men, namely, the doctrine of the church itself."

Were the writer living in Canada he would find some further illustrations, of a most instructive character, of the restiveness of the people under the traditional ecclesiastical rule to which he refers. But the Presbyterianism of the United States has become so far Congregationalized that each church has the fullest liberty to do as it will in regard to such questions as the use of instrumental music, and Revivalistic efforts. Thus the leaven works.

The writer then comes to the third, and only other possible form of church government, Congregationalism, which he designates as

THE DEMOCRATIC IDEA,

And which he describes as one "that places the initial of all ecclesiastical power in the membership, and limits its exercise to the members and affairs of the local churches. "Tell it unto the church" is both the Master's warrant and limit of church authority.* Hence the membership of each church manages its own affairs as they please, subject always and only to the will of its Head and Master.

Each church is, therefore, independent of the authority and control of all other churches, but subject to the duties of fellowship and counsel which the Scriptures and the spiritual brotherhood of believers impose. There are three things essentially involved in, and necessary to, the complete development of this idea, namely, obedience to Christ, liberty, and unity. Each church must be spiritually minded, intent on knowing and doing the will of its glorified Head. It must also manage, without restraint or compulsion, its own affairs,—the adoption of its articles of faith, the election and removal of its own officers, the administration of its discipline, its form of worship, its modes of activity, its charities, &c.; and then, to be perfect, it must manifest in Christian fellowship the spiritual unity of all the redeemed, the brotherhood of saints, the integrity of the kingdom of God among men, and secure, by friendly counsel, mutual confidence and co-operation in activities and charities for the evangelization of the world. While the monarchic and the aristocratic ideas have been on trial, this democratic idea has maintained but a precarious existence; but, as they are found wanting, this springs into new vitality, ready to prove its Divine origin and fitness to secure most completely all the ends for which government was intrusted to the churches.

This democratic idea of the church was apprehended by Luther, but it is found imperfectly developed in the Lutheran Church. In this organization the initial of power lies with the membership of each local congregation. Whatever authority church courts possess is delegated to them, and it can be recalled again at pleasure. The Lutheran Church is Congregational in its idea, but Presbyterian in

* Matt. xviii. 15-18.

the development of this idea. "More power and freedom are claimed for individual churches than is acknowledged by Presbyterianism, and more authority and power granted to synods than is acknowledged by Congregationalism." "The position occupied is between Presbyterianism and Congregationalism." A slight alteration, therefore, in the mode of its development would bring this large body of believers into exact accord with the democratic idea of the church; for the unity of Christian fellowship is well developed and practised among them.

The Baptists, too, hold the same idea of the church, but generally with too strong a leaning towards an isolated independency of the local congregation. Hence with them the fellowship of the saints is not adequately exhibited, either to satisfy the natural longings of the devout heart, or to convince the world that all believers are baptized into one Name.

The same jealous shielding of their liberties from the first taint of ecclesiastical tyranny has led, also, the Congregationalists of Great Britain to suppress the proper development of Christian fellowship among the churches. They have neglected advisory councils in matters of general concern, lest, peradventure, councils called to advise might in time aspire to rule, claiming for themselves the prerogatives and powers of church judicatories. This fear is happily now yielding under the influence of a more perfect way, and advisory councils are recommended to the churches.

The Congregationalists of our own country have, however, developed in equal measure, and in perfect harmony, the two essential elements of the democratic idea of the church, in its outward manifestation, namely, self-government and the fellowship of the churches. Their circumstances were providentially favorable for the doing of this; for neither internal dissensions nor overshadowing despotism checked independency on the one hand, or fellowship on the other. Under the Providence and the Word and the Spirit of God, they have given to the world the democratic idea of the Church of Christ in its proper development.

Now, which of these three ideas of the church, intrenched as they all are in present belief and practice, is the coming church to embrace? Will it go back to the falling monarchic idea, and clothe it with machinery sufficient to govern the whole body of believers under one visible and supreme head? Will it adopt the brittle aristocratic idea, bringing all the disciples of our Lord into one universal organic whole, with church judicatories rising in imposing grandeur up to an ecumenical consistory, which in the place of the pope shall administer the ecclesiastical government of the whole world? or will the coming church be congregational? Two influences determine which idea it will adopt, and what its polity will be. These are no less potent than the spirit of the age, and the New Testament.

Some striking illustrations are then given of the spirit and tendency of the age, both in Church and State, toward "the government of the people, by the people, and for the people," which our space will not permit us to quote. This tendency alone, he thinks, would settle the polity of the coming church, and make it congregational. His main reliance, however, is upon the teachings and influence of the New Testament.

The Head of the church has not left us in the dark here, our opponents themselves being judges. We are not compelled, in the present argument, to go through the demonstration of Congregationalism from the Scriptures, and prove with irresistible force that this democratic idea is taught in the New Testament and embodied in the apostolic churches,—this has been amply done by Punchard and Dexter,—for competent historians and commentators of every denomination acknowledge that the primitive churches were congregational. In concluding a long list of these witnesses, Punchard says, "Thus, I conceive, it has been shown from the testimony of numerous and distinguished ecclesiastical historians,—none of whom except Dr. Owen were Congregationalists,—and who, consequently, were without any inducement to misunderstand or misinterpret facts in our favor,—that the leading principles and doctrines of the congregational system were de-

veloped in the constitution and discipline of the apostolic churches; that this organization, for substance, was retained for the first two centuries of the Christian church; and that corruption and error followed the abandonment of the apostolic models."*

Hence his conclusion is, "the Divine idea and the Divine model of the church, as revealed in the New Testament, is congregational; therefore the coming church will be congregational." And although many persons may be disposed to look upon this as a pleasant little conceit on the part of the writer from whom we have quoted, we are very much disposed to agree with him. We have, nevertheless, no idea, and never had any, that other churches and denominations are coming over bodily to us, and to our polity; but we do believe that the day is coming, and possibly not far distant, when all that is *essential* to a scriptural independency will be adopted by them, and engrafted upon existing organizations; and it is for *principles*, not *names*, that we contend.

ADDRESS OF THE REV. K. M. FENWICK,

TO THE STUDENTS OF THE CONGREGATIONAL COLLEGE, MONTREAL, APRIL 14, 1869.

GENTLEMEN,—In addressing you, I wish you to realise that I do so *only* as an elder brother, as one who has stood where you now stand; but who has nevertheless had some experience in the work for which, during the closing session, you have been preparing, and to which you earnestly and hopefully look forward as the labour of your lives. Still a student, with, like yourselves, much to learn, and a good deal to unlearn, regard me as one with you in sympathy, in toils, in difficulties, and in triumphs.

A session of intellectual application has just closed. Somewhat tired, and I trust, not altogether satisfied with the progress you have made (for none should know as well as yourselves, how little you have actually acquired even after the most laborious study, and how much of the vast ocean of truth lies yet unexplored after your most eager and conscientious exertion: you now need words of cheer and encouragement. This all the more—tho instead of now having to rest after toil, you have again, most of you, to brace yourselves for new labour, though in new spheres.

From your profession, your present place and avowed prospects, am I not warranted, nay called upon, to recognise you as brethren in the same common Saviour? Other denominations may receive into their halls of sacred learning those who are mere churchmen, or moral men, theologically orthodox; but in our's the primary qualification for admission, is a heart renewed by the influence of the Holy Spirit, and sprinkled with the precious blood of Jesus. Having confidence that your hearts have thus been renewed and sprinkled, and trusting that you yourselves are assured of your interest in the Lord Jesus, may it not, nevertheless, be an exercise safe and profitable for you to review the experience of the past session, so that you may ascertain with some degree of correctness how far your spiritual progress has kept pace with your intellectual attainments? In the normal condition of all moral existence, it is more than likely that the unfolding of intellectual capacity will be followed by a corresponding enlargement of spiritual power and compass; but in our fallen state, it is alas too evident, that intellect and spirituality do not develop equally.

* A View of Congregationalism, 180, 181; see also 133-180.

Sin has destroyed the original band which connected the head, and the heart together, and which made them run in harmony. Even in the study of divine truth, it is not uncommon to find a sad discrepancy between the advance of mere knowledge, and the progress of Scriptural holiness, and it is at least possible for a student, under the pressure of his class work, and of ambition to excel in the several departments of his curriculum, to suffer the privilege of the closet to degenerate into mere duty, the service of the sanctuary into form or professional criticism—so that at the termination of the session he may find himself less spiritually earnest, less Christ-like, and less meet for his work, in the highest element of fitness, than when he commenced. “But beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak.”

In selecting a theme for the present address I have found some difficulty. Your degrees of progress, and your relative nearness to the work of the ministry, necessarily vary. I have therefore thought, that as you all look forward to the same sacred employment at the close of your collegiate course, and should ever seek to gain more accurate and impressive views of it, by frequently holding it up before your minds in all its various aspects, that I might give you a few simple thoughts on the Christian ministry, and a few unpretending hints on some of the things which may help a man to enter on it.

I. The Christian ministry is unique. It differs wholly from the priesthood of the previous dispensation; for the founder clearly did not intend to form a sacerdotal class for ceremonial purposes; nor did he design that an order of educated men, for the mere purpose of expounding the doctrines of his new religion, should be established; he wished to furnish the world with those who should preach Himself, be his ambassadors, to pray men in his stead to be reconciled to God. Indeed the Christian ministry, in its entire conception, must be directly traced to Christ himself. Not only is it framed after his own plan, and based on his own authority, but it originated in his work, and is reflective of his purpose, his spirit, his character, and his life. “The servant is not greater than his Lord;” nay, considered in himself, he is infinitely his inferior, and yet in a certain sense he is his successor,—comes clothed with his sanction, and acts in his room and stead. If this position be correct,—and of it we have no doubt,—then it is evident that if we are to form a right idea of the Christian ministry, we must apprehend the true idea of the Saviour’s mission. Let us then as briefly as possible endeavour to reach this apprehension. Three related points claim our notice: (1) Its ultimate aim as revealed in Scripture. Under a variety of imagery the one sublime thought is frequently presented. He came, that at last, he might present to God “a multitude which no man can number of all nations, and kindreds, and people, and tongues,” and present them holy and unblemished, and unreprouvable in his sight.” (2) To accomplish this object, coming to a world in open and ceaseless rebellion against God,—a world under righteous condemnation,—it was needful that he should secure by his own merits and suffering a method of reconciliation, by which God would be just, and yet the justifier. To reach this end “he was made of a woman, made under the law,” endured a life of ignominy and suffering, bore the passion of the garden, and the agonies of the cross. (3) At the foundation of this sublime work lay his incarnation. We see unfolded a *personal* Saviour, “The fulness of the Godhead bodily,” the actual fulness of manhood, “very God, of very God; *very man*, as verily. *In himself* all centres; *from himself* all flows;

and of this he was self-conscious. "I am the resurrection," "I am the door," "I am the way, the truth and the life;" "I am the true vine, and my father is the husbandman;" "I am the vine, ye are the branches," and "I, when I am lifted up, will draw all men unto me;" "Come unto me all ye that labour and are heavy laden, and I will give you rest;" "Ye will not come unto me that ye might have life." All salvation, therefore, you will perceive, lies in the Saviour, and must come from him; all Christianity in its redeeming, and in its sanctifying power, is in Christ, and can be felt only as he is accepted and embraced. Hence the apostolic Christian ministry ever presented Him as the sum and substance of preaching. Philip went down to Samaria and "preached Christ unto them;" and on his return, finding the eunuch reading the Scriptures, he "preached unto him Jesus." The apostle of the Gentiles stands out preeminent for his constant presentation of his Lord and Master to all with whom he came in contact. Representative words we find in his 1st Epistle to the Corinthians: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."

Now, if the Christian minister is in any way to succeed his divine Lord, if his ministry is in any degree to mirror the spirit and mission of the Master, he must enter with quenchless ardour into the sublime purpose which controlled; and be animated by the exalted motives which constrained the Lord Jesus, he must, by a baptism of fire, be made willing to toil, to endure, if need be to die, by the same self-sacrificing love which made Jesus what he was, and urged him to do what he achieved.

The moral grandeur of the ultimate issues of your contemplated work, my dear brethren, can now be only dimly apprehended and partially realised. Who can imagine what is involved in the salvation of a single soul? To understand its full import, we would need to look on the misery of Hell, and witness the bliss and ecstasy of Heaven. But what shall we say of being co-workers with God, co-labourers with Christ, in that vast enterprise peerless in moment, and unrivalled in glory, by which a multitude, countless by human arithmetic, shall at the last awful day of reckoning stand before God, pardoned, purified, and transfigured!

Frequently in your future work you will find it hard to realise your connection with this grand super-human economy. Nights will come, when you will have to toil amidst weakness and discouragement, when no star can be seen above you, and nothing heard but the ocean's distant boom, or the nearer moan of approaching tempest. Then let faith look back on the days of the Son of man; on his trials and temptations; on his works and weariness; on his shame and sorrow; and then look upwards to his triumphs, his recompense, and his glory.

As intimated in these remarks, I have only thrown out a few thoughts on the Christian ministry, without any attempt at systematic presentation; and now without any intention of giving a full or logical development of the subject, permit me to give you,

II. A few hints as to how a man may be enabled to enter on this great work. In giving these I will confine myself mainly to those qualifications which ought by every theological student to be sought for, *even during the period of preparatory study*, and even thus, your time limits me to two trains of thought.

1. One of the great secrets of success in every department of life is the power of self-control. With this, even a medium share of ability will be turned into successful exercise, while without it, culture, talent, even genius, will be wasted, if not even worse, for it may run into dangerous and direful excess.

The minister of Christ, from his very office, is like a "city set upon a hill, which cannot be hid;" but not only because of the morally influential position which he occupies, but from the very nature of his work, no man needs to cultivate with more determined and sustained earnestness this vital element of power.

The principles underlying the thoughts already submitted, will at once reveal the important fact, that the Christian minister must look deeper than to mere professional fitness for the root of genuine success in his work. His own soul and body must be under the sympathetic regulation of Christian law. Like Paul, he must say, "Therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." The doctrines which he zealously proclaims, the precepts which he solemnly teaches, and the glorious example by which he enforces his ethics, alike make it imperative that his own entire manhood should answer to the will of Christ, as the vessel obeys the rudder. The same may be said in reference to study, to intercourse with Christians, and with the world, to pastoral work, and to ministerial labour; all should be subjected to Christ, and through him be brought under an intelligent self-control.

It cannot, however, be too deeply realised that this is an *attainment*, and not a grace; that it needs long and faithful cultivation, to reach anything like satisfactory strength. It will be well, if in you, the traces of early parental culture are still found, or if almost hidden, lost—not amidst the rank weeds of waywardness and unrestrained forces; but under the foliage and fruit of disciplined mental power, and of well cultivated moral excellence. Whatever your former advantages, or disadvantages, in this respect let me, my dear brethren, urge you as students to seek the mastery of yourselves, and to exercise yourselves daily, nay hourly, in this all important method of preparation for your sacred work.

(2) If care is needful to keep self in proper regulation, application is no less requisite for self-development. A man may be blameless and at the same time powerless. Conduct may be so trimmed, that energy and independence may be destroyed. Intellectual life so restrained, that originality and vigour may be crushed; and even character itself, by control without development, may lose its distinctive features, and nothing be left but intellectual machinery. Seek after sound bodily health, and endeavour to develop your muscular power. Let this be regarded as a religious duty. I am unable to see any piety, in willingly allowing the temple of the Holy Spirit to get into ruins; and cannot perceive any moral beauty, or if you will, holiness, in a sickly mind, in a sickly body, induced by the careless neglect, or wilful defiance of God's laws. Try to bring with you, when you get at your future work, a strong and well developed body, and you will find yourselves in possession of a very substantial qualification for the work of the Christian ministry.

Much of our work demands mental application. Knowledge; stored, well

arranged, and ready for immediate use, is very needful; but intellectual power and readiness are indispensable to thorough efficiency.

For these, severe training and education in the highest sense are requisite. You cannot get them by a simpler process: but if after your preparatory course is ended, you find yourselves with minds, quick in the perception of the true and the beautiful; ready in the apprehension of the deeper lessons of nature; correct in the observation of human character; logical in the analysis and discussion of truth; and fruitful in the creation of chastened fancy and wise expedients, you will be conscious of other important qualifications for the work to which you look forward.

We are only on the threshold of our subject, but the hour forbids progress, and yet before closing, I cannot help adverting, however briefly, to another subject. If the work of the Christian ministry has strong demands on physical and intellectual powers, it must be apparent on the slightest reflection, that the drain on spiritual character must be even more severe and more incessant. In actual work, the Christian minister will soon find, that mere professional sanctity will be speedily exhausted, and that unless his piety be deep, springing from vital union and cherished fellowship with Christ, his duties will be discharged with perfunctory painfulness to himself, and with no profit to those who are cursed with his ministry.

And here let me again urge immediate care. Leave not the culture of piety until you get through with what some of you may be tempted to style, the drudgeries of study. Think not, that on reaching the goal, you will find nothing but the garland. The temptations and trials of ministerial life, so far as personal piety is concerned, are greater by far, than those of student life. Let then communion with Jesus be your present, hourly, employment; and see that you have oil in your lamps, and that the holy fire dies not on the altar.

And now, dear brethren, go forth in the strength of the Lord God, "making mention of his righteousness and of his only;" and if at any time, during your labour for Jesus and for souls, you grow discouraged, remember the words of your ascended Lord, "My grace is sufficient for you, for my strength is made perfect in weakness."

THE PURITY OF THE CHURCH—ITS POWER.

Many reasons urge us to strive after a holier deportment, among which are, the character, design, and tendency of the truths that constitute our faith, hope, and happiness; the frequent and reiterated injunctions of the Scriptures; our obligations to redeeming love; the influence we exert on others, both directly and indirectly; the great purpose of our privileges; and our responsibility to God. The word of God is the proper aliment of renewed souls, and meditation thereon will exert a happy influence in cleansing and preserving us from sin. The ordinances of God's house will prove "wells of salvation," from which we may draw living streams to invigorate, sustain and purify us. In fine, the word heard, the hymns sung, the communion cherished, the love celebrated, and the co-operation secured, will tend to enliven our devotions, augment our love, purify our hearts, and inflame our zeal. "Therein is my Father glorified, that ye bear much fruit."

Men judge of the character and reality of religion, by the conduct of its professors. In many cases their judgment may be defective in discrimina-

tion and charity; yet it is by the daily walk and conversation of avowed christians that they form their estimation of the value of piety. *Consistency of character*, therefore, is of the highest consequence; both to our own peace and satisfaction, the benefit of others, the advancement of the Redeemer's Kingdom, and the glory of God. The enemies of christianity have generally raised their opposition to religion in its *corrupted* form. Such a course on their part is unreasonable; but as they hastily conclude that all who *profess* to be christians are such, they avail themselves of the weapon thus furnished by formalists, and lukewarm professors, with a view to overturn religion altogether, or to justify their own scepticism and indifference. But is this manly and consistent? We should judge of religion, not by its perversion, but by its genuine tendencies; not by what it seems to effect, but by what it would effect, if those who profess it did their part. The religion of the Bible is pure, and those who sincerely and fully follow its dictates, will be pure also. This was Paul's incessant study: "Herein do I exercise myself, to have *always* a conscience void of offence toward God, and toward men." He could ever appeal to his blameless life, and without any arrogance say to those he addressed. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." In the character of Jesus we have a perfect pattern presented for our imitation; and, "He that saith he abideth in Him (Christ), ought himself also so to walk, even as He walked."

Christ's disciples are likened unto virgins, clad in suitable array, waiting for the Bridegroom, with their lamps trimmed and burning; and their righteousness is compared to white and fine linen. The expectation of realizing what God has promised, exerts a purifying effect. "Every man that hath this hope in him purifieth himself, even as He is pure." Heaven, the home of the christian pilgrim, is set forth by figures that denote a high state of purity. There is "no night there;" meridian splendour reigns. The end too of trials and afflictions is our sanctification. God places His children in the furnace with a view to their good, and that they may be made "partakers of His holiness." This also was the design of the Saviour's sufferings. He "gave Himself" for the church, "that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Let none then lose sight of the obligation to advance in holiness, love, and zeal, and to aim after "a closer walk with God." We must be "living epistles, known and read of men." It should be evident to all, that our principles have *power*, and that their influence is holy and blessed.

The purity of the church has relation to its *government* and *extension*. The Head of the church has encouraged and commanded His people to associate themselves for the observance of religious ordinances, and the advancement of religion. Christ has a *right* to universal empire, and the time is rapidly approaching, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; when "the kingdoms of this world shall become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." On his people then devolve various duties in the great scheme of redeeming love. They are plucked as "brands from the fire," and wade monuments of mercy, that they may live wholly to God. Whilst their personal growth and prosperity claims their first consideration, they are to care for others, and labour for their good. The particular church and con-

gregation with which they are connected, the neighbourhood where they live, and the circle in which they more especially move, will afford scope for labour; but the whole world should share in their sympathies and prayers, their charity and their efforts.

Many restrict all active service to the ministers of the gospel. This is a pernicious error. Every church should be a working church and every member should take that part for which he is adapted. Christians are stewards and witnesses for their Lord, and should do all that they can to save and bless those around them.

The power and prosperity of a church depends very largely upon the *materials* of which it is composed. Without a converted membership, we may swell the numbers to a serious disadvantage to vital godliness. But it is not merely in the admission of the members this judicious and kindly care should be exercised, but in the discipline and extension of the church. In every community discipline is essential to order, purity and edification. It is necessary to the regularity and peace of a family, and to the government of a nation. It is peculiarly requisite for the preservation and furtherance of purity in christian fellowship. The absence of such discipline has caused many churches to decline from their original purity, and has exerted a baneful influence upon the world; whereas churches that have been faithful to the trust reposed in them, have experienced the Divine blessing, and been instrumental of much good. Without discipline, the energies of a church will be cramped, and it will fail to accomplish the purposes for which it was organized. There can be no spiritual growth, no vital power, no real prosperity, without it. Still, there should be care, lest in our zeal for purity, we should overstep the bounds of propriety, and go beyond the plain and obvious teaching of inspired writers, and the loving spirit of the gospel.

But purity must be conspicuous also in the extension of the church. We have no warrant for an alliance between any section of the church and the world, for purposes of support and extension. These are carnal weapons of human invention, and as such can never achieve spiritual results. Any power unconnected with pure religion, must fail in accomplishing holy and permanent issues. The means appointed by infinite wisdom are few and simple. The *truth* is to be proclaimed in love, and commended to every man's conscience, in the sight of God. The agency to be employed must be spiritual, renewed men breathing the spirit of believing and importunate prayer, and acting in constant dependence of the influence of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The work is the *Lord's* and He will accomplish it in his own way, even by a regenerated, purified church. Politicians and mistaken christians may extol state alliance, but this is not the scriptural plan for the conversion of the world, nor is it an effectual one, as facts abundantly testify. We do not say an establishment has effected no good, or that all the evils that exist are to be attributed to such an institution; but facts demonstrate that such a device does not prevent the extension of Romanism, Puseyism, and Ritualism, or advance the interests of pure religion. In fact, the history of Ecclesiastical establishments proves, that they are the fruitful source of corruption and evil. Many pious and thoughtful Episcopalians see this; and recent movements seem to indicate that a crisis is at hand, and that very soon a change will be effected, by means of which, religion will be released from the shackles in which she has too often been bound.

Religion is essentially simple and spiritual in all its exercises. It is pure

in its character and tendencies, and in this consists its power to convince, and make conquests. It is only as the church has been pure, that it has prospered. This is apparent in the church under the Old Testament dispensation, as well as under the New. In the days of the Apostles it wrought wonders; not only on account of supernatural influences then in operation, but because of its purity. It stood before the world in all its pristine loveliness. Its genial rays spread in every direction. It was as a tree laden with the best of fruit, and its leaves were for the healing of the nations. When corrupted by men, it failed in producing its appropriate effects; its splendour was tarnished, its progress was impeded, and its glory departed. But under the most discouraging circumstances, God has had "a seed to serve Him." His people have multiplied in the most trying times, like the Hebrews in Egypt. The little one has become a thousand, and the "small one, a strong nation," and this whenever pure religion has revived. It was so in the days of Luther, and other eminent reformers. It was so in the days of Whitfield, Wesley, and Edwards. And even now, amid much that is discouraging and trying, as she rises in purity, so her prosperity extends. It is delightful to mark her progress towards brighter days. Her slumbering energies have been in some measure roused; but much more remains to be done, that her progress may be accelerated, and her triumphs completed. Let us then earnestly contend for "the faith which was once delivered to the saints," and stand fast in one spirit, with one mind, striving together for the faith of the gospel." "O Lord, we beseech thee, send now prosperity. J. T. B.

A LETTER TO HIS HOLINESS, THE POPE.

BY REV. WILLIAM BARROWS, D.D.

Holy Father, Pius Ninth:—We, your erring children of the Protestant schism, have received your paternal letter, "Given at Rome, at St. Peter's, Sept. 13, 1868." We esteem it very gracious and condescending in you to treat with us, by a kind epistle, while our heretical fathers were given over for reformation to the dungeon, rack, faggot, scaffold and inquisition.

And we esteem it the more gracious that you invite us, living as you say, in "the shadows of so large a number of pestilential errors," to visit you in the full light and pure truth of Rome herself.

With a tenderness that would have surprised, I think, the heretics of the Dark Ages, when your church was in all her glory, you speak compassionately of us as "divided among themselves," "separated from all Catholic unity;" full of unfortunate troubles," among "religious societies struggling one with another," having "differences of doctrine and opinion," and so "not assured of their salvation." These are gentle words to come from Rome to us ecclesiastical outlaws. Pitying our distracted and dark and hopeless state, you invite us, in loving words, to return to "the bosom of the Church, our Holy Mother," "to the fold of Christ," to "the unity and truth of the Catholic Church." These are fraternal words, and a new voice to us, and you touch our hearts when you add: "We await with open arms the return of those wandering sons of the Catholic Church." This is affectionate, specially if we remember how those "open arms" of our "Holy Mother" took in Waldenses, Huguenots and Lutherans. And you invite us to an Œcumenical Council next year at Rome, that with brethren, venerable and ever faithful, we may cast off our heresies, and our wanderings, and find rest and peace with

you, who alone have the pure faith and perfect harmony, and undoubted succession of the apostolate of St. Peter. We, in these infidel parts, where there is so much ignorance, and irreligion, and immortality, compared with the Holy City of the only church, long exceedingly to be in the footsteps of St. Peter, and to enjoy a simple spiritual religion. We long for a proof of the saintly society, and heavenly private life, that so many chaste nuns and monks, and sisters, and friars, are said to make up within sight of the dome of St. Peter's. We are all ready to repent of our errors and unite ourselves to the Holy Mother Church, and her goodly social and private life, so soon as we can see the way clear. Certainly we will do all that is reasonable to be there for reconstruction.

Italy and Spain and Austria, Cuba and Mexico are so cordially with your Holiness, and everything has been so harmonious in the Church and rallying about her for years past, it seems a pity that any little Protestant clique should stand out against the good of the world. If every one would agree with you, how soon there would be peace. In your so liberal and tender letter, inviting all to this submission and peace, I think I see the millennium, as through a crack. Nothing certainly will please me better than to spend my summer vacation with your Holiness—unless I go to the Adirondacks.

I have a Yankee curiosity to see some of the holy bones and other relics that you keep at Rome, and between the sessions of the Council it would be so pleasant to run about with you in the Vatican and St. Peter's and the other little churches and chapels, and see those things. You have, in different places, several heads of St. Peter. Of course they will all be taken to Rome, on this occasion of the Œcumenical. It will interest me much to compare them, and select the one that the apostle had on when he was constituted head of the Roman Catholic Church. I wish also to see that piece of money in the Church of the Sacred Cross that the Jews paid to Judas for his treachery. In our miserable Protestant land of paper money, the sight of coin, even that of Judas, would comfort our worldly eyes. Also, you will I know, show me, for it is in the same "meeting-house," "the stone where the Lord wrote the law, given to Moses," and "a portion of the rod of Aaron." In the Church of St. Prassede, you have "a piece of the chemise of the Blessed Virgin," which I shall not trouble your Holiness to show me. But you must show me "The Holy Stair Case," twenty-eight marble steps, up which our Lord ascended to Pilate's Hall. They were brought, as the Church tells us, from Jerusalem to Rome by an angel. How much is their estimated weight? Will those three teeth of St. Peter be brought on from Marseilles? St. Paul has eighteen bodies in as many different churches abroad. How many of them do you propose to have present? The benighted Protestants have full as many Pauline bodies of divinity. What has become of "a ring with one of St. Peter's hairs in it," that Pope Alexander Second gave to William when about to conquer England? I should dearly like to see it. And a quill from Gabriel's wing, four feet long, that he fluttered out when announcing the birth of our Lord to the Shepherds, where is that? Do hunt it up. The last I heard of it the Monks had it on a perfumed, silken cushion, at the Escorial.

In 1753 you had in St. Peter's some rare specimens of church valuables, that I hope are there yet. The apostolic succession of infallible Popes for the last hundred years ought not to have lost one of them, by any mistake. Do tell me, my dear Pius, whether they are still there. Rome to me would have very little interest without them. They are these: and I quote the titles as they hung by those holy doors in 1753. "The cross of the good thief, some-

what worn-eaten." "Judas's lantern, a little scorched." Some Yankee heretic, going over to the true church, could do penance by refitting it for kerosene. Shall I see to it? "The arm and some part of the body of Lazarus; ill kept and smells." Would not your Holiness like a sacred refrigerator? We make them here in Reading. "The staff delivered by our Lord to St. Patrick, with which he drove all the venomous creatures out of Ireland." By and by, if you have no objection, we should like to borrow that staff to guard the polls on election days in New York. We have nothing this side of Rome that amounts to much there now. "A piece of the rope Judas hanged himself with." Should have been glad of that in this country when the war closed; not wanted now. "The tail of Balaam's ass." If that is lost we can furnish a good substitute, and several duplicates, as many asses have disappeared from our unblest Protestant pastures, leaving their tails behind them. O there will be so many "sacred" things for you to show me, I grow impatient for the time to come!

You speak in your Letter of Invitation of our "religious societies struggling one with another." I know you mean "The Two Tract Societies." We are greatly mortified that this "unpleasantness" is known in that pure, and honest, and peaceable city of Rome. Do you think you could do anything for us, if we should go over into the Mother Church? We are just now getting into *deeper water*, and are ready for almost any escape.

But my letter is getting to be long and chatty. I trust you will pardon me, for, when talking to your Holiness or about you, I find it difficult to stop. In your reply, please note my questions, and answer me specially about the Tract Societies, and whether the tail of Balaam's ass is lost. Many, piously seeking the true church, have found it, I know, where that tail was; and some in America, with Romanizing tendencies, will remain undecided whether to go over or not, till I receive and publish your answer. Their souls yearn for those aids to devotion and godly stimulants of holy bones and other relics, of which the schismatic Protestants are destitute.

Yours, &c., &c., &c.

—*Congregationalist.*

The Home Department.

THE DYING HEIRESS.

Alice was an only child, an heiress. Lovely and accomplished, she lived only for this world, and this world offered her no ordinary attractions. Idolized by her parents, and beloved by an accepted suitor, she knew not the meaning of a wish ungratified.

But an unexpected visitor arrived at the mansion. A pale messenger came to Alice. A hectic flush suffused her beautiful face, rendering it, if possible, more lovely still. The eye of affection soon perceived that the seeds of consumption had been laid.

Alice sank by degrees, and as she lay on her couch, surrounded with all the luxuries that wealth could procure, began to think how sad it was to leave her loving friends and all her brilliant prospects, and to go—where? where?

She could not find an answer satisfactory to her soul. So she sent for the High Church clergyman.

He came. The family were assembled. He produced a missal. They all kneeled round the bed. He intoned a service for the sick. Having received her confession, and pronounced absolution, he with particular genuflexions, administered the sacrament, and placing his hands on her, blessed her, and pronounced her a good child of the Church.

Was Alice satisfied?—She had submitted to all. She had endeavoured to join in the service, but in her inmost soul she felt a blank.

“Father,” said she, “I am going to die. Where am I going?”—The father gave no reply.

“Mother, darling, can you tell me what I am do to get to heaven?”—No reply save tears.

“William, you who were to be the guide of my life, can you tell me anything of the future?”—No response.

“I’m lost! I’m lost!” she exclaimed. “Am I not, father? Is there any one who can tell me what I must do to be saved?”—At length the father spoke.

“My child, you have always been a dutiful daughter, and have never grieved your parents. You have regularly attended the Abbey Church, and helped in its services, and the minister has performed the rites of the Church, and expressed himself satisfied with your state.

“Alas! father, I feel that is not enough. It is no rest to my soul. It is hollow—it is not real. Oh! I am going to die, and I know not where I am going. Oh! the blackness of the darkness! Can no one tell me what I can do to be saved?”

Blank despair was pictured on her countenance. Misery overshadowed the circle. They were overtaken by a real danger. Death was in their midst. Eternity was looming up before them. They knew not how to answer the appeal of an immortal soul, awakened to a sense of sin—to a dread of appearing before God—to the terrors of hell.

Alice was attended by a little maid, who was in the habit of frequenting a meeting held in a barn in the village, where prayer and praise were offered up in simplicity, and where they sung the old hymns—

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood,
Lose all their guilty stains;”

and

“I lay my sins on Jesus,
The spotless Lamb of God:
He bears them all, and frees us
From the accursed load!”

and where she heard words which reminded her of the good old pastor.

She longed to tell her mistress, that she might “wash and be clean,” but felt diffident. At last she took courage, and just as the Israelitish captive said unto Naaman’s wife, “Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy,” she told her mistress, “There is a preacher in the village who proclaims salvation through faith in Jesus Christ, and urges us to accept the forgiveness freely offered in the gospel.”

“Oh that I could see him!” exclaimed the dying girl.

Alice besought her father to invite the strange preacher to the house; and though he thought it extraordinary, her wish was law.

Again the family was assembled, and the man of God entered the room. The dying girl raising herself, appealed to him. "Can you tell me what I must do to obtain rest for my soul, and die in peace with God?"

"I fear I cannot."

Alice fell back. "Alas!" said she, "and is it so? Is there no hope for me?"

"Stay," said he, "though I cannot tell you what you can *do* to be saved, I can tell you what *has been done* for you. Jesus Christ the Saviour God, has completely finished a work by which lost and helpless sinners may be righteously saved. God, who is love, saw us in our lost and ruined state. He pitied us, and in love and compassion sent Jesus to die for us. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' He shed his precious blood on the accursed tree, in the stead and place of sinners, that they might be pardoned and saved. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"And have I nothing to do?"

"Nothing, but to believe. No doing, working, praying, giving, or abstaining, can give relief to a conscience, burdened with a sense of sin, or rest to the troubled heart. It is not a work done *in* you by *yourself*, but a work done *for* you by *another*, long, long, ago. Jesus has completed the work of our redemption. He has said, 'It is finished.' Through faith in him you have pardon. It is impossible for a sinner to do aught to save himself. It is impossible to add anything to the perfect work of Christ; *doing* is not God's way of salvation, but ceasing from doing, and believing what God in Christ *has already done for you*. 'God has given to us eternal life, and this life is in his Son.'"

"I do believe that Jesus died on the cross for sinners; but how am I to now that God has accepted *me*?"

"Jesus the God-man, has ascended into heaven. He has presented his blood before God, and has been accepted for us; and when you believe, you are accepted in him."

The awakened sinner listened with breathless attention. She received the Word of God, which revealed Christ to her soul. The glad tidings fell as balm upon her wounded spirit. Her face lit up with heaven's sunlight. Looking upward, she exclaimed, "Oh, what love! what grace,

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress."

And in a few days she departed to be with Christ.

Reader, were you in similar circumstances—were you on your death-bed, could you die happy, believing in Jesus. Are you now resting on *his finished atoning sacrifice*?—*British Herald*.

PRAY WITHOUT CEASING.

Faith is seldom more severely tried than in the case of parents who are waiting upon the Lord from year to year, and watching for the answer of prayers in the salvation of their children. There is, no doubt, much which sounds like prayer, on this and on other matters, which is only a sound—or at most the breathing of natural affection. Even where they "ask in prayer, believing," there may often be long delays; during which it may be their sad lot to look on while the child of many prayers grows apparently hardened in sin and reckless in

ungodliness. There may, humbling to think, have been errors in training or inconsistency in the life even of praying parents, of which such a course is the legitimate result. Few sorrows can be keener than that which such parents feel when they are not permitted to witness the fulfilment of their prayers. "It is not necessary that I should be here to keep watch over God's faithfulness," said a dying saint with reference to some such prayers which are still unanswered. Doubtless when all secrets are revealed, it will be found that there are no unanswered prayers, though it will at the same time be found that much that passed for prayer was unreal.

The facts we are about to record upon the authority of one well acquainted with the parties, may be encouraging to some who are waiting in sorrow. A Christian father and mother, who were not strangers to the power of prayer, had long borne their son upon their hearts before the Lord. From a wayward boy he grew up to be a profane and profligate young man; and in addition to all other sorrows, it was their grief to know that he was pointed at by the ungodly as a proof of the uselessness of religious training, and of the worthlessness of prayer. The restraints of a father's house, little as he seemed to heed them, soon became intolerable; and he departed, no one knew whither. His parents subsequently learned that, after a brief career of profligacy, he had sought refuge on board a ship as a common sailor.

During the first voyage, while he stood on the bulwarks of the ship uttering wanton blasphemies, he lost his footing and fell overboard. Though every effort was made to rescue him, as the vessel was under considerable headway and the sea ran high, there was some delay before he could be reached by the boat, and he was taken out of the water apparently lifeless. Under some impulse, the surgeon of the ship persevered in the use of means to restore animation, after the captain and every one on board pronounced it mere folly. His efforts were at last rewarded by some signs of life. The feeble spark was carefully cherished, and at length the young man opened his eyes, and with a faint expression of joy struggling through the feebleness and pain of such an awakening, he exclaimed, "Jesus Christ has saved my soul!"

A long time elapsed before he recovered sufficient strength to give a connected account of his feelings while in the water. When he did, he said that, on his fall, his mind seemed at once opened to a discovery of the wickedness of his life and his awful guilt in the sight of God. He had no hope of being rescued, and for a time,—it seemed an age,—he contemplated his hopeless guilt and the wrath of God that seemed to await him. All at once the remembrance of his father's oft-repeated testimony, "This is a worthy saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief," flashed into my mind. In the presence of all his black guilt, Jesus Christ the Son of God was revealed to him as an all-sufficient Saviour, whose blood cleanseth us from all sin. His soul rested there. He knew that he was saved; a sweet calm succeeded his anguish, and then he sank into unconsciousness.

His after-life proved that this was no passing delusion. He was received back joyfully to the home where had caused so much grief. He is now, or was very recently, a faithful and honoured preacher of the Gospel of whose divine power he was a signal example. At the end of a long life of faithful service his salvation will not be more complete than it was at the moment when he sank into unconsciousness in the water. Had he not been rescued, his case would have been quoted as an instance of prayer unanswered; but, even then, believing parents, with their trust unshaken, would have looked forward to the day of

our gathering together unto Jesus, to find their son who was lost, among the trophies of redeeming love. "And all things, whatsoever ye ask in prayer, believing, ye shall receive."—*N. Y. Witness*.

Literary Notices.

Under the title of the *Canadian Sunday School Teacher*, Mr. J. C. Becket, of Montreal, issued, at the beginning of the year, a prospectus and specimen number of a weekly journal, 16 pages 8vo., at a dollar a year, devoted to the interests of Sabbath Schools. Although not directly established by the Canada Sunday School Union, the plan originated with members of that body, and had the official recommendation of the Committee. The *Teacher* would, of course, be unsectarian. Leading Sunday School men, of various bodies, promised contributions, the names of Principal Dawson, Professor McVicar and Rev. John Alexander, being especially mentioned. A course of lessons, with notes and other aids to teachers, was a chief feature in the design. Space was to be given to the chronicling of Sabbath School intelligence of every kind. It has since been announced that it was found that the prospectus was issued too late for the present year, and that the issue of the periodical is deferred until the fall, in anticipation of the New Year. We hope that the enterprise may succeed, being strong believers in self-reliance and native talent. The competition with British and American periodicals is severe, and will require much exertion to overcome. But there is abundance of talent in our own country; it only wants "drawing out." The only publication of the sort in Canada is the *Sunday School Banner*, issued from the Wesleyan Book Room, and devoted to denominational interests. There is no medium of inter-communication for the Sabbath School community of Canada, of various denominations, who often want to know of each other's affairs. Those who are disposed to favour the plan should communicate at once with the publisher, as much depends upon the promises of encouragement received, and the promoters of the undertaking will be glad to receive suggestions from any quarter as to size, price, form, frequency of issue, and so forth.

Religious Republics: Six Essays on Congregationalism, (London: Longmans, 10s. 6d.) is a volume demanding especial recognition in this place. It appears *à la mode* those utterances of the Ritualistic party which have been followed in the same style by the Broad Churchmen and Evangelicals, viz., in a collection of papers by various others, writing with a certain harmony, yet with independence of one another. In the present work, Baptists and Congregationalists have united, two of the authors being ministers, three barristers and one a physician, and all being young men. The topics treated of are, "Congregational Polity," by W. M. Fawcett; "The External Relations of Congregationalism," by Rev. T. M. Herbert; "The Congregational Character," by E. G. Herbert, I.J.B.; "Congregationalism and Æsthetics," by Rev. T. H. Parkinson; "Congregationalism and Science," by P. H. Pye-Smith, M.D.; and "The Spirit of Non-Conformity," by James Anstie. We hail such a manifesto by our younger writers, in a form appealing to cultivated readers, as an auspicious sign of the times. There is a crass ignorance of the

principles and practices of Dissenters among the great body of churchmen. But the energetic piety of non-conforming Englishmen, their growing wealth improving social position, and public spirit, are compelling attention, enquiry and respect. We imagine that these young authors, when at the Universities, met with not a little of ludicrous error on this subject among their fellow-students. Their papers are written rather to inform those without than to direct those within; but are worthy of attention by the latter as well as the former.

We trust that there are many of our readers who like to hear what every man has to say for himself. We have read a good deal of unorthodox literature, and are thankful that we have. It has confirmed us in the faith, for we seldom find an opponent of Evangelical truth who argues against it fairly; he sets up a man of straw, and wins an easy victory by knocking him down; leaving all the while his real antagonist untouched. Moreover, there is a great deal of truth held by men who are deeply tinged with error; and we are pleased to make that discovery. Oftentimes, moreover, we find so much goodness existing in spite of considerable misbeliefs, that the circle of our spiritual fellowship is widened by our knowledge of such writers. The work that has betrayed us into these general remarks is *The Catholic Doctrine of the Atonement*, by H. N. Oxenham, M.A. second edition. (London: W. H. Allen & Co.) The author, we believe, is an Oxford "pervert"; but the ability, candour and spirit of his treatise have won for him the cordial applause of men of thoroughly Protestant spirit. It is to be noted, however, that the men who most notably exhibit these characteristics have not had a Romish education. Those "dyed in the wool" are of faster colours.

An edition of the whole *Works of Archbishop Leighton*, edited by Rev. W. West, (London: Longmans,) has reached the second volume. It is claimed to be far more correct as well as more complete than any former issue. The editor promises a new life of the sainted author. Strange, that such a beautiful spirit should have had its lot cast in a Scottish Archbishopric. The attempted forcing of Prelacy on Presbyterian Scotland seemed to be in fitting hands when entrusted to the cruel Claverhouse. But God will carry on His work of grace and peace in the midst of the wildest storms of human wrath. And he sent Leighton, with his pure heart and winning words, as a dove into a battle-field, to fill the highest place in the midst of those deadly contentions.

We suppose that our Presbyterian brethren have seldom had their cause more ably presented than in the work entitled, *The Church of Christ; a Treatise on the Nature, Powers, Ordinances, Discipline and Government of the Christian Church*. By the late James Bannerman, D.D., Professor in New College, Edinburgh. (Edinburgh: T. & T. Clark., 2 vols.) We do not say that the author is the last of his school who will elaborately present the Free Church view of the connection between the Church and State, but we venture to say, at the pace at which the world is moving now, that when one generation more has passed by, the question will have a merely antiquarian interest.

The last volumes (II & III), of Albert Barnes' last commentary—*Notes Critical, Explanatory and Practical on the Book of Psalms*—have at length

appeared. (New York: Harper Brothers.) He takes leave of his work and his readers in a very touching strain :

“In the review of this part of my life, I can now conceive of no way possible in which I could have more profitably spent the early hours of each day than in the study of the Bible.

I cannot lay down my pen at the end of this long task without feeling that with me the work of life is nearly over. Yet I could close it at no better place than in finishing the exposition of *this* book; and the language with which the Book of Psalms itself closes seems to me to be eminently appropriate to all that I have experienced. All that is past—all in the prospect of what is to come—calls for a long, a joyful, a triumphant HALLELUJAH.”

“ONLY BELIEVE; or, The Sure Way of Peace,” is a reprint by Rev. A. Kennedy, of London, Ont., of a valuable little tract of 22 pp., from the pen of the Rev. Alfred Hamilton, D.D., a minister of the Presbyterian Church in the United States. It was written during the great revival of 1858, and is all that the Board which originally published it describes it:—“A brief, lucid, and Scriptural exhibition of what a sinner is called on to do, who desires to secure his peace with God. It is prepared by a pastor who has felt the need of such a little tract to put into the hands of inquiring souls. If pastors, and laymen too, would distribute this tract widely, it could not fail, by the blessing of the Holy Spirit, to lead many precious souls to the possession of peace in Jesus Christ.” The conversational style in which it is written still further adapts it to convey instruction, and to remove the difficulties which often hinder the inquirer from coming to Christ. We cordially commend it for general circulation. Price 10 cents: in quantities 6 cents, postage paid.

British and Foreign Record.

A point of vital importance is under debate amongst our brethren in England, viz., the propriety of a “church” existing apart from the “congregation.” The question has arisen mainly from a discussion of the terms of admission to membership in the churches, which took place at a recent Union meeting. A number of influential men pleaded for greater flexibility in the *modes* of testing the fitness of candidates for fellowship, urging that many, especially the more cultivated and those in mature life, were repelled from the Lord’s Table, though sincere Christians, by the ordeal of letter-writing or personal or public examination, through which they were expected, if not required, to pass. Some have pressed their views to the extent of saying that the Lord’s Supper ought to be freely open to all who were disposed to come to it, the responsibility being left with themselves, after they had been faithfully instructed from the pulpit, and otherwise, in relation to the nature of the act. From this conclusion, others have drawn the obvious inference, that if the Lord’s Table be open to all the congregation, there remains little or no inducement for any one to become a member of the church. The church would then lapse. What would become of discipline? Who would elect the pastor and other officers? Must mere subscription become the qualification for voting on all church affairs? We are delighted to find the *English Independent* putting forth a most energetic protest against this disintegration of

the church. As it truly says, we might at once give up our separate existence, and merge in the English Establishment, if we abandon the idea of constituting a body of spiritual people for spiritual fellowship. There is no doubt room for great improvement in our *methods*, in relation to the introduction of members and the maintenance of discipline. But principles are one thing; practices are another. Be "all things to all men" as to the mode of ascertaining the fact of conversion; but by some mode let that fact be accredited as a condition of membership. We can go a long way in acknowledging our practical imperfections in carrying on the scriptural rules. We do not get all the Christians in our congregations into the church; nor are all our church members Christians. But the very endeavour to guard the fold accomplishes much. And we are persuaded that it is often a very morbid feeling that prevents certain persons from coming forward; that the difficulty is more in themselves than in the church; that delay has magnified the difficulty; that there are some who shelter themselves behind this as an excuse for neglecting their duty; and that in a quickened state of religious feeling, these mountains of fog melt away. We have known not a few "slothful" ones, who have said, "There is a lion in the way; I shall be slain in the streets!" but who afterwards found, when they went out to meet the lion, that it was only a lamb.

Surprised and grieved as we may be at the length to which some have pushed their advocacy of change, we are glad, on the whole, that the matter has come up. Great principles continually need that burnishing which the rubs of controversy alone supply. If certain "traditions of the elders," cantankerously insisted on by some Congregational fossils, pastors, deacons, or private members, as though they formed part of the commandments of God, are abandoned in the strife, all the better. But with amended usages, there will be, we are assured, a firmer maintenance of the vital principle that "a Christian church is a church of Christians."

An era in the development of Religious Liberty in Europe is marked by the speech of Seuer Castelar in the Spanish Cortes. In itself, the oration, largely impromptu, was remarkable for its force of thought and vividness of expression. It would have been an "epoch-making" speech in almost any Parliament; but all the world wonders to hear such a voice from that Spain which but yesterday seemed to be wrapped in so thick a night of bigotry, intolerance and superstition. The seeds of truth, silently scattered there by unseen hands, have sprung up, as under an Arctic summer, now that the icy bonds of despotism are broken; and the question which was asked of old in wondering doubt, "Shall a nation be born in a day?" seems to be answered now. For this speech was not the brave utterance of a solitary witness to the truth, standing out in advance of his generation, and martyred for being born too soon. It was but the match to the loaded cannon. To our colder and more practical northern habits, the fervent reception of the orator by the Cortes, dissolving its sitting, and crowding around to cover him with kisses, is so startling as to provoke a smile. But the commonplaces of our liberties were new-found treasures there, and never had men a better right to be drunk with joy.

Mr. Gladstone has succeeded in carrying the Irish Disestablishment Bill through the committee of the whole by handsome majorities. Mr. Disraeli tried hard to make a better bargain for the Church, which had too good a

bargain already, but he failed. First, he would retain the *prestige* of establishment, a special recognition of the State; then he fought hard for the increase of the property allowed to be retained; then, for the constitution by law of the new "church body"; then, for a year's delay, and so on. But the House sustained the Government at every point where the latter made a stand. Even the Maynooth provisions passed by undiminished majorities. We shall soon know what the Lords will do. So far, the signs are propitious.

The Bill to legalise marriage with a deceased wife's sister has passed the House of Commons, by a majority of 99. Mr. Bright spoke strongly in its favour. Many persons who are personally opposed to such marriages, would yet concede the right to contract them to those who desire it. Certainly, the intermarriage of cousins, which the law does permit, involves a far greater degree of consanguinity.

An experiment is about to be tried in London, the working of which we shall watch with great interest. The church at Hare Court, Canonbury, of which Dr. Raleigh is pastor, will build another very large chapel, in which Dr. R. will preach one half of the day, Rev. Thomas Jones, as colleague-pastor, alternating with him at each place. The intention is to have but one church organization, over which the two pastors shall preside with equal powers. By this means, each minister will be saved the wearing necessity of preaching two fresh sermons to the same people, and double the number of persons will enjoy his ministry. So far, the idea is admirable. The practical question remains, will the two pastors agree, and will the people receive each alike? Experience in similar cases is not very encouraging, though there are not wanting cases of happy co-operation. Dr. Raleigh, to judge from what we saw of him, is so large-minded, large-hearted and spiritual, that he must be an easy man to get along with. Of Mr. Jones we know nothing personally, but his addresses are full of point and brilliancy. We cannot but hope the plan may succeed. To preach to the same people all the time is not good for the preacher; to hear the same man all the time is not good for the hearers. Pastoral labour and general public work will be better done, when fewer sermons are required. By the way, it is not a little remarkable that a Scotchman and a Welshman should be among the most popular preachers in cosmopolitan London! There remain, however, to console an Englishman's *amour propre*, Binney, Punshon, Newman Hall, and Spurgeon; and Dr. Raleigh's successor in Dr. Wardlaw's pulpit was imported from Yorkshire!

The London May Meetings were going forward with their usual vigour, according to our latest exchanges.

The British and Foreign Bible Society, just before its Anniversary, entered upon its new premises, which have cost £36,000, all paid by the sale of the old site and special subscriptions. A sermon in St. Paul's by the new Archbishop of Canterbury was the first of the special services in connection with what may be called the "dedication" of the new Bible House; and a capital sermon it was, thoroughly Protestant in its tone, and cordially sympathetic with the occasion. A devotional service was afterwards held in the House itself. The Annual Report showed a constant progress in resources and circulation, special prominence being given to the work in Spain, for which "a great door and effectual" is now open. The Archbishop of York was among the speakers, and was as sound and as brotherly as his fellow-Primate.

An "Evangelical Protestant Deaconesses' Institute and Training Hospital" has been lately opened in Tottenham, London. Mr. Binney, Mr. S. Morley, M.P., Mr. John Morley, and other well-known names, appear in connection with the opening schools. The Deaconesses must be, on entering, between the ages of seventeen and thirty-five, and continue for five years, free from matrimonial engagements. They are to hold evangelical views, and be recommended by their pastors. Their maintenance comes from a common fund, and their private property remains at their own disposal. Persons of all ranks may be admitted. They are to be addressed "sister," and to wear a special dress. They will nurse the sick in hospitals or private houses, and care for children. Their services will be given freely, but their expenses are expected to be paid. A Dr. Laseron is the founder of the institution, which is modelled after a very successful one at Kaiserwerth, on the Rhine.

The plea for "more bishops" has been presented to the House of Lords by Lord Lyttleton, but all in vain. At this moment five prelates in the South of England, ruling over dioceses extending from London to Land's End, are disabled by old age or infirmities from performing their duties. Yet they won't or don't resign. In no other official position would this be suffered. But for bishops there are no pensions, and the Right Rev. Fathers cling to their emoluments. Men of the world hardly appreciate this touching devotion, and profanely hint that episcopal incomes might allow of laying up something for a rainy day; and some are even so bold to say that the functions of these successors to the Apostles cannot be so supremely important, if they can be so long neglected and performed by deputies. If bishops are wanted at all, there is little doubt that there ought to be more of them. But Parliament would not endow additional sees, or admit more spiritual peers into the Upper House; and on the other hand, "subscription bishops," with lower salaries, and "lords" only by courtesy, would form a nondescript caste whose position would be full of anomalies, and practical embarrassments. Thus does the alliance of the Anglican Church with the State repress its development and impede its free action in the most vital emergencies. This bondage will become intolerable before the century has run out.

The name of Rev. J. C. Gallaway, A.M., once of St. John, N. B., is remembered among many of our readers so well, that we must note the fact of his retirement from his pastoral charge of Kilburn, London, in order to devote himself altogether to the service of the English Congregational Chapel-Building Society.

A keen and well-informed writer in the London *Christian World* is giving, in a series of articles, an account of "Heretical London." In No. IX., devoted to the Unitarians, he makes this criticism upon their assumed intellectuality:

"A Unitarian could no more conceal his sect than a Quaker. Generally he wore spectacles; his hair was always arranged so as to do justice to his phrenological development, on his mouth there always played a smile, half sarcastic and half self-complacent. Nor was such an expression much to be wondered at, when you remembered that, according to his own idea, and certainly to his own satisfaction, he had solved all religious doubts, cleared up all religious mysteries, and annihilated, as regards himself, human infirmities, ignorance, and superstition. It is easy to comprehend how a congregation of such would be eminently respectable and calm and self-possessed,—indeed, so much so, that you felt inclined to ask why it should have condescended to come into existence at all. Mrs. Jarley's

waxworks, as described by that lady herself, may be taken as a very fair description of an average Unitarian congregation at no very remote date. Little Nell says, "I never saw any waxworks, ma'am; it is funnier than Punch?" "Funnier," said Mrs. Jarley, in a shrill voice, "it is not funny at all." "Oh," said Nell, with all possible humility. "It is not funny at all, repeated Mrs. Jarley; 'it's calm, and what's that word again—critical? No, classical—that's it; it's calm and classical. No low beating and knockings about; no jokings and squeakings like your precious Punch's, but always the same, with a constantly unchanging air of coldness and gentility." Now it was upon this coldness and gentility that the Unitarians took their stand; they eliminated enthusiasm, they ignored the passions, and they failed to get the people, who preferred, instead, the most illiterate ranters whose heart was in the work."

The same writer also quotes the following significant confession of one of the Unitarian clergymen of greatest distinction;

"The Rev. James Martineau, a man universally honored in all sections of the universal church, confesses:—"I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers out of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books and the authors in chief favor with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Creil and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal; and in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or Keeble, that fasten on my memory and heart, and make all else seem poor and cold."

Correspondence.

THE NATIONAL SUNDAY SCHOOL CONVENTION OF THE UNITED STATES.

DEAR EDITOR,—As you have asked me to do it, I will endeavour to supply a brief outline of the great Sunday School Convention which it was my privilege to attend, on the 28–30th April, at Newark, New Jersey; though one might almost as well attempt to report a thunderstorm or a sunset as such a gathering as that.

State Conventions are held in almost every State, once a year; but the Newark meeting was only the third for all the States, the first having been held in 1832 at New York, and the second in 1859 at Philadelphia. That of 1869 had been long in contemplation, but had been deferred from time to time. The cities were afraid of it, for it was feared that it would make too great demands on even American hospitality. But Newark has entertained the convention in a style that does her the greatest honour. The crowd from abroad was not so overwhelming, after all. It was not so much a mass-meeting, as a representative body. There were present delegates from 29 States, numbering altogether 500 or 600 persons. England, Scotland, Ireland, Egypt, and South Africa, had each a representative, and this Dominion five; two from Toronto, one from Montreal and two from Halifax. The latter two, let it be noted, expressly desired to be considered and reported as "from Canada." Although but visitors, we were received with all cordiality,

being publicly welcomed to seats in the Convention, and assigned to honourable posts in the programme.

The proceedings of the body had been quietly prepared for beforehand by an able Committee, duly appointed, and aided by suggestions from various quarters. Rev. E. Eggleston of Chicago had specially devoted himself to the work, and the excellent judgment of that gentleman and his colleagues was manifest in the entire arrangement,—the selection of topics of vital and universal interest, the omission of matters “gendering strifes,” the selection of eminent speakers to lead off, and the leaving of a sufficient margin for free discussion.

There was a good hour lost at the opening in services of welcome, the only fault in the Newark arrangements. When will this formality be dropped on such occasions? But when once we got afloat, all went on swimmingly. Our chairman was that marvellously magnetic spirit, George H. Stuart, panting and often sleepless with a twenty-five years' asthma, but full of every sort of vivacity, prompt, humorous, and spiritual; a worthy compeer of Thane Miller, who sat beside him as a V. P. Let me give you some other of the leading names. (I have tried it, but the list would be too long). After organizing, on Wednesday morning, a hearing was given to a very interesting sketch of the first National Convention by Mr. Weir of Pennsylvania, one of four who were present at that meeting and at this, “Veterans of 1832.”

In the afternoon State Conventions and National S. S. Societies were heard from, in five-minute verbal reports, and it was surprising how much information was compressed within that space. Following these, was the first discussion, on “Sunday School Conventions,” introduced by Rev. Alfred Taylor of Philadelphia, State Secretary for Pennsylvania, in a keen analysis of the causes which lead to success or failure. The discussion was closed by William Reynolds Esq. of Peoria, Illinois, one of the noble Western laymen of whom we hear so much. There are some twenty of them in Illinois, who devote three or four months in the year to holding Conventions in all the Counties and Townships in the State. I cannot hope, under this or any other head, to give even a sketch of the discussions. Your space and my materials alike forbid that. I can only hope to awaken an appetite, and must advise your readers to do what I am doing—get the report.

On Wednesday evening, Rev. H. C. Trumbull introduced the topic of “Sunday School Work in relation to Home Instruction,” a subject on which he has been collecting material for several years past. His argument, based on historical facts, went to show that Sunday School teaching did not supplant, but greatly furthered, domestic instruction. Rev. A. Sutherland, of Canada, was among the speakers on that subject, and acquitted himself admirably.

On Thursday morning, we had a rich treat, an address from Mr. Beecher, in relation to Mission Sunday Schools, specially narrating the plan of one connected with his own church. The eloquence, the fervour, the genius and the humour of Mr. Beecher were all in this address, and with them, a mellow Christian wisdom that few persons—at a distance—ascribe to the famous speaker. Mr. Beecher was followed by Rev. S. H. Tyng, Jr., who gave us the results of his own work in New York. After him came Ralph Wells,—you know how he can speak, and he was all himself. Then came Dr. Peck, of Albany, who spoke chiefly of experiences in San Francisco. And last, Rev. J. McCollough, a Missionary in the South, set forth the wants of the vast field in that region. Was not that a memorable morning?

In the afternoon, a new feature was introduced into the Convention. The

body resolved itself into six "sections," each meeting under an appointed "leader," and taking up respectively, the duties of Pastors, Superintendents, Secretaries and Librarians, and the Teachers of Senior, Intermediate and Infant Classes. The results of each meeting were embodied in reports presented next day to the Convention. I could be but in one place at a time, and my choice fell on the Bible Class section, led by Rev. J. H. Vincent. (See *Report*.) In the Intermediate and Infant Class Meetings, Mrs. Smith of Oswego gave Model Lessons, which were spoken of with great enthusiasm.

Thursday evening, Dr. John Hall, late of Dublin, now of New York, (to speak this evening at the Bible Anniversary, Toronto,) gave an able address, comparing the Sunday Schools of Europe and America,—remarkable for its condensation of facts, its evenhanded justice, and an engaging eloquence that never departed from perfect simplicity. Oh the power there is in plain things, earnestly spoken from a glowing heart! Yet in these "simple" speakers there is no feebleness,—only the hiding of power.

I have not alluded to the singing hitherto, which nevertheless was one of the most memorable features of the Convention. The "welcome" singing was led by the church choir. Afterwards the Convention was led in turns by various S. S. musicians; T. E. Perkins, J. E. Gould, W. H. Doane, Lucius Hart, and others. Through some mishap, Philip Phillips was not there. Some "Little Wanderers" from New York and Philadelphia sang from time to time. Thane Miller led in the "Old, Old Story," the whole Convention joining in the chorus. But, thrilling and sweet as the music was throughout, the meeting was never so stirred as on Thursday night, when chaplain McCabe, once confined in Libby prison, Richmond, sang the solo parts of the "Battle Hymn of the Republic," by Mrs. S. G. Howe, and the vast audience joined in the "Glory, Hallelujah!" of the chorus. Thorough Britisher and devoted loyalist as I am, I could not help joining with heart and voice in the solemn, Miriam-like strain, and can well understand the saying of an old gentleman, two or three days after,—"I haven't got the hallelujah out of my bones yet."

Friday morning, "The Instruction of Teachers, including all methods of Teacher Training," was the topic in order, introduced by B. F. Jacobs, of Chicago, who gave prominence to the idea of Uniform Lessons throughout the whole school and all the schools.

On Friday afternoon, the chief feature was an address by the venerable Dr. Tyng, on "How shall we increase the Spirituality and Religious Efficiency of our Sunday Schools?" It was worth travelling far to hear "the old man eloquent," pouring forth the fruits of half-a-century's experience, in a strain of mingled pathos and humour, redolent of the largest Christian charity.

On Friday evening, the Convention closed. How can I describe the Farewell Meeting? "Nobody is to speak, whose heart is not too full for utterance!" said the Hibernian chairman. There must have been a score or more of shortest addresses, throwing out weighty thoughts in words that burned, by speakers respecting every part of the country and every denomination, but all of one heart and mind. It was a night much to be remembered, the house packed to the utmost, and every one at the highest tension of enthusiasm. It was nearly eleven o'clock when the services closed by singing "Blest be the tie that binds," hand clasped in hand all over the house; and after that, in more personal farewells, nearly another hour passed away.

You will think me enthusiastic, Mr. Editor. Well, I am; and I can hardly think that any man could have attended the Convention without becoming so. It was a complete success,—by the testimony of all, the best Sunday

School gathering ever held in the country. These leaders in the work had met apart in their State meetings before, and had interchanged occasional visits: but they had not met from every quarter in common council until now. So much was this meeting enjoyed, that it was agreed to hold another in April, 1872, at Indianapolis.

"Inspiration and instruction" were defined beforehand as the objects of the meeting. They were certainly realised in a very high degree. Through all the excitements of the occasion and the sensational incidents occurring ever and anon, the deep and earnest purpose to bring the youth of America to God was paramount, and the anxious desire of all was to learn how to accomplish this most perfectly.

The Report aforesaid, which is to be a very complete one, will be published in an 8vo. pamphlet of some 140 pages, by J. C. Garrigues & Co., 608 Arch Street, Philadelphia. Cost not to exceed 50 cents. The publisher wishes the money *not* to be sent until subscribers hear from him. But he wants names at once.

Toronto, May 12, 1869.

F. H. MARLING.

Official.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The next Annual Meeting of the Union will be held (D. V.) in Zion Church' Montreal, commencing at 7.30-p.m., on Wednesday, June 9, 1869, at which hour the opening sermon will be preached by Rev. D. Macallum (alternate, Rev. H. D. Powis). After the sermon, the Union will be organised for the session, and Committees appointed.

The retiring Chairman's address will be delivered on Thursday morning, after which the new Chairman will be chosen, and the report of the committee of the Union submitted.

The Union Committee have invited the preparation of the following papers, to be read in the course of the meeting:—1. On "Why am I a Congregationalist?" by Rev. J. G. Manly (deferred from last meeting). 2. On "Revivals," by Rev. W. W. Smith. 3. On "Calling out all the Gifts of the Churches," by Rev. E. Ebbs.

Pastors who have enjoyed Revivals will be asked to report them at the morning prayer-meetings.

It is expected that the new School Act for Quebec will be explained by a member of the Legislature of that Province.

The Public Meeting on behalf of the Missionary Society will be held on Thursday evening.

On Friday evening the members of the Union will be received at a social meeting by the friends in Montreal.

On Sabbath morning Rev. J. A. R. Dickson will preach. In the afternoon a Sabbath School meeting will be held. The Lord's Supper will be observed after the evening service.

On Monday evening the Annual Public Meeting of the Union will be held.

The Churches associated with the Union are reminded that they are entitled to be represented at this meeting by two lay-delegates. The several meetings are all open to the public.

Attention is especially called to the twelfth standing Rule of the Union, as follows:—"A collection for the funds of the Union shall be made annually in each Church, on or near the Lord's Day prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares, by the cheapest route, of the ministerial members of the Union, and of one delegate

from each Church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice:—on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union.” As the place of meeting is remote from the homes of the majority of the members, there is need of special liberality in these collections.

The Grand Trunk Railway will convey persons going to the Union Meeting at a single fare for the double journey. A certificate signed by the Secretary of the Union must be presented at the commencement of the journey by that line, when tickets for the return journey will be issued, valid up to the 19th of June. The certificates will be forwarded by the undersigned on application from the parties entitled to them.

The Great Western Railway will give return tickets at a quarter fare to Delegates who have travelled by it to Toronto. Certificates, valid to 23rd June, will be issued for this purpose by the Secretary at Montreal.

The Canadian Navigation Company will give passages by their Steamers at the following (amended) rates, for which special tickets will be issued by the agents and pursers, on the production of a certificate from the undersigned, at the commencement of the journey:—

	Meals and berths extra.	Meals, &c., included.
From Hamilton to Montreal and back	\$8 00 ..	\$14 00
“ Toronto “ “	8 00	13 50
“ Darlington “ “	7 00	12 00
“ Cobourg & Port Hope “	6 00	10 00
“ Kingston to Montreal “	4 00	7 00
“ Gananoque “ “	4 00	7 00
“ Brockville “ “	2 75	4 75
“ Prescott “ “	2 50	4 50
“ Cornwall to Montreal “	1 50	3 00

The allowance from the Union for travelling expenses is estimated under rule 12th at the cost of the “fare” by the “cheapest route.”

Applications for certificates for the Grand Trunk and the Steamers should be made in good time, to prevent disappointment.

Mr. C. R. Black writes to say that the Young Men of the Zion Church Christian Association have offered their assistance in any way deemed best by the Committee of arrangements for the Union Meetings, and any Minister or delegate seeing a Young Man with a ribbon marked “Zion Church Y. M. A.” need have no hesitation in applying to the wearer for any information he may require.

Some of them will probably be at the Grand Trunk Station and the Boats on their arrival for the purpose of giving information &c.

Toronto, May 12, 1869.

F. H. MARLING, *Secretary.*

Union and Missionary Committees.—The General Committee of the Canada Congregational Missionary Society will meet in Zion Church, Montreal, on Wednesday, June 9, 1869, at 9 A. M., to receive the Annual Report and wind up the business of the past year.

The Committee of the Congregational Union of Ontario and Quebec will meet in the same place at 3 P.M. on the same day, to receive the Annual Report, agree upon nominations, and “prepare a docket of business for the Annual Meeting.”

HENRY WILKES, *for the Missionary Society.*
F. H. MARLING, *for the Union.*

Membership in the Congregational Union of Ontario and Quebec.—For the information of churches and ministers intending to apply for admission into the above Union, the following provisions of its Constitution are here republished:—

CONSTITUTION, ARTICLE II.—“That it [the Union] shall consist of Congregational or Independent Churches, and of ministers of the same church order who are either in the pastoral office or (being members of Congregational Churches)

are engaged in evangelistic or educational service, approved and received at a general meeting."

STANDING RULE I.—"Application for admission to the Union shall be made in writing, and shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee for full enquiry. Upon their report that the evidence of good standing is sufficient and satisfactory, the applicant shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed, (with the privilege of honorary membership) until the next annual meeting, at which, after a further report from the same committee, they may be fully received."

It is particularly requested that any such applications be placed in my hands before the Union Meeting.

F. H. MARLING, *Secretary.*

Toronto, April 20, 1869.

Removal of names from Roll of the Union.—The attention of all parties concerned is called to the action of the Congregational Union of Ontario and Quebec, at its Annual Meeting. [see CANADIAN INDEPENDENT for July, 1868, pp. 11, 15, or Union Minutes, 1868, pp. 16, 20, 26] in reference to the erasure of the names of certain churches from the Roll of the Union.

Correspondence on behalf of the above-mentioned churches may be addressed either to the undersigned, or to the respective Secretaries of the Missionary Districts in which the churches are situated. The action of the Union will be facilitated by special reports on these cases by the District Missionary Committees, which the members thereof are hereby requested to prepare and transmit before the Union Meeting.

Toronto, 20th April, 1869.

F. H. MARLING, *Secretary.*

Congregational College of B. N. A.—1. The Annual Regular Meeting of the Congregational College of B. N. A. will be held in Zion Church, Montreal, on Friday, June the 11th, 1869, at 10 A.M.

2. A Committee of the Board of Directors will be appointed to meet and examine, during the period of the Union Meeting, any candidates for admission into the College next session.

3. Since the last acknowledgment by the Treasurer, the following remittances to the funds of the College have been received:—

Sherbrooke and Lennoxville.....	\$45 51
Montreal, Zion Church.....	185 00
Yarmouth, N. S.....	25 25
Granby.....	17 78
James Boyd, Vankleek Hill.....	5 00

\$278 54

Montreal, May 18th, 1869.

GEORGE CORNISH, *Secretary.*

Widows' and Orphans' Fund.—I have just received from John Wightman, Esq., the sum of \$17.50, being a collection taken up at the United Communion Service in Zion Church, Toronto. To all the churches I would say—"Go, and do likewise."

From Lanark Village Church, \$13.

Montreal, 21st May, 1869

J. C. BARTON, *Treasurer.*

Widows' and Orphans' Fund.—The Annual Meeting of the Congregational Ministers' Widows' and Orphans' Fund Society, will be held in Zion Church, Montreal, on Thursday, the 10th of June, 1869, at 5 P.M.

C. R. BLACK, *Secretary.*

Montreal, 11th May, 1869.

The State Associations of the Congregational churches, hold their Annual Meetings this year at the places and commencing on the dates given below :—

Maine.—Bangor, Hammond St. Church, June 22, 9 A.M.

New Hampshire.—Keene, August 24, 10 A.M.

Vermont.—Brandon, June 15.

Massachusetts.—Woburn, June 15, 4 P.M.

Rhode Island.—Little Compton, June 8.

Connecticut.—West Haven, June 15, 11 A.M.

New York and New Jersey.—Potsdam Junction, Oct. 19, 2 P.M.

Ohio.—Akron, June 8, 7 P.M.

Michigan.—East Saginaw, May 19, 7½ P.M.

Indiana.—Indianapolis, May 20, 7½ P.M.

Illinois.—Farmington, May 26, 7 P.M., "Quarter Centennial."

Wisconsin.—Sparta, Oct. 6, 7 P.M.

Minnesota.—Owatonna, Oct. 14, 7 P.M.

Iowa.—Denmark, June 2, 7 P.M.

Missouri.—Sedalia, Oct. 20, 7 P.M.

Kansas.—Lawrence, May 12, 7½ P.M.

Nebraska.—Fremont, June 10, evening.

Oregon.—Salem, June 17, 9 A.M.

Canadian Independent Publishing Company.—The Annual Meeting of this Company will be held (D.V.) in Zion Church, Montreal, on Wednesday June 9th, at 11 o'clock A. M.

A. CHRISTIE, *Sec-Treas.*

TORONTO, April, 1869.

Notice.—The Sixteenth Annual Meeting of the Canada Congregational Missionary Society, will be held in Zion Church, Montreal, on Thursday afternoon, June 10th, 1869, at 3 30 precisely, when the Annual Report from the General and District Secretaries will be received, and the Committee and Officers for the ensuing year will be elected; the public meeting will be held the same evening in the same place at 7 30.

HENRY WILKES,

Gen. Sec. Treas.

Montreal, May 10, 1869.

News of the Churches.

Fergus.—The power of the Spirit has been remarkably displayed here. The influence has been so overwhelming that former prejudices have been entirely overcome, and there has been no enemy to "move the wing, or open the mouth, or peep." In this latter feature, the work here has been peculiar. If any stood aloof from the movement, they did not oppose it; if any did not approve of it, they seldom spoke a word of disapprobation. The church and the world, the old and the young, seemed to be subdued at once. The whole character of the village is changed to a great extent; religion is freely conversed about; revival hymns are sung everywhere; vitality has superseded mere formality; the freest intercourse is enjoyed between the different denominations; public amusements are but little patronized; for some weeks, indeed, all but necessary duties were nearly suspended. It is very significant that the only part of the programme yet announced for the Queen's Birthday, is a monster religious meeting on the village green, where the most ludicrous games have formerly been practised. During the first three weeks of the meetings, Mr. Carroll had but little aid except that of the resident ministers; Mr. Russell then joined him for other three weeks, one of them also preaching occasionally at Elora and Douglas, where no small interest was likewise prevailing. There was nothing heard here in the preach-

ing of these brethren, that would shock any refined or true religious taste; they denounced sin strongly and applied the sword of the Spirit with its keenest edge, but with great tenderness towards the sinner. From what we now know of them, we have reason to believe that the strong language complained of elsewhere, was not wholly unprovoked, and was perhaps as much in keeping with the circumstances as the very severe denunciations that sometimes fall from the soft lips of our Saviour. We saw in them no taint of Plymouth Brethren peculiarities—no desire to break up churches, but rather a desire to build them up in purity. They labour as the servants of all the churches, and the enemies of none; they seek merely the conversion of souls to Christ, leaving it to others to guide to church-membership and indoctrinate in non-essentials.

Since these brethren left, union meetings have been continued three evenings of the week, with a very good attendance. The thirsting has not wholly subsided yet; and of those who obtained peace, the cleaving to Christ is as ardent as ever; and they are gradually settling down into the churches of their choice. In the neighbourhood of the Garafraxa Congregational church, where Mr. Russell preached but once, the interest is almost at its highest yet. Notwithstanding the busy season with the farmers, large congregations gather together two or three evenings each week, and numbers are rejoicing in Christ who were formerly strangers to Him. The already largely increased rolls of the churches prove the great extent of the blessed work of God in this community; but the Lamb's Book of Life alone can tell how many souls have been born again during this precious season.

E. B.

Formation of a Congregational Church in Fergus.—As some young converts wished to unite with a church of our order, organization of our scattered elements became necessary. On Wednesday evening, May 5, a public address was given on the leading distinctive principles of Congregationalism, at the close of which 24 names were handed in of parties desiring to enter into membership, three of whom, however, afterwards, for important reasons, deferred the step for a little, leaving the number 21. A second meeting was held a few evenings after for mutual recognition and for completing arrangements, when seven new names were received, making a total of 28, eleven of whom had at some time been members of Congregational churches elsewhere. Our first communion was held on Sabbath the 16th. From lack of suitable accommodation for our public meetings, and other still more important reasons, we have not called in the aid of sister churches and their pastors; but we know we have their sympathy, and believe they will understand that the motives for our desiring a quiet organization were not from any disregard to them, but justifiable in our peculiar circumstances. E. B.

In a later communication, Mr. Barker adds, that of those already received, "eleven were formerly connected with Congregational churches elsewhere; but of those once Congregationalists, and now identified with other churches here, only one has come with us. The 28 members belong to 17 different families, and 15 are heads of (9) families. We begin with entire confidence in each other as believers. At our last church meeting in Garafraxa, 12 were admitted to membership, and 6 more proposed. The number will be increased before next communion. I am thankful to say that now 23 in all have been added to this church since January. We are overwhelmed with a sense of the Divine goodness to us."

We learn that the Warwick church, under the pastoral care of Rev. J. Salmon, has been favored with a revival of the Lord's work. Since the new house of worship was opened last January, thirteen members have been added to the church on a profession of faith. Ten have also been added to the Forest church in the same way since January, making a total increase of twenty-three on this field of labor. Some others have found Christ, and are expected soon to unite. Two more new churches are about to be erected—one at Watford and the other in Robinson's settlement.

Ordination Services at Southwold.—Mr. J. J. Hindley, B.A., of the Congregational College of B. N. A., was solemnly set apart to the work of the sacred ministry on the 19th inst. The meetings began at 2 o'clock, P.M. The Rev. J. Salmon, B.A., of Warwick, conducted the opening services. The Rev. J. A. R. Dickson, of London, preached the introductory sermon, on the nature and characteristics of the New Testament Church, from Phil. i. 1, 2. The Rev. J. Wood, of Brantford, put to the candidate the usual questions, which being satisfactorily answered, the Rev. T. Pullar, of Hamilton, offered the ordination prayer, when Father Silcox,—the oldest Congregational minister in Canada, and the first pastor of this church,—extended the right hand of Fellowship to Mr. Hindley, addressing to him at the same time fitting words of welcome. After singing, the Rev. W. H. Allworth, of Paris, gave the charge to the newly-ordained pastor from the words, “A faithful minister of Christ,” Col. i. 7. The benediction by the pastor concluded the afternoon service. At 7.30 the Rev. T. Pullar opened the evening exercises by singing, reading the scriptures, and prayer. The Rev. J. Brown, of Burford, then preached the sermon to the people, from John xiii. 20. After which, the brethren who had the lighter parts of the services spoke as their hearts dictated—and that was the glorious gospel of Jesus, without mist, or theory, or ought to obscure it—and we are certain every word went to the hearts of those who heard. The meetings were large, attentive, and deeply interested. They will not soon slip from the memory. “Words whose echo lasts, they were so sweet,” were spoken. Mr. Hindley has entered upon an important and excellent field of labor, and we pray upon him the blessing of God; and this, we are sure, is the prayer of all who desire the coming of Christ’s kingdom.

May 19th, 1869.

J. A. R. D.

Scotland.—Twelve more persons were received into this church on the first Sabbath in May, and still further additions are looked for.

Brantford.—On the same day, ten persons were publicly admitted, on profession of faith, to the church in Brantford, making a total of sixty-three since the commencement of the revival there.

Markham.—We were privileged with the opportunity of spending three days in Markham early in May, and were delighted to find what we had learned regarding the religious interest there fully confirmed by what we heard and saw. Thirteen persons had been received into fellowship on the previous Sabbath, and others were expected to apply; besides which there was a considerable number of young converts who were expected to connect themselves with other churches in the village. Bro. Macallum feels greatly cheered and encouraged in his work.

Toronto—United Communion Service.—On Wednesday evening, 19th May, the members of the three Congregational churches in Toronto met in Zion Church, upon the invitation of the brethren there assembling, for a united observance of the Lord’s Supper. A very large proportion of the membership of each church was present. Rev. J. G. Manly presided, the pastors of the two sister churches, two deacons of Zion Church, and one from each of the others, being seated with him on the platform and taking part in the service, at the close of which Rev. Dr. Lillie and Rev. T. Baker offered prayer. The service was one of deep interest, and the opportunity of thus meeting together was evidently valued by those present. A collection was taken up for the Widows’ and Orphans’ Fund.

It is proposed to have a similar meeting in each of the churches alternately, at least once in six months. This plan is one of those suggested by a Conference of the pastors and deacons of the three churches, held in Bond-street on the 16th of April, with a view of promoting co-operation in local matters, and for the

benefit of the body at large. From the manner in which this movement has been inaugurated, there is reason to believe that it will be productive of advantage in many ways, to the Congregational cause in Toronto and elsewhere.

Election of a Metropolitan.—After many unsuccessful attempts, the Synod of the Diocese of Montreal have at last elected a Bishop—the Rev. Ashley Oxenden, of Pluckley, Kent. He is the author of many popular works, is about sixty years of age, and evangelical in opinion. His election is considered quite a triumph for the Low Church party.

There was a strong desire felt by some members of the Synod to elect a Canadian,—a very reasonable and sensible idea, we think ;—but the Bishops feeling sore, probably, that none of their own number had been accepted, they determined that no presbyter of the Diocese of Montreal should be elected ; and so, after several conferences, and almost endless ballottings, the above named gentleman was nominated, and received the requisite number of votes. The Synod then adjourned till September to await Mr. Oxenden's reply.

Rev. Robert Hay.—We regret to learn, as we are going to press, that this brother is about to leave Ontario and remove to Illinois, having accepted a call to the Congregational Church at Crystal Lake, in McHenry county. The Dominion can ill afford to lose such a man, who has acquired the esteem and confidence of all the brethren. We trust that the church at Pine Grove, which he leaves, may be directed to another pastor, equally devoted and zealous, and that Mr. Hay, in his new charge, may be blessed in his work.

Obituary.

MR. JOHN McCLELLAN.

The Congregational Church in Alton has just experienced a great loss, in the removal by death of the above named gentleman, who has been connected with it since its establishment, and was (until old age came upon him) one of its most active deacons. Although incapable of discharging any public duty for a long time, he retained his office until his death. He was a man of good judgment, of a very quiet disposition, seldom meddling with other people's matters, but attending to his own affairs, and seeking to have his own house in order for the coming of the Lord. During his sickness, which was very short, he seemed to be happy, and at his death left behind him unmistakable evidence that he departed at peace with God through our Lord Jesus Christ, and also with his fellow men.

Mr. McClellan was born in Cherry Valley, N. Y., on the 17th February, 1774, where his parents resided. On the breaking out of the war in 1776, he, and the other members of the family, removed to Lower Canada, where they remained four years, enduring many hardships at the hands of the Indians ; on one occasion having been compelled to stand and see their house burned to the ground. In 1780 they made their way up to Niagara district, where he resided for nearly fifty years, during which he served as first lieutenant in the British army in the war of 1812, having been engaged in the battles of Niagara, Stoney Creek, Lundy's Lane, Chippawa, and several others. In 1831, Mr. McClellan removed with his family, numbering ten, to the Township of Caledon, where he remained until his death ; and now he leaves behind him as mourners seven children, fifty grand-children, ninety-one great-grand-children, and one great-great-grand child, making in all one hundred and forty-nine.—*Communicated.*

Gleanings.

GERMAN PROVERBS.—One has only to die to be praised. Little and often make a heap in time. Handsome apples are sometimes sour. It is easier to blame than to do better. God's mill goes slowly but grinds well. Take the world as it is, not as it ought to be. Our neighbor's children are always the worst. Forgive thyself nothing and others much. The sun-dial only counts the bright hours. He who blackens others does not whiten himself. The end of wrath is the beginning of repentance. To change and to do better are two different things. Revenge converts little right into a great wrong. Charity gives itself rich, but covetousness hoards itself poor. With patience and time the mulberry leaf becomes a silk gown.

“WHERE THE DEVIL CANNOT COME, HE WILL SEND.”—A proverb of very serious import, which excellently sets before us the penetrative character of temptations and the certainty that they will follow and find men out in their strictest retreats. It rebukes the absurdity of supposing that by any outward arrangements, cloistered retirements, flights into the wilderness, sin can be kept at a distance. So far from this, temptations will inevitably overleap all these outward and merely artificial barriers which may be raised up against them; for our great enemy is as formidable from a seeming distance as in close combat: where he cannot come he will send.—*Trench.*

HOW TO MAKE A FORTUNE.—A Mississippi editor having given notice that he would inform, free of charge, enterprising young men how to make a fortune without capital, replied to several anxious inquiries: “Every one of you pull off your coats, leave off your army sizes, quit whiskey, go to work, make a crop of corn, cotton, peas, and potatoes; house them up, then marry an enterprising girl!”

THE FULNESS IN CHRIST.—Dr. Guthrie presents, in a very striking and compact form, the fulness in the Saviour to meet all human wants. He says: how difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint. Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is my surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and I am condemned? He is pardon. To deck him out and set him forth, nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute the stars. The seas give up their pearls. From fields, and rivers, and mountains earth brings the tribute of her gold, her gems, and myrrh, and frankincense; the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is the “chiefest among ten thousand and the altogether lovely.” “In him dwelleth all the fulness of the Godhead bodily.” I offer him to you—make a free offer of him, and doing so, will challenge you to name a want for which I shall not find a supply in Christ, something that fits your wants accurately, as the works of a key the wards of its lock.