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THE  
CANADIAN INDEPENDENT.

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VOL. VIII. TORONTO, NOVEMBER, 1861.

No. 5.

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PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.

To honour the Holy Spirit is essential to the real strength and usefulness of every Church. That Divine Agent produces all the results which constitute life and health and vigour in religious experience. A full equipment of means may be in existence, yet without the power of God these means are ineffectual to produce the high ends of conversion to God and progress in grace. A pentecostal season is felt to be a crying need throughout all our borders. We need, an earnest spirit, rising to a high conception of the great work of redeemed souls in honouring Christ, to rebuke all heartlessness in the solemn duties of religion. We need impressions of eternal things to be deepened on our spirits, that all dependence on mere forms may be swept away, and the soul entirely rely on a bleeding Saviour, seen by faith. We need, a piety deriving its vigour from the teachings of the Spirit, brought home through the incorruptible word, that will stand with undaunted front before folly and fanaticism, that will dethrone the lofty pretensions of a deified human reason, and exhale the pestilent fogs of error and sin. We need, a vigorous hand to push aside all plausibilities of temptation and suggestions of expediency. We need, a consistency of life that will put to silence the ignorance of foolish men and warn the lukewarm and worldly-minded professor. Can our help come from any but God? We may boldly say, the Lord is our helper. We rejoice therefore in the invitation to prayer once more put forth, that on the SECOND SABBATH OF NOVEMBER the Churches unite in specially imploring the outpouring of the Holy Spirit on our land. In former years, blessed results followed the engagement. One brother, at the Union meeting in Kingston, expressed his gratitude that such a day had been set apart, for it proved the beginning of a gracious work enjoyed during winter among his people. Many we hope will be able to bear a similar testimony from the hallowed and blessed observance of this day of special prayer in 1861. Our brethren will permit us to remark, that meditation on some of the leading texts of Scripture, bearing on the work of the Spirit, may have a good effect in preparing the way, and filling our mouths with arguments in approaching the throne of grace. Such passages as Isaiah xlv. 3-5; Ezekiel xxxvi. 25-27; Joel ii. 28-32; Luke xi. 13; John iii 3-5; xiv. 26; xvi. 7-14; Acts ii; Romans xv. 13; 1 Corinthians vi. 11; Titus iii. 4-7; 1 Pet. i. 22, 23; and 1 John iv. 13; abundantly show the vast importance of the Spirit's operations on the hearts of men, and cannot fail, if solemnly weighed, to call forth our ardent solicitude for His divine quickening.

What hinders the enjoyment of revivals in our Churches, the outpouring of the Spirit, and the conversion of souls? This is a question to be thoughtfully pondered. Unbelief may suggest difficulties and propose delays to a true and solemn seeking after God with the whole heart, but faith will realize the necessity for action in proving God. In our view, one such step is that proposed by this united approach to God in prayer; but let us beware of defective prayers—faithless, thankless, formal, sin-shielding, hypocritical prayer. Let us draw nigh to God, and cry mightily from a full heart—"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

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#### NOTES OF A RECENT VISIT TO THE LOWER PROVINCES.

The last number of this Journal contained a graphic account of the assembly, held in Yarmouth, N.S., of the Congregational Union of Nova Scotia and New Brunswick. A few additional notes of the visit on the part of the Canadian deputation may not be unacceptable.

The first may relate to the improved condition of Congregational matters since a visit four years ago. At that time there was universal discouragement. After the spending of much money and time and heart on a College, the building was burnt, and the Institution extinct. The few churches were not supplied with pastors, save in a very few instances, and it was not clear where suitable men could be obtained. At that time the junction of Missionary movements with ours in Canada was proposed, and the next year carried into effect. Attempts to get up a College were abandoned for evangelistic efforts; and differences of sentiment and heart-burnings were buried in an united resolve to strengthen the things that remained, and to enlarge the sphere of Home missions. The result has been peace and concord at all meetings of the Union; the supply of several churches with pastors from Canada—a valuable vacation work of successive theological students from Toronto; and a decided advance in the tone of feeling. Despondency has given way to buoyant hope: the brethren thank God and take courage.

Yarmouth is beautifully situated on the South-west point of Nova Scotia. We heard from one of the members of the church, who had been a partner in the company that bought the wreck of the ill-fated "Hungarian," many affecting stories of correspondence with the relatives of the dead. He superintended the diving operations, and therefore had the opportunity of becoming acquainted with the details of found bodies and goods. Most of the bodies have been carried out to sea, or consumed by marine animals; comparatively few having been recovered. A vast quantity of goods, however, have been recovered, so that the company made a very handsome profit out of the purchase of the wreck. We saw on one of the wharves at Yarmouth one of her boilers and her chain cable, which had been raised from the bottom.

The town is long and narrow, containing some three or four thousand inhabitants. It is decidedly Protestant; very few Roman Catholics dwell there. The churches are Episcopalian, Presbyterian, Methodist, Baptist, Congregational, and the Roman Catholic. There is also, if I remember rightly, a German church. The Tabernacle (Congregational) is the finest building,

with bell and clock tower for Town use. But the Baptist and Methodist are the largest congregations by far, and next to them the Episcopalian. My impression is that the town is not overdone with sanctuaries, and that thorough evangelistic work, with the pouring down of the Holy Spirit's influences, would fill them all. Their home is upon the sea; the people are moulded upon a sailor model: accordingly dull, dry, cold disquisitions in the pulpit will, more rapidly than in many places, empty the pews. They must have lively, earnest, somewhat off-hand manner, and matter that warms as well as enlightens. The sailors, or a people having the sailor mould, soon weary of dull solemnity.

My friend Cornish returned by the way we came, namely, to and through Boston: Mr. Wilson and I rode along the coast to Digby in a stage coach which carries the mail. The first half of the way was brilliantly done. Our driver was a man of enterprize, energy and sobriety; his steeds were in good condition, full of life, and were well handled. One likes good driving, and, riding on the box seat, to be fanned by the breeze as one's steeds make short work of the journey. The country was, on the whole, fertile and picturesque. The second half of the journey was another affair. A finer country, and perhaps better roads; but such a team and such a driver! The latter soaked and soaking all the way, and the former, more wise than their master, bore sad traces of his neglect. Truly it was a "slow coach," except down hill, and then with such a driver, one was afraid for one's neck. It is time that another mail contractor had this man's post, he certainly is not fit for it. The day was beautiful; and at length we reached Digby in safety—in subordination to our Great Protector—more thankful to the horses than to their driver.

Digby is a very pretty place, built on terraces, and surrounded by striking scenery; the arm or basin of the sea and Annapolis river, adding to the variety and beauty of the scene. We had to while away some 20 hours here, waiting for the steamer to take us across the Bay of Fundy to St. John, N.B. A run of about four hours, requiring "sea legs" and "sea stomachs," placed us alongside the wharf at that handsome and thriving colonial city, where kind friends welcomed us.

Congregational matters at St. John are pleasant and promising. Our good brick structure contains on the Lord's day a congregation respectable in size and character, under the ministry and pastorate of the Rev. Mr. Smith, an improving, popular and able young minister. We held a missionary meeting on Friday evening, which was well attended and spirited. Our missionary movements were explained, and effective co-operation with us in them was urged.

In order to understand the arrangements on the Lord's day, it may be needful to state that several years ago a worthy member of the Methodist body, a ship builder and ship owner, erected a very neat place of worship and a parsonage, at his own expense, in an important locality, intending to have it supplied by Methodist ministers, but to keep the place in his own hands. He had some dissatisfaction with movements in the existing Methodist places. Of course, without having it made over to Conference, our Wesleyan brethren would have nothing to do with it, and this the proprietor would not do. By an interesting providential turn of affairs, which it would take too long to describe, a young minister of the Methodist Episcopal Church, whose preparatory studies were not completed, who is of Congregational parentage, and

really of our principles, but was thrown among the Methodist brotherhood in New England by his conversion through their instrumentality, was brought into contact with the proprietor of the building, who engaged him to preach in it, and do town missionary work in building up a congregation. He succeeded very well, and his friend and patron gave him a year's furlough for self-improvement and travel, engaging in his stead for the year the brother who is now the minister of our church.

Our arrangements on the Lord's day had respect to the ordination of Mr. Daniells, who had for a number of months resumed his labors at Zion's Church, the name of the said proprietary building. He has become substantially a Congregationalist in respect of church order, though not of the straightest sect. He avows himself an independent, and declared the little church to be an independent church. He was carefully examined as to his views of divine truth and his Christian hope. His views of the ministry were also ascertained. It was no doubtful case, for it gave the most perfect satisfaction. Your correspondent preached at Zion's church in the morning—a large and attentive congregation. In the afternoon the place was packed to its utmost capacity, with parties seated at the open windows. It was estimated that 700 persons were present. Wesleyan ministers conducted the devotional services. Our venerable pastor at Keswick Ridge, Rev. G. Stirling, asked the usual questions, and offered the ordination prayer. Mr. Daniell's answers were listened to with much interest and profit. Rev. R. Wilson gave the charge to the pastor, and your correspondent addressed the people; and in the evening he preached at the Union Street church, which still retains pleasant memories of the departed Charles Mackay. Zion's church must not be counted just now as one of our churches, and yet there is such desire to co-operate with us, and such a progressive state of things in following scripture models, so far as they can be ascertained, as to justify us in the expectation that they will be practically one with us. The excellent proprietor has made such arrangements, that after his decease the trust element will be perfected, and at least a part of the stipend of the minister will be provided for.

It was a very happy day, though for one of one's four vacation Sabbaths not one of light work. On Monday morning our faces were set homeward: Messrs. Wilson and Stirling up the river, and your correspondent outside and along the coast.

Montreal, October 24, 1861.

H. W.

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#### CONGREGATIONAL UNION OF ENGLAND AND WALES.

This body is now in session in the town whence I write. A right noble gathering of christian men it is. About five hundred pastors and delegates are in attendance—the largest gathering ever had on a like occasion. The situation of Birmingham is so central as to be very favourable to this, and its associations have doubtless contributed greatly to the largeness of the assemblage. It is the scene of John Angell James's long and useful ministry, redolent of his influence, and inseparably linked with his honoured name. Spring Hill College is located in the suburbs—the finest of the Congregational colleges of Britain—and whose alumni are fast forming an important element

in the rising community. Independency, too, is strong in Birmingham, and hence it is not surprising that a goodly number should be attracted to such a centre.

The proceedings commenced with devotional meetings on the Monday evening, in two of the largest chapels in the town, which were both crowded. On Tuesday morning, the Rev. J. G. Miall, of Bradford, as Chairman, delivered an inaugural address, replete with sound sense, christian feeling, and impressive eloquence. After adverting very felicitously to the interest attached to such a meeting in such a place, he sketched the history and progress of the Union, during the twenty-two years which had transpired since its former assembling in Birmingham. The Chairman of that meeting (Dr. Raffles), and its preachers (Drs. Leifchild and Halley), still survive, but only the memories of Jay, James, Fletcher, Payne, Hamilton, Morrison, Scales, and Ely, remain. Changes of denominational thought and action which had taken place were dwelt upon, existing defects were wisely touched, and desirable improvements suggested. England's position with regard to the world's present crisis was well described, and the responsible relations of Congregationalism thereto, admirably stated. The importance of both the pulpit and the press as agencies for the regeneration of mankind, and the duty of the church to use both with the utmost vigour, were earnestly enforced. The address concluded with a glowing and touching allusion to the sainted J. A. James, and an earnest prayer that each might catch and wear his mantle. The thanks of the assembly for the address, were conveyed in a resolution moved by Rev. E. R. Conder of Leeds, in a speech full of racy thoughts, tersely and gracefully expressed, and seconded by Rev. E. Giles. Next came a well-timed and well-worded resolution expressive of the veneration and love of the Union for the memory of J. A. James, their sympathy with his family and late flock, and their earnest prayer for the divine blessing on the late co-pastor and present successor of that man of God. It was delightful to hear the testimonies to moral worth and usefulness borne by those who moved, seconded, and on behalf of the family and church, acknowledged this resolution, which was carried by a rising vote, amid the profoundest silence. It was an affecting scene, well fitted to impress the mind with that weighty truth, "*the good alone are great.*"

There very properly followed, a report on the state of the Pastor's Retiring Fund, the establishment of which was Mr. James's last service to the body of which he was so long a distinguished ornament. Mr. J. himself gave £1,000 as the nucleus of this fund, and it was pleasing to learn from the report that it had now reached the sum of £22,000 sterling.

Delegations from Australia, Canada, Scotland and Ireland were then presented to the Union, welcomed by the Chairman, and listened to respecting the bodies they represented.

The Union then proceeded *en masse* to the Town Hall, a spacious and magnificent building, where dinner was provided for the entire body, gratis, in true *Montreal fashion*; with one exception, which I record with sadness, the provision of wine, in the use of which, I am sorry to say, by far the greater number of the members, ministerial and lay, still indulge themselves. Some interesting after dinner speeches closed this part of the proceedings.

In the evening a meeting on behalf of the British Missions was held. The Colonies were ably represented by Rev. F. H. Marling, in a most comprehensive and telling address.

The celebration of the approaching "Bicentenary of Nonconformity"—the anniversary of the ejection of 2,000 ministers from the Church of England, August 24, 1662, engaged a large measure of attention on the second day of meeting. It was proposed not only to celebrate the event by appropriate addresses, services, and publications, but by the erection of 100 memorial chapels during the year 1862, a grand project worthy of the occasion. A speech of graphic power and thrilling effect was delivered in relation to our Nonconformist forefathers, by the Rev. Dr. Vaughan. In the whole course of my life, I have never heard anything that so stirred my soul, or that so completely charmed, awed, bowed, and inspired by turns, a whole assembly. The sublimity of some passages, and the majestic grandeur of others, were indescribable. It was worth crossing the Atlantic to hear that one speech. The contrast between the fealty to truth and conscience, displayed by the ejected ministers of 1662, and the sophistication and elasticity of conscience manifested by some men who now minister at the altars of the Church of England, while they disbelieve her articles, and reject a large portion of the Book of God, was terribly graphic. Would that the Seven Essayists had been there to hear it!

The subject of Evangelistic effort in Britain was introduced by Mr. S. Morley who moved a resolution on the subject, and strenuously advocated the employment of lay agency on a larger scale. A variety of views on this subject were presented in the course of a brief discussion which followed, and exhausted the morning. Rev. John Kelly of Liverpool, now both venerable and feeble with age, gave some wise cautions to his lay brethren not to let outdoor work lessen their earnest attention to their own families. Some, he very wisely remarked, had nearly all the work to do, which they could possibly accomplish, at their own firesides, though besides there were incidental opportunities of speaking a "word in season," which he trusted they would improve.

Dinner at the Town Hall was served as on the day previous, a few speeches followed, and in the evening the building was filled to its utmost capacity by an audience convened to hear Congregational principles illustrated and enforced.

Many noble utterances were given forth, which must have told on the consciences and hearts of the vast assemblage.

A very brief reference to this morning's session, must close this narration. Two hours or more were spent in considering the spiritual condition of continental Europe, the subject being introduced by a paper prepared and read by Rev. J. B. Paton, M.A. As one practical result, it is proposed to build, as soon as may be, a Congregational Chapel in Paris, where many English people are now settling, invited by business openings. Then followed a paper on the relations subsisting between pastors and the families in their congregations, by Rev. A. M. Henderson of Claremont Chapel, Pentonville. The influence of the family, its importance, and its claims on pastoral attention, were admirably presented. Visitation, catechetical instruction, and preaching directly to children, were urged. The difficulties in the way of overtaking pastoral work among families were clearly stated, especially those arising from the over-taxation of ministerial energies, and the non-appreciation of such effort by heads of families. Several brethren expressed their views on this large and important subject, among them some of the delegates, who looked

at it from the stand-point of the congregation. Much earnest desire to get family religion revived, was manifested during this discussion.

A resolution protesting against Marriage Law disabilities in Ireland was then passed, and the third morning's session closed, with a solemn, fervent prayer on behalf of our American brethren, that God would look upon them in their present troubles,—give them peace on a basis of righteousness,—put an end to slavery, and bring national good out of the calamities attendant on war.

The Rev. John Sibree, my father's pastor before his entrance on the ministry,—a very venerable looking man with flowing Oriental beard of snowy whiteness, asked leave to say as the meetings were drawing to a close, that he had attended nearly every assembly of the Union both Spring and Autumnal, from its formation until now, and he thought they had never before had so delightful an illustration of the language, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" All present could not but feel that these words were thoroughly applicable in the present instance.

A third public dinner with a few short speeches afterwards, ensued. It is now 6 P. M. A sermon from Rev. A. Raleigh this evening, and the Educational Breakfast as it is termed, to-morrow morning, will terminate the hallowed Convocation. To have attended such a festival of truth and love, once in a life time, is an era never to be recalled without heart-stirring emotion, and deep gratitude. The brethren who can have access to it once a year, are highly privileged indeed.

W. F. J.

Birmingham, Oct. 10, 1861.

### CHRIST'S SHIP IN PERIL.

The history of Christ's earthly life is a wonderful embodiment of all kinds of human vicissitudes and experiences. He who was "the express image of God" entered so completely into fellowship with our earthly nature and condition, allied himself so fully with the world, with nature, and with man, that all experiences seem illustrated in Christ. He has trodden *every* path of weary toil; every dark valley of humiliation; every accessible mountain solitude; and has been tossed on every billow of trouble and commotion that could give character to the lot of any of his followers. With a slight modification, we can express the thought in Scripture phrase,—"He was in all points tried as we are." Let us join his company in the fishing vessel, as evening sets in, and he dismisses the multitude for the night. Turning to the disciples, who owned the vessel, he saith, "Let us pass over unto the other side," and they immediately spread sail and depart.

It is night. The wind suddenly bursts upon them in a violent squall, such as is common upon the Sea of Galilee. The waters arise in broken, chopped waves. The slight craft ships sea after sea, and is fast filling with water, so that these sturdy seamen, familiar from youth with all the dangers of the deep, and not easily frightened, become terrified and abandon all hope of out-riding the storm.

But where is the Master in this hour of peril? Strange to behold! There he lies, reclining his head on the stern-rail of the ship, in sweet slumber!



Rarely was he found *sleeping*, when any were seeking his aid. Ever about his Father's business, with a zeal that knew no intermission, no abatement,—he might be found early in the Temple, teaching and healing the multitude, and late at night, either instructing some timid inquirer, or alone on the mountain all night in prayer. He lived for others, and pleased not himself. But here for once we find him sleeping! Nor need we wonder that Jesus slept. He was a frail man, compassed with bodily infirmity, knowing full well, by experience, how the willing spirit is restrained by the weakness of the flesh. He, in common with all our feeble race, *needed sleep*. And in such a human life, sleep is sanctified! If in the service of God we may occasionally and for a season, do violence to the flesh, yet, in the main, God's claims can all be met, without violating any principle of our physical or mental constitution. The same authority that demands the presentation of our bodies as a living sacrifice, enjoins—"Do thyself no harm." Having done an earnest day's work, the disciple like his master, may do the will of his Father, by seeking rest in sleep.

But how can Jesus sleep, at such an hour of wild commotion and distress! The vessel plunges, and staggers;—the winds and waves beat upon her so furiously that now she lies over on her beam-ends; and anon she ships a sea that well nigh swamps her at once. Still with all this tossing, there the Master lies in undisturbed slumbers! To the disciples this appeared strange; yet they delayed, and still delayed disturbing him, restrained probably by his majestic peacefulness.

At length, impelled by wild terror, in desperation they awaken him exclaiming, "Master!—Master!—carest thou not that we perish!" He awoke: but not as one startled. He arose; but not in confusion. It is weakness, or guilt, that make haste. God does nothing in a hurry. First gently rebuking their fear, by the query—"Where is your faith?"—turning to the boisterous elements, He speaks a gentle word, scarcely audible in the tempest's roar—"Peace; be still!" The winds and waves yielded instant obedience, and "there was a *great calm*." The idea conveyed is, that not only the winds ceased, but the waves subsided immediately.

No wonder the disciples were awe-stricken before such a man, whom even the winds and the sea obeyed—a man who a few moments before, overcome by weariness, lay apparently unconscious and defenceless, rocked about by the storm; but now confronting the hurricane and the bursting flood, by a word!

This scene was surely designed to suggest some precious spiritual truths, for the instruction and consolation of Christ's disciples in every age.

For instance, it suggests that the path of Christian duty is often beset with peril. The ship chartered by the Lord of Heaven and Earth, manned by His chosen apostles is suffered to be violently assailed by the storm,—filled with water,—and ready to sink! Even when sailing under Christ's personal escort and by His special direction, this imminent peril menaces the vessel! A good aim is no guarantee for a calm and pleasant voyage: nor is a divine commission a passport, exempting from difficulties, delays and opposition. Prosperous gales will not always fill our sails, even when we spread them at Christ's bidding; nay, when we have the Master himself on board.

The inexperienced disciple sets sail under Christ's flag, confidently reckoning on peaceful progress, so long as he faithfully follows the prescribed course. Unquestionably most of the disaster and loss sustained by the Christian may

be traced to his defective carrying out of his Master's instructions. Sincerity and good intentions in the main, are often mistaken for exact and thorough obedience. Yet even this cannot insure uninterrupted prosperity. Christ's own experience furnishes many illustrations of perfect integrity and devotion to his Father's will, involving Him in apparent peril and loss. So every man who will live after an earnest godly manner in this world, must reckon on tribulation. Because the young convert's day of espousal to Christ were hours of unutterable and ravishing delight, he often bids adieu to fear and trouble, darkness and distress, looking forward to an ever brightening path of light, and joy and blessedness. Such dreams of an earthly paradise will soon be dispelled by the stern realities of this disciplinary state. Let us prepare for storms as well as sunshine, for there is a moral certainty that we shall encounter many, if permitted to render much service in Christ's kingdom. All the distinguished stars in the everlasting galaxy of the glorified Church, have gained their preëminence by passing through fires and floods of trial. Abel and Noah, Abraham and Joseph, David and Daniel, Peter and Paul, James and John,—*all* were in their time severely tossed by the winds and waves of worldly tribulation.

So has it ever been, not only with the individuals engaged in Christ's service; but every great undertaking of the Church of God. When the woman brought forth the man-child, the dragon stood before her ready to devour him. No sooner was the child brought forth, than the woman had to flee into a hiding place provided by God for her, in the wilderness, that old serpent the devil, meanwhile casting out of his mouth, water as a flood, that he might cause her to be carried away. Think of the church of God hiding from Satan, in the wilderness! Again and again has this been her actual condition. The storms of providential adversity, the floods of ungodly men, have for a time made Zion afraid. She has appeared like the Ark of old, heaved and tossed about, the sport of winds and waves, apparently about to be engulfed.

Another thought which this scene suggests is the possibility of our storms of adversity and peril being rendered immensely more terrible by the apprehension of Divine desertion. A great augmentation of the disciples' trouble was the sight of their Lord asleep. Is he indifferent? Does *he not care* that we perish!—"Acting as we are, under his express command, devoting ourselves and our little property to his service, shall we be *left to perish?*"

This was not the first time that Zion had said "The Lord hath forsaken me! My Lord hath forgotten me!" All adversity has the aspect of desertion. In God's favour is light. When we "*sit in darkness and have no light,*" it is not easy to assure our hearts that the Lord regards us with favour. We are ready to say with Gideon, "If the Lord be with us, why then hath this evil befallen us?" When the afflicted saint feels that all God's billows are going over him, and viewing his affairs from a worldly stand-point, exclaims, "all these things are against me," it is not strange if he be tempted to infer that He who has the ordering of all things is also against him, or at least *cares not that he perish*. This is Satan's rendering of some of the Lord's most gracious dealings with his people. In tribulation we need specially to watch and pray against *unbelief*.

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence,  
He hides a smiling face."

Yet another truth is suggested by the experience of these tempest-tossed disciples. In the service of Christ, duty and desertion are incompatible. Even though asleep, their Lord was not indifferent. There was design in that sleep. It was *seasonable*. It gave occasion for a needed discipline of their weak and imperfect faith, and prepared them gradually for holding fast their confidence in His grace and power, when in bodily presence He should be no longer with them. It was in love to them that He thus exercised their timorous hearts by sleeping on till the storm had reached its height, and the vessel had filled with water. For the same reason he delayed his visit to Bethany when he received the tidings of the serious illness of Lazarus. He well knew how that sickness would terminate, and what augmentation to the grief of that loved family would be occasioned by His delay. "Our friend Lazarus sleepeth, and I am glad *for your sakes*, that I was not there, to the intent ye may believe."

Faith, courage, patience, must be developed in order to the formation of an efficient manly piety. They are in "the new creature in Christ," but only in embryo till exercised by trials. They are there, as the precious ore in the quartz rock. It must be brought under the hammer and then reduced in the crucible, before it can become available for its true worth. This is the Apostle's offset against temporary "heaviness through manifold temptations, —that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour, and glory, at the appearing of Jesus Christ." The fire is brought to bear upon it because it is so precious. The refiner places the gold in the crucible and submits it to the intensest heat, because he has chosen it and appropriated it for honourable use. So the Lord, when causing his saints to pass through the fire, and through the waters, is shewing His gracious estimation of them, and His purpose to purify and prepare them for more distinguished service. "Behold I have refined thee; I have chosen thee in the furnace of affliction." "Carest thou not that we perish,"—cries the trembling soul, at the very time when the Lord is watching it with special interest.

"Lord why is this!"—I trembling cried;

"Wilt Thou pursue Thy worm to death!"

"This is the way"—the Lord replied,

"I answer prayer for grace and faith."

"These inward trials I now employ,

From self and pride to set thee free,

And break thy schemes of earthly joy,

That thou mayest find thy all in me!"

Let no man presume that his ways please the Lord because he is exempt from adverse winds and currents. Worldly prosperity, unaccompanied by abounding spiritual fruitfulness, rather indicates that God is giving us up as reprobate silver, allowing us to have our portion in this world—abandoning us to our heart's lust. When Israel repined at the deprivations of their wilderness sojourn, "the Lord gave them their request; but sent leanness to their soul."

The trials and perils which overtake the Christian may properly disturb his quietness and assurance, and awaken anxiety, within bounds. The laws of his mind render depression and alarm as unavoidable in some circumstances as are gladness and confidence in the opposite. Christianity does no violence to our nature. It forbids not fear in circumstances naturally calling for it;

but by revealing to the eye of faith Divine succour, it either entirely dispels, or greatly moderates the anxiety which would otherwise be reasonable.

"They that know Thy name (says the Psalmist) will put their trust in Thee." A full knowledge of God in Christ, and of "the covenant well ordered in all things and sure," is an antidote for all disquietude. But all christians have not yet attained to this knowledge. They know only a very small part of "the gospel of the grace of God." And according to our faith will be our peace, and assurance of hope. Many a disciple has discovered more of Christ's efficiency and faithfulness by having been left for a season in suspense, waiting for the sleeping or unseen Saviour, than could otherwise have been known. Not until we have been disciplined in the hard school of affliction, and have been delivered from one storm after another by the timely interposition of our Almighty Saviour, are we prepared intelligently to adopt the triumphant assurance of Paul—"Who shall separate us from the love of Christ!"

E.

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## Trans-Atlantic Retrospect.

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The paper of Rev. W. F. Clarke, in another column, giving a full account of the AUTUMNAL UNION MEETING, held at Birmingham, relieves us from the necessity of noticing it in this place.

We conclude this month our notice of the meeting of the EVANGELICAL ALLIANCE, Geneva, and opine to believe that it will not have been without some practical result: that, if nothing else has been gained, those present will have learned lessons of forbearance and of love; will have found that the spirit of the Master may be with those who differ widely on the interpretation of his teachings, and that, while soundness in every part of the faith is good, a better and a greater thing is Charity. Part of one day was devoted to the consideration of "Romanism in America," Dr. Baird, of New York, opening the proceedings. He dwelt upon the decline of Romanism in the States, and the fact that it was only preserved from being utterly extinguished by the constant immigration from Catholic countries. One sitting in English was upon "The Future of the Anglo-Saxon Colonies," which, making a little allowance for the self-glorification in which our race are apt to indulge, was very instructive and suggestive. We clip from the *Nonconformist* the following summary of the paper of Mr. Thomas, who opened the subject:

"The question of the day was opened by the Rev. M. Thomas, of London, in a paper of great clearness and force. He remarked upon the colossal extent of the colonial possessions of Britain, and pointed out that they had been placed in our hands by Providence for a special purpose, adding that they constituted a museum containing specimens of almost every race and tongue. Colonization was ordained of God at the first in the command: "Be fruitful and multiply, and replenish the earth and subdue it." Mr. Thomas proceeded to treat his subject under three heads: first, the growth of our colonial empire; secondly, the actual condition of its inhabitants with reference to the Gospel; and thirdly, the future assigned to it in connection with the dissemination of Evangelical Christianity. In reference to the first point, he reminded his hearers that, on the accession of James I. to the throne, England had no foreign possessions, and that, while Por-

tugal, Spain, and France had successively lost their colonies, those of England had been constantly increasing, until they now embraced one-sixth of the inhabitants of the entire globe. Under the second head he stated that Britain rules over more Mahomedans than the Sultan of Turkey, more heathens than there were in Africa, and more Roman Catholics than the Pope could lay claim to. What an awful responsibility was this. He then drew a graphic picture of the deplorable insufficiency of our present means to meet this wide-spread spiritual destitution; and he urged upon the Christian public of England the duty of redoubling their efforts in the sending out of sound and faithful missionaries. The consideration of the third point, the future of our colonies, he confessed to be beset with difficulty. With the politician of the present day the question was how best to qualify the colonies for present self-government and for future independence. But to the Christian, this was not the primary purpose for which God has given us these possessions. There was a higher aim than that of teaching men the moral duty of their social station—the preparation for a destiny beyond the grave was the end for which these myriads of human souls had been entrusted to our sway. He felt at a loss as to the most efficient means to accomplish this great object; but he would suggest as the first step towards the attainment of the final result, the evangelization of our own fellow-countrymen settled in the colonies, that they might serve as practical and living exemplars to the heathen around them of the beauty and holiness of the Christian life."

There was a kind of international conference on "American affairs," which gave opportunity to both the English and American members of the Alliance to put themselves right on the Slavery question. The latter complained much of the coldness manifested by England toward America in this her hour of peril; while on the other side it was shown that that coldness was the result of the unsatisfactory position taken by the North on the Slavery question, and that if it could be shown, or if it afterwards was manifest, that she was earnest in her desire for the abolition of slavery, and that it would result from her success, then most certainly the North would command the hearty sympathy of the mother country in this struggle. This statement we believe to be true to the uttermost, all the abuse of England by the press, secular and religious, of the United States, to the contrary notwithstanding. At a subsequent sitting, the following resolution on the subject was unanimously adopted:

"The Conference of Christians of all countries assembled at Geneva, testifies to its brethren of the United States the lively sympathy which it feels for them in the terrible crisis which desolates their country. The members of this assembly desire to pray fervently that these deplorable events may be turned to the advancement of the interests of humanity, of liberty, and of the kingdom of God. Convinced that the existence of slavery is the cause of the war, the Conference prays to the Lord to incline the hearts of His children in America to bring about by wise and Christian measures the suppression of this institution, which is as contrary to the spirit of the Gospel as it is to the peace, progress, and prosperity of that great nation. And since our brethren of the United States have set apart the 26th instant as a day of solemn humiliation and prayer, the Conference invites Christians of different countries to unite on that day before the throne of grace to pray with their brethren in regard to their present trial, remembering that if one member suffers all the others suffer with it."

We can but indicate the remaining subjects of consideration, which were of considerable practical worth. "On the importance of the union of Christian life with doctrine, for the prosperity of the Church." A paper by Dr. Reggenbach, of Basle, entitled, "What are the principal points on which

existing Rationalism, particularly that of German Switzerland, is in opposition to Evangelical Christianity." On "The progress of the Gospel in Europe since the Conference at Berlin." A resolution "To set apart the second week in January for united prayer by Evangelical Christians," was unanimously adopted. Count Gasparin read a paper on "Christian Brotherhood, and what should be the character of polemics between Christians."

"The afternoon of the last sitting of the conference was devoted to the question of revivals. Some other meetings for friendly conversation, for prayer, and for general leave-taking, were held in the evening, and thus terminated the fourth General Conference of the Evangelical Alliance."

The following would appear to show that the days of the Irish Church Establishment are numbered :

"The recognised Irish organ of the Government, the *Dublin Evening Post*, devoted a leader lately to the subject of the abolition, as an establishment, of the Irish branch of the United Church. It considers the endowment of a "State chaplaincy" as nothing short of "preposterous," "wrong in principle and false in policy;" "the one remaining cause of estrangement between the two countries." The result of the census, as exhibiting the preponderance in numbers of the Romish population, is the ostensible ground for this agitation, and was the fitting occasion for the article."

TRACTARIAN DEVELOPMENT.—A New High Church scheme is propounded under the following circumstances:—A "Religious House" is to be opened for young men who are members of the Church of England, and in which they are to commence a life under fixed religious rules, having for its foundation the three-fold promise of obedience, poverty, and celibacy. One of the young men who is about to enter, has, it is said, given what he can to fit up an oratory, and will, when in residence, give all he has for the support of the society. A gentleman who styles himself "Brother Ignatius" is inviting communications from young men on the subject.

A SNUG LIVING.—The *Record* of September 25th contains the following advertisement:—"Advowson, with possession, desirably situated one hour from Euston-square. Net income, 240*l*. Population, 25. One service. No house. Incumbent can reside at a pleasant little town two miles from the church. Address, &c." 240*l*. a year for ministering to a population of twenty-five persons,—men, women, and babes, Churchmen, and Dissenters,—or rather more than 9*l* 10*s*. per head!

## Official.

### THE SECOND SABBATH OF NOVEMBER.

At the late Annual Meeting of the Congregational Union of Canada, it was unanimously resolved, "That the Churches be recommended to observe the *Second Sabbath in November*, as a day of Special Prayer for the outpouring of the Holy Spirit, upon our land."

And is there not a cause? Let us heartily embrace this opportunity of simultaneous concert in prayer, for this—the greatest blessing that God can impart;—and which He has expressly promised to bestow in answer to prayer.

EDWARD EBBS,

Secretary, C. U. of C.

CONGREGATIONAL COLLEGE.

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Monies received by Treasurer, up to October 30th, not previously acknowledged.

<i>Zion Chapel, Toronto (additional) .....</i>	\$28 50
<i>Per Rev. E. Ebbs :</i>	
On account subscriptions, &c., Paris .....	50 00
<i>Per Rev. J. McKillican :</i>	
Collection from Church at Danville, C. E.....	5 00
<i>Per Rev. T. M. Reikie :</i>	
Collection from Church at Bowmanville .....	4 50
<i>Per Rev. H. D. Powis :</i>	
From Church at Quebec .....	26 25
<i>Per Rev. K. M. Fenwick :</i>	
On account 1860-61, and 1861-62, from Church at Kirgston ...	65 00
<i>Per Mr. J. V. Bryning :</i>	
Collection from Church at Manningville, C. E. ....	2 00

PATRICK FREELAND, *Treasurer.*

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COLONIAL MISSIONARY SOCIETY.

THE DEPUTATION.—Under date 25th Sept. Rev. Thomas James writes me thus: “I must send you a few lines to state what I think will give you pleasure. The object of your friend Mr. Marling’s visit, will I think be completely accomplished. Though it has been very difficult at this time of the year to secure attendance on a Committee, yet he has now had an opportunity of stating his views to most of the influential of our members. \* \* \* \* The result is, after looking at the cases in your schedule in which no reduction is proposed, that the whole is adopted.”

Mr. James then writes of interviews with Mr. W. F. Clarke, but his remarks are superseded by a communication of later date :—

REV. W. F. CLARKE AND THE VANCOUVER MISSION.

Mr. James writes: “Inclosed are the resolutions adopted by our Committee. They may possibly surprise, but I am sure they will please you. They put an end to the dispute. Mr. Clarke himself is quite satisfied.” Some details of the negotiation are given, among others, that the pecuniary question was kept out of view to be dealt with on its own merits. There seems to have been an excellent spirit on both sides. The Committee in relation to the pecuniary question considered that the unfortunate loss of the vessel, by which Mr. Clarke lost so heavily, occurred prior to the dispute, and that the Insurance, which is not yet forthcoming, was effected in connexion with my agency in the matter acting on behalf of the Committee, they have therefore voted him a grant of £125 sterling, and the amount of Insurance if recovered will be paid to the Society. If I succeed in obtaining that amount of which I have sanguine hopes, four-fifths of this grant will go back into the treasury.

It is to be understood that the breach between Mr. Clarke and the Committee is healed. Nothing *pro* or *con* is in future to be said of the matter. The resolutions are as follows :—

“ That the Committee having had an interview with the Rev. W. F. Clarke, have learned that their past action in relation to the Vancouver Island Mission has been understood by that gentleman and his friends to imply condemnation of his entire procedure in connection with the unhappy difficulty which arose there; and would therefore adopt the following explanatory and declarative Minute.

“ I.—That this Committee have never condemned Mr. Clarke except for acting independently of them, especially in the issue and wide dissemination of his ‘Circular,’ and his sudden retirement from the mission—but, nevertheless, after considering the explanations now offered by Mr. Clarke, the Committee are willing to regard them as errors of judgment, rather than any intended discourtesy towards themselves.

“ II.—That as far as the question of the equal rights of the colored people in the House of God is concerned, and the course pursued by Mr. Clarke in maintaining that principle, the Committee have no hesitation in recording their opinion that he acted with perfect conscientiousness; and though in his mode of carrying out a right principle, they deem him to have committed mistakes, they can yet cordially regard him as a good minister of Jesus Christ, and wish him in his future engagements happiness and success.”

These facts are respectfully laid before your readers and our Churches.

HENRY WILKES,

*Sec.-Treas. C. C. M. S.*

Montreal, 24 Oct., 1861.

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ST. FRANCIS ASSOCIATION: AND MISSIONARY MEETINGS,  
EASTERN TOWNSHIPS, C. E.

The Meeting of the “St. Francis Association” will be held in *Durham*, Dec. 10th, 1861.

The Congregational Missionary Meetings in the Eastern Townships—St. Francis District—are arranged as follows :—

Melbourne.....	Monday,	December 9
Durham .....	Tuesday,	“ 10
Danville.....	Wednesday,	“ 11
Sherbrooke .....	Thursday,	“ 12
Eaton .....	Friday,	“ 13
Lennoxville.....	Saturday,	“ 14
Waterville .....	Sabbath,	“ 15
West Hatley.....	“	“ 15
Stanstead Plain... ..	Monday,	“ 16
Marlow .....	Tuesday 10 A.M.,	“ 17
Fitch-Bay .....	“ Evening,	“ 17
Magog .....	Wednesday,	“ 18

E. J. SHERRILL.

October 11th, 1861.

*Scribe.*



## Correspondence.

LETTER FROM THE REV. EDWARD EBBS.

*To the Editor of the Canadian Independent.*

PARIS, C.W., 21st Oct., 1861.

DEAR EDITOR,—Perhaps a free-and-easy letter concerning sundry matters of interest to our churches, may be more acceptable to your readers, than a business-like report of the same.

On Monday evening, the 7th instant, the brethren of the *Western Association* met at the Congregational Church in London, remaining in session until Wednesday night following. Three evenings were spent very happily, and I trust very profitably, in public meetings with the good friends of London. The first was a season of Divine worship, when, according to previous appointment your correspondent preached the Word. The second was a social tea meeting, affording the ministers a pleasant opportunity of greeting old friends, many of whom were endeared to more than one of the brethren present, by previous pastoral bonds. Two ministers of other denominations were present by invitation, and several apologies were presented from absentees. The addresses of the brethren were short and sweet. The speaker who proved the favourite, was the shortest of all; and he was called up again, and again!—as he is a very modest man, I refrain from mentioning his name.

On the third evening we held a first-rate old-fashioned Temperance meeting. Adjutant Millar, of the R. C. Rifles, presided in admirable style, adding greatly to the life, and effectiveness of the whole proceedings. His opening address was so quickening and racy, that the dullest speakers would have been aroused to some freedom and life: but there was not one of that sort on the programme. The brethren McCallum, Kean, Wood, Snider, and Baird, one after the other, added to the interest of the meeting to the last, by their direct, earnest, and Christian advocacy of the great principles of total abstinence. The day sessions of the Association were, as usual, private; with the exception of a morning hour, each day, devoted to prayer and praise, and religious conference. Intellectually and spiritually, the intercourse of the brethren was highly quickening and refreshing. One of the papers read, viz., a review of "Bushnell's Christian Nurture" by Brother Wood, will probably be placed in your hand, for the readers of the *Canadian Independent*, as the Association requested.

Your readers will be glad to learn, that the presence of our worthy Deputy, Rev. Mr. Marling, in Britain, is being thoroughly improved by the Colonial Society. The Secretary, Rev. T. James, accompanied by our good brother, has held a series of public meetings, in its behalf, in *Scotland*, to which the greater part of the present month has been devoted. Mr. Marling is full of hope with regard to the public service he has undertaken for our Churches. He finds ample opportunity for diffusing information respecting our affairs; of which he discovers great need among our best friends.

You will also rejoice to hear that our beloved brother, the Rev. W. F. Clarke, and the Committee of the Colonial Missionary Society, have agreed upon such of the Vancouver Island matters, as remained unsettled, at the

time of his departure for Britain. The Committee has cordially and unanimously voted him the sum of £125 sterling; thus covering the insurance on his loss by wreck, which through the default of the commission-agent had not been paid him. The difficulties and mistakes connected with this most unhappy affair, are now, it is hoped, finally adjusted, to the mutual satisfaction of both parties. Mr. Clarke addressed an important public meeting in behalf of the Colonial Society, at Rev. Mr. Martin's Westminster Chapel, on Wednesday evening the 22nd instant, Mr. Marling having preached there twice, on the previous Sabbath.

In this restoration of good feeling between the Colonial Missionary Society and our esteemed brother, all will recognize special occasion for thankfulness to God. Our dear brother Marling,—the *peace-maker*, would disclaim all participation in the honour of bringing it about; yet I have reason to believe that his influence had the happiest effect on both parties.

Before another issue of this Magazine, I presume both our brethren will have returned: and we may anticipate early contributions from them—always welcome; but specially after a visit to the dear old folks at home. The Lord grant them a safe and prosperous voyage!

Yours very cordially,

EDWARD ERBS.

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## LETTERS FROM ENGLAND.

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I.—FROM REV. F. H. MARLING.

*To the Editor of the Canadian Independent.*

STROUD, GLOUCESTERSHIRE, Sept. 19, 1861.

MY DEAR BROTHER,—Having a “comfortable persuasion” that some things I have lately seen and heard will not be unwelcome subjects of a communication to you and your readers, I will take an hour to furnish you with the impressions received during twelve days just spent on the Continent. These will chiefly relate to the proceedings of the Evangelical Conference just held at Geneva.

For the sake of those who love to be exact in regard to the names of things, let it be premised, that this was not a meeting of the Evangelical Alliance, understanding that to mean an organisation embracing all countries; for it is very doubtful if such an organisation exists. But it was a meeting called by organisations for the purposes of Christian Union and co-operation in several countries, especially Switzerland, France, Germany and England. Nor was it an aggregate meeting of such national Evangelical Alliances, but simply a meeting of Evangelical *Christians*, of all lands, whether connected with any organized Alliance or not. The Alliances acted in the matter simply by way of preparation, the actual invitations proceeding from a joint Committee in Geneva. It is evident that such a basis opened the doors of the Conference to multitudes who would not have been included on the basis of Alliance-Membership. But the precautions still deemed needful to be kept up against indiscriminate admission, aroused no little hostility against the Conference in Geneva itself. Every one is aware that in “the city of Calvin”—as it was

and is called—Calvin's creed is not professed by those even who have succeeded to his pulpit. Every phase of "liberal Christianity" may be found among the members and ministers of the Established Presbyterian Church. It is not needful to repeat the well known story of Robert Haldane's visit to Geneva, during the midnight of this frigid moderatism, of his labours among the Theological students, and the formation of the Free Church; for these things must be known to almost all who read these lines. Since that time, a great improvement has taken place in the National Church itself, and there are in it some truly evangelical preachers. The old rationalistic leaven, however, is by no means purged out, but maintains its ascendancy with all the prestige of numbers, wealth, culture, refinement, and professed liberality. From this quarter the opposition to the Conference arose. In the invitations to the meeting was included, in a guarded and gentle form, and with a *minimum* of requirement, a definition of Evangelical Christians. Against these terms of admission, the "liberals" raised the cry of "exclusiveness" and a war of pamphlets ensued, some score of letters, replies and rejoinders appearing on the two sides of the controversy. It was even apprehended at one time that a riot might take place, since the "dangerous classes" at Geneva are on the rationalistic side. It was with great difficulty that the old cathedral was obtained from the Consistory for the sittings of the Conference. It is reported that the fear of pecuniary damage to the town, from the proposed removal of the Conference to Lausanne, had the cathedral been refused, was not without weight in procuring the consent finally accorded. As it was, the Consistory arranged that M. Coquerel of the Oratoire at Paris, a well known rationalistic champion, should come to preach on the Sabbath during the meeting. He, however, taking the subject of Christian Liberty, made no attack on the Conference, as was expected. And it is pleasant to have to add, that the meetings of the Conference were of such a character that ere their close, the hostile feeling greatly abated, and became almost silent.

The number of members present I cannot state. I believe 400 or 500 came from England. France was well represented. Most of the Italian Evangelical pastors gladly attended such a meeting so near to their own homes. Switzerland, of course, contributed largely. Surprise was expressed at seeing so few Germans. There were a few from Holland, Belgium, Denmark, and, I believe, Sweden. Of Americans I saw less than ten; and of the British Colonies, a gentleman from the Cape of Good Hope and your correspondent appeared the solitary representatives.

The meetings for discussion were held, morning and afternoon, in the Cathedral (St. Peter's), a building 500 years old, massive and spacious, evidently erected for Romish uses, but "reformed" by John Calvin and his coadjutors. Against one of the pillars stands the very pulpit from which the great Theologian preached almost every day, and in the pulpit is the chair in which he sat. (His library is shown in the Academy not far off.) The subjects appointed for consideration were very various, some being of universal interest, and others chiefly relating to the several nations represented. It also followed, from the necessity of the case, that in some meetings the speakers were at liberty to speak each in his own tongue, and in others, French, German, Italian, or English, was the language of the day. Hence resulted further the protracting of the services for over ten days. There were but few members who attended throughout so long a session. The lakes and the mountains had attractions

that could not be resisted. Every morning at half-past seven, a prayer meeting was held, led by Lord Roden, President of the Conference; and every evening the Gospel was preached, these services being held in different places. On the Sabbath, out door services were held, a new thing in Geneva, at one of which 3000 persons attended. Hon. and Rev. Baptist Noel, and Rev. J. Denham Smith (of Kingstown) were especially active in these evangelistic labours. It was my misfortune to spend but a day and a half with the Conference, but I can state, from universal testimony, that a most hallowed influence attended their ministrations. It was believed "the Lord added *daily* to the church such as should be saved."

The only regular meeting for discussion which I attended had reference to the British Colonies. Two papers were read of considerable length by Rev. Mesac Thomas of the Colonial Church and School Society, and Professor Gibson of Belfast. A number of other gentlemen were engaged to speak, and afterwards, had there been time, the lone brother from Canada would have had a hearing. But there was not time, as the papers were long, even for all the speakers who had been previously appointed. In the course of the morning, the subject was ably presented, but I could not help blushing to hear, in a meeting of *Christians of all nations*, a loud flourish of trumpets over the greatness of the British dominions, the might of the Anglo-Saxon race, and so forth. It was a flagrant instance of "spread-eagle-ism." And at such a time and place!

On the afternoon of the same day, an extra volunteer meeting of English-speaking people was held in reference to the American question. The English brethren wished to hear statements of the case from the Americans present. Accordingly, Dr. Baird, Rev. Mr. Priest of New Jersey, Dr. Squiers of Ohio, and others addressed the meeting, followed by Sir Culling Eardley, Dr. Urwick, Mr. Fisch (of Paris), Dr. A. M. Brown, Dr. Cairns, and others. Your correspondent also took an opportunity to say a few words. The spirit of the meeting was admirable,—frank, outspoken, yet full of Christian courtesy, and the speaking was decidedly able. In general, I may say, that, on the British side it was urged that their sympathies were not excited on behalf of the North, so warmly as had been expected, because the war was not, on its part, avowedly anti-slavery; while on the American side it was claimed that the contest was about nothing else, and that this would become more and more manifest every day. I have no doubt the result of this free interchange of thought will be beneficial. The resolution finally adopted I have not yet seen.

The closing service, on Thursday 12th inst., was so largely attended, that a second place of meeting was necessary, and it was there that I attended. It was an admirable winding up. From the joyous tone of the addresses and prayers of the Genevese brethren, it was manifest that they had enjoyed a "time of refreshing from the presence of the Lord." A beautiful farewell address was delivered by one of their number, in which he invoked God's blessing on the brethren from each nation. Afterwards, a representative from each country said a few words, all most tellingly. Baptist Noel spoke for England, Drs. Tholuch and Krummacher for Germany, Dr. Capadoze for Holland, Mr. Revel for Italy, and others for other lands. Two or three times we sang a French "cantique." How good and how pleasant it

was to mingle heart and voice in that grave sweet melody! With prayer and the benediction the assembly was dismissed to the east, and to the west, to the north, and to the south.

Time fails me now to write of a few other interesting items. But perhaps for your November issue, I may be able to furnish a notice of the Autumnal meeting of the Congregational Union. Two days since I met Rev. W. F. Clarke in London, in excellent health. After the Union meeting, I expect to accompany Rev. T. James to Scotland and the North of England, for a series of meetings on behalf of the Colonial Missionary Society. I hope to hear good accounts of the *Second Sabbath of October* in Canada.

Faithfully yours,  
F. H. MARLING.

II.—FROM REV. F. H. MARLING.

*To the Editor of the Canadian Independent.*

Birmingham, Oct. 10, 1861.

MY DEAR BROTHER,—In a former letter, I laid myself under some obligation to report the Autumnal Meeting of the Congregational Union of England and Wales, now proceeding in this town. At my request the Rev. W. F. Clarke has kindly consented to employ his graphic pen in performing that service, and the result you have enclosed. I will only add, that the Canadian Delegates were received, publicly and privately, with all possible cordiality; and that we have had many assurances that our visit will tend to increase the acquaintance and sympathy of our English brethren with us and our work. I hope you will find space at least for Dr. Vaughan's noble speech, if not for the other documents which you will receive through the Press. We must take part in observing the Bicentenary of the Nonconformists' Ejection.

Yours faithfully,  
F. H. MARLING.

III.—FROM REV. W. F. CLARKE.

*To the Editor of the Canadian Independent.*

Birmingham, Oct. 9th, 1861.

DEAR BROTHER,—Before this letter comes to hand, you will doubtless have received, through Dr. Wilkes, for publication, an official copy of the supplementary action taken by the Committee of the Colonial Missionary Society, since my arrival in England, in reference to the unhappy difficulties growing out of my Vancouver mission. After all that has appeared in your columns from my pen touching the matters that have been in dispute, it is only proper that I should say something respecting the final result which has been reached; and I knew it will yield you and my brethren generally all over Canada unmingled pleasure to be informed that explanations, adjustments, and

a pecuniary settlement have been had which are alike honourable and satisfactory to all concerned, and which lay a foundation for loving coöperation in days to come. What has been done is the more grateful from the fact that it has been done cheerfully, unanimously, and under no pressure but that of truth and love. The Committee received me in a manner so kind and cordial as to evince very clearly that past misunderstandings had not alienated respect and affection. My statements and representations were heard patiently and considered fairly. When I pointed out to them the fact that their past action, while it censured me as to details, embodied no acknowledgment of any conscientious fidelity as to the principle of which I had been the exponent and representative, and asked that this deficiency might be supplied, they at once assented, and embodied in an explanatory and declarative minute, all I sought and more, so far as I am personally concerned. There were bearings of the case on our church polity which I should have liked to have had considered, but the Committee thought any action on these would be of no special use now, while it would involve reflections on individuals, which it seemed desirable to avoid. On the whole, I felt that I could accept with perfect consistency and with honour to myself and the principle concerned, the Committee's deliverance. I shall not soon forget the affectionate terms in which Mr. Binney, on behalf of the Committee, addressed me when the affair was settled, nor the tenderly appropriate prayer in which he presented our united thanksgivings to "the Author of peace and the giver of concord" for restored harmony, and our supplications that mistakes might be pardoned and future blessings vouchsafed to each and all. The reading of the 133rd Psalm would have fitly closed the interview.

This is but one of many interesting exemplifications of the consummate wisdom of our Lord's rule for the settlement of differences among brethren. "If thy brother trespass against thee go and tell him" &c., Christ does not say, "write a letter," or "send a deputy," but "GO" thyself. Let eye meet eye, and heart meet heart. I shall never cease to be thankful that I understood this command in the sense of "go—though the broad Atlantic roll between you." As the result, there has been a gaining of brethren worth ten times the cost and trouble of such a journey. It is also not a little gratifying to know, that brethren who prior to my arrival in England, deprecated my coming, and augured only evil in connexion with it, are now rejoiced that this step was taken. It will be thus I doubt not on the Canadian side of the Atlantic.

The announcement that this matter was thus happily settled, was received with much pleasure by the Congregational Union of England and Wales. Another Union at its next Assembly, will felicitate itself still more in view of the fact, while all concerned may indulge the reflection that peace has not been purchased at the expense of principle.

I am, Dear Brother,

Yours very truly,

W. F. CLARKE.

P.S.—In order to explain your receiving two communications from my pen, allow me to add, that the above was written before Brother Marling imposed upon me the task of writing an account of the Union Meeting for your columns.

## ST. FRANCIS ASSOCIATION—RESOLUTION OF CONDOLENCE.

*To the Editor of the Canadian Independent.*

At a meeting of the St. Francis Association of Congregational ministers, held in Sherbrooke, Tuesday, 1st inst., the following resolution was adopted:—

*Resolved*:—"The Members of the St. Francis Association of Congregational ministers, assembled at Sherbrooke, on the 1st day of October, desire to express their sense of loss and bereavement in the recent death of our senior Brother—the Rev. James Robertson:—

"In the death of Father Robertson we recognise the loss of a faithful friend, a judicious counsellor, and an able devoted minister of Jesus Christ, who has come to the close of a useful ministry on earth, and is now removed, we trust, to the general assembly and church triumphant in heaven. While we thus mourn our loss, we desire to express our deep sympathy with the widow and family of our deceased Brother in their sorrow, and to share with them in the joy inspired by his loving faith and triumphant hope as he left the shores of time.

"We also tender our earnest sympathy to the Congregational Church in Sherbrooke, of which our Brother was Pastor twenty-five years; imploring the Good Shepherd in his great mercy to send them a faithful successor, and unite the hearts of the people in his ministrations.

Voted, That this resolution, signed by the Moderator and Scribe, be placed on the Records of this Association, and a copy furnished to the family of our deceased Brother. Also, that a copy be forwarded for publication in the *Canadian Independent*.

E. J. SHERRILL,  
*Scribe.*

ARCHIBALD DUFF,  
*Moderator.*

## News of the Churches.

### A MINISTRY OF A QUARTER OF A CENTURY.

The twenty-fifth anniversary of the pastorate of the Rev. Dr. Wilkes, was celebrated last evening in Zion Church, by the presentation, on behalf of the church and congregation of an address, accompanied by a handsome silver pitcher and salver. In reply, Dr. W. gave a brief history of Zion Church from its foundation in 1832, under the ministry of the late Rev. Richard Miles, in a school-room in McGill Street, in which also Dr. Taylor's congregation held its earliest meetings. From this the church had removed to a room in the old Mansion House, and thence to its St. Maurice Street Church, and finally to Zion Church. Several appropriate hymns were sung, accompanied by other devotional exercises. Refreshments had been provided in the basement by the ladies, which was handsomely decorated for the occasion. The company was large and well-pleased with what was called the church's silver wedding.—*Montreal Witness of 5th October.*

### ADVANCE.

At a recent meeting of the Convention of the Congregational and Presbyterian ministers of Wisconsin, the following resolution was passed:

*Resolved*, That we recommend the members of our churches to engage actively and zealously in petitioning the Congress of the United States, at its next session, to enact a law which shall confiscate and endow with freedom all the slaves in the country owned by the rebels against the Government; and set at liberty all remaining slaves by compensating all loyal slaveholders.

## ASSOCIATION MEETING.

The North-Western Association held its semi-annual meeting at Churchill, County of Simcoe, on the 17th and 18th ultimo.

The Sermon was preached by the Rev. R. Hay, of Pine Grove; the devotional services being conducted by the Rev. J. T. Byrne and Mr. John Brown.

The following day was spent in hearing reports from the churches, represented by delegates and pastors, of their state, progress, or otherwise; with a free conversation on the methods adopted by the churches to raise money for the support of the Gospel.

The Missionary Secretary of this District being present, the time and order of holding our annual missionary meetings was agreed upon for this section of the District.

In the evening a public meeting was held, Rev. J. Unsworth in the chair, when addresses were delivered by Messrs. Brown and Lewis, and Revs. J. T. Byrne, R. Hay and H. Denny, on subjects previously agreed upon.

## CONGREGATIONAL COLLEGE—OPENING SERVICE.

ON WEDNESDAY EVENING, 16th October, the Session of the Congregational College of British North America for 1861-2, was opened by a public service in Zion Chapel, Toronto. The Rev. T. S. Ellerby presided on the occasion. Rev. A. Lillie, D.D., and other ministers occupied the platform. After praise and reading of the Scriptures, the Rev. J. Wood, of Brantford, engaged in prayer. A brief view of the state of the College was then given by the Rev. Dr. Wickson. Owing to the recent publication of the annual Report, it was unnecessary to enter into any lengthened statement of the affairs of the institution. Several of the students of former years were entering on fields of usefulness, and would not return; one (Mr. Day) had been obliged, by the state of his health, to discontinue his connection; and the Directors had received, as candidates on probation, two young brethren, one from the Church in Albion, the other from the First Church, Toronto. The observance of the day of special prayer and contribution for the College, on the preceding Sabbath was alluded to, and mention made of an additional and interesting meeting for the same object, held by the Church in Manilla on the previous Saturday.

## OPENING ADDRESS.

The Rev. T. M. Reikie, of Bowmanville, then delivered the opening address, in which, after remarking on the gratitude due to God that we had work to do of the nature contemplated by this Institution, and that the churches yielded the beautiful fruitage of men of God for the Gospel ministry; referring also to the self-denial of those who consecrated their lives to the great and arduous work of preaching Christ. The speaker proceeded to address the students on the necessity of a deep and full knowledge of the Word of God. He said:

"The advantages enjoyed under the teachings of your beloved tutors, you are expected fully to appreciate; while it will be their aim to conduct you through those fields of knowledge deemed needful to prepare a devoted and educated ministry. The importance of being fully prepared for your work cannot take too strong a hold on your minds. To be thoroughly furnished, will make you workmen that need not to be ashamed. The light emitted by the *beaten* oil of the sanctuary was beautiful, steady and clear. An untrimmed lamp is not only unsightly but unpleasant. A mind uncultured and rude cannot take that commanding position demanded of the leaders of the people. The possession of rich stores of knowledge in divine things is a necessity to him would give

"The famished food, the prisoner liberty,  
Light to the darkened mind, to the lost soul  
A place in Heaven."

Christ said to His disciples, "I will make you fishers of men;" surely it is not with broken and unmended nets that the holy vocation can be plied. Thus you will see at once that a deep and profound acquaintance with the BIBLE is indispen-



sible to the successful prosecution of your future work. This is at the foundation of a profitable ministry. Ignorance of the mind of Christ, as expressed through Apostles and Prophets, is a radical defect. Every acquirement must be directed towards the great end of knowing what is the mind of the Spirit in the revealed will of God. A way leading to the Cross must be found from every subject. With the flowers you gather from the domain of literature, you will weave a garland for the brow of Jesus. Let it become an absorbing passion of your soul to grow mighty in Scripture. No class of workmen can rise to eminence in their craft, without skill in the use of the instruments peculiar to their trade—the soldier who knows nothing of the use of the weapons of war is a nonentity in an army. The weapons then of our warfare ought to be well known, and moreover kept bright with use in the heavenly struggle. Shorn of strength, and unfit for any noble achievement must that soldier be, who goes forth to battle in the holy war without the Sword of the Spirit, which is the Word of God. A full and wide knowledge of divine things is necessary to make the minister “a workman that needeth not to be ashamed, able rightly to divide the Word of Truth.” This prominent place occupied in the kingdom of God by the ever-blessed Word, shows that it is no strange thing when the enemies of that kingdom lead on their hosts to attack and destroy the Holy Scriptures. It is a feature of the age for which the men of God must be prepared. Superstition on the one hand, and scepticism on the other, unite in the same aim—to supplant, remove and destroy the Word of the ever living God. In varied forms, through every age, aggressive movements have been made on the citadel of Truth; yet still it stands secure—for the Word of the Lord endureth for ever. The tactics of the foe may change, but the same abiding hate leads to fresh efforts to take away the key of knowledge. Constant vigilance and enlarged wisdom should therefore distinguish those who are entrusted with its keeping. Every scribe of the kingdom requires to be well instructed. The teachings of the Spirit of God will so reveal the preciousness of the discoveries made by God to man for his eternal salvation, that entering into the spirit of the Holy Volume it will be valued and understood. A sense of personal ignorance and weakness will cut off all sympathy with that vaunted “light in man” deemed superior to the light of God’s Book. Can it be viewed as ought but an impertinence to bend and change the spirit and meaning of the whole volume of Revelation at the suggestion and dictation of an unsatisfied reason, leaving unconsidered and repelled the evidence of the authority by which the utterances of the lively oracles are upheld? Having ascertained its right to speak, we reverently follow where it leads. To an honest interpretation there will be a ready and constant assent. Nor can sympathy be felt for men who employ the terms of evangelical religion to give currency to another gospel which is not another. The voice is Jacob’s, but the hair is Esau’s. In these days error often wears the garb of religion. There is, however, a keen discrimination imparted to the student of the covenant of mercy, which enables him to detect the presence of lurking ill, and with the “Ithuriel spear” of truth, to touch and unmask the vile brood of ignorance and pride. We glory in the truths of salvation as fixed, nor can any scorn as to the shackling of free thought rob us of our boasting. No philosophy feels itself fettered by the acknowledgement of the fixed laws of nature. True philosophy braces its strength, and climbs to nobler heights of discovery, from the recognition of these laws of the Great Eternal, and can religion occupy a lower level, and admit that with the changing phases of human society, its averments and assertions may be changed and modified? Nay, verily—for then its every pretension would become a delusion and a snare. The Bible then we view as possessing an authority not to be altered by age, nor modified to please the tastes of men. We claim for it supreme regard. It discusses the most exalted subjects—ascending into the heights of heaven, and descending to the depths of hell—looking with broad and general glance on all the goings of the myriads of the human family, and yet diving into the secret recesses of every heart. The mighty God, the Lord, hath spoken. A strong, fruitful and soul-saving ministry is consequently characterized by a devout and scholarlike attitude

in listening to the awful majesty and blended tenderness of that voice, which is as the sound of many waters. This acquaintance with divine things prepares for the work. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the *doctrine*.

Having thus a knowledge of the things of God which are to be the grand themes of the Gospel ministry, there are a few particulars worthy of being noted by the rising ministry, connected with their setting forth in a right spirit, and with holy unction, the wonders of redemption. Take then, beloved young brethren, these admonitions.

Guard against handling divine truth in a mere professional manner. It has often been felt that there is a danger to the theological student from the frequent recurrence of spiritual subjects as objects of philosophical investigation. This has sometimes begotten a habit of mentally viewing questions of thrilling interest to one's personal welfare in a cold and formal manner. The head is exercised, but the heart is neglected. Keep then the affections of your own souls warm with the constant friction of personal contact with the truth. Think how much depends on you in the solemn position you occupy. The cure of souls is work of the highest character, for which a meet preparation is not found in the possession and enunciation of a mere creed, unfelt in the heart and uninfluential in the life. Theology as a science is doubtless good, yet it is to be remembered, that it is the working of mighty truth in its practical power and suitability, as brought to the hearts and consciences of men, that produces the signal triumphs of conversion and growth in grace. Hence all superficial handling of the unsearchable riches of Christ is to be deprecated. We dare not rush in with unseemly haste where an angel might fear to tread. A deep inspiration drawn from fellowship with Christ, will prove a safeguard from the blighting curse of unfeeling familiarity with the sacred themes of life and death. Seek to be unto God a sweet savour of Christ in them that are saved and in them that perish. Word painting, however bold the strokes, however delicate the touches will never do *that*. Appeals to the mere sensibilities of men fail to accomplish *that*. It is the glorious truths of the blessed Gospel commended to men's reason—the claims of God pressed on their consciences—the spirit of Jesus falling in the glances of Godlike love on their wounded and longing hearts—and the provisions of grace brought to supply their wants—with the fervor of a heartfelt interest—that secures the ends of a Gospel ministry.

Cherish, therefore, an experimental acquaintance with the truth. When you take honey out of the Rock, you can carry it to others. Tasting it for yourselves, you can commend it to those for whom you labor. This demonstration to your own minds of the sweetness of heaven's truths, will enable you to cry, "O taste and see that God is good." In apostolic spirit, if not with apostolic power, you will declare that which you have seen and felt. Nurse, then, true piety in your college course. Let your life there be distinguished by a close walk with God. Avail yourselves of these years of retirement and study, to penetrate further into the secret of God's pavilion. Enter into the closet, and there from soul communings with the Eternal, take on an impress that shall cause your faces to shine with a heavenly expression. Remember that God's servants have ever been braced for action in the calm of that audience chamber, where they have pleaded for, and secured strength and grace sufficient for them. What successes have been achieved by those who have allied themselves to Omnipotence! Think of the mighty power wielded by those who from the secret chamber of devotion have come forth clothed with an energy derived from heaven, to turn men from the power of Satan unto God. The spirit of prayer must be strong, and the habit of prayer delightful and fixed, before the accomplishment of those results which bring glory to God in the salvation of men.

Allow me further to add—Keep yourselves in sympathy with the wants of your fellow men. Your retirement from the activities of life, must not be allowed to isolate you from a knowledge of men and things as they are. Your intercourse

with your fellow men has formed already an important part of your training for the rough and wear of the battle of life. An education to a common sense view of things, will be of immense advantage in the cares and difficulties of the pastorate, should it please God to place you in such a responsible position. You will see it therefore a duty not to allow yourselves to drift out to sea, away from the sympathies of those to whom you hope to be useful. Build not airy castles in cloud-land, but erect your cot on *terra firma*. By keeping up a knowledge of the transpiring aspects of society, you will, as skillful physicians, feel the beatings of its pulse, and judge appropriately of the treatment required by sin-sick souls. Thus you will acquire the enviable faculty of commending the truth to every man's conscience, and according to every man's circumstances, as in the sight of God. Your knowledge of human nature, drawn from observation as well as study will enable you to use words of wisdom and compassion to those whom you feel are *Men and Brethren*.

Beloved brethren in the Lord, I commend you to His grace, calling on you to recognise and act on the great principle of your *individual responsibility*. You have a great work to do; say to every allurements that would draw you aside—We cannot come down. Rise to a high sense of your undertaking. You have consecrated yourselves to a work of all others the best and most solemn to which the powers a renewed man can be devoted: let then your course be marked by earnest desire of the divine approbation, by unfeigned and holy solicitude that all your studies be prosecuted in a right spirit, and by an entire reliance on the Spirit of God; and thus a sense of your responsibility to God, to the Saviour, to the Church and the World, instead of proving a crushing and overwhelming weight, will act as a powerful incentive urging you forward to deeds of usefulness and prayerful toil. In all your arduous engagements—whether in the study—in the lecture room—or amid the solemnities of the city of our God—may God's almighty grace be your strength. The word of Christ be in you; the blood of Christ be on you; and the spirit of Christ be with you; that you may be men of God, prepared and meet for the Master's use.

In conclusion, the speaker addressed a few words to the assembled brethren on the voice of Christ to them in this age and in this land.

The Rev. E. Ebbs, of Paris, made some fraternal remarks on the College life of the students—their intercourse with each other—and the desirableness of generous open-hearted communications on the part of the Toronto friends with the young brethren in the College.

Prayer was then offered by Rev. A. Macdonald, of Stanstead, C.E., after which the Rev. Mr. Pearl (who, along with the brother who preceded him in prayer, had travelled upwards of 400 miles to attend the meeting) presented the claims of the Eastern Townships as an interesting and important field of missionary labour, urging on the young brethren preparing for the work the need of men, and calling their attention to the fields of labour in that section of the country waiting for labourers to enter in. In his opinion eight men ought at once to be sent to possess the land.

The proceedings were concluded by the Rev. Wm. Allworth engaging in prayer.

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## Bills from the Fountains of Israel.

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FAMILY DUTIES AND SINS.—BY THE REV. RALPH WARDLAW, D.D

PROVERBS XIV. 1-3.

There is a *fulness* in the word of God, of which the conviction grows on every fresh perusal, and becomes still the stronger, the closer and more minute our investigation of its various parts. It addresses itself (though, for the best possible

reasons, under no systematic and formal arrangement) to persons in all the various relations and conditions of life. Sometimes we find important preceptive directions conveyed in simple descriptive touches of character, in which approbation on the one hand, or disapprobation on the other, is manifestly designed to be implied. Thus it is in the first verse of this chapter: "Every wise woman buildeth her house; but the foolish plucketh it down with her hands."

Here we have *female wisdom* and *female folly* contrasted, with special reference to their appropriate department—the management of *domestic concerns*. It is a common saying amongst ourselves, and it is a pithy and a true one, that "a fortune *in* a wife is better than a fortune *with* one." From the situation which *women occupy* in the household, it might previously be supposed (and the supposition is daily verified in fact) that a vast deal depends on them, for the comfort, the independence, the respectability, the honour, and the advancement of families. We understand "*house*" here, as in many other places, to mean *family*; the "*building*" of the house, the raising of the family; and the "*plucking down*" of the house, the depression of the family, in the various ways just enumerated.

Suppose, what many a time happens, to use the word, of the saying just quoted "a fortune *with* a wife," but the wife herself, the owner and bringer of the fortune, destitute of discretion, incapable of managing her domestic affairs, or of keeping account of her expenditure; without *home habits*; vain, extravagant, fond of finery and show, and rivalry of her superiors; ever gadding about, and ever squandering money with thoughtless indifference,—the *fortune* will give anything but domestic happiness while it lasts, and that will not be *long*. It will be the same, indeed, if such a woman have her will and her way, whether the fortune be her own or her husband's. Many a time have females been the means of bringing families down, that before were thriving, and rising in comfort and respectability. This has arisen from their total want of the domestic virtues of activity, economy, and discretion,—of all that passes under the general name of *management*. "Many a family," says Matthew Henry, "is brought to ruin by ill housewifery, as well as by ill husbandry." On the contrary, a prudent, industrious, frugal, domestic *managing* wife, animated in all her duties by affection, conjugal and maternal, dignified by the graces of true religion, and guided in all her daily course by a wise discretion, has often essentially aided in bringing forward a family, even from a condition of inferiority, to respectability, independence, and honour, and of retrieving its affairs, when by previous *mismanagement* brought low.

It is at once the duty and the interest of husband and wife to co-operate in promoting the common benefit of the family. They must be *one in principle and in aim*. If not, while the one is "building," the other will be "pulling down;" the one will overturn what the other has reared; while the one gathers, the other will scatter. Too often may husband and wife thus be seen counterworking each other; the one doing, the other undoing; the one bringing in, the other throwing out. The verse before us relates only to the *wife's* side of the house. Let wives remember, that all the industry and toil of their husbands will be vain, unless, on their part, it is seconded by management and economy. It is wonderful, in the families of the workman and the peasant, to see the difference of appearance and of real substantial comfort, on the same means, between one where the wife is cleanly, active, orderly, thrifty, and cheerful, and another where she happens, unfortunately for her husband and her children, to be an idle, dirty, disorderly, peevish slattern. The latter character should never be seen, nor any approach to it, in "women professing godliness."—Christian wives, emulate one another; and emulate those "godly women" who are commended in Scripture, in sedulous attention to the tempers and duties that become you in your domestic relations. Let the family, next to the soul, be the first care. And beware of allowing even a professed concern for the interests of the soul unduly to interfere with, and jostle out of place, any of your incumbent domestic duties. Everything is beautiful in its place and time. I have no idea of that religion which allows a woman, under pretext of enjoying spiritual privileges, and making the most of time and means

for the soul, to gad about, visiting, and calling, and talking, and hearing sermons, and attending committees, when her presence and active superintendence are wanted at home, and imperative domestic claims and duties are neglected. Wives must make their families their first care; and if, by regularity and diligence in the discharge of their respective trusts at home, they can redeem time for the more private or more public calls of general benevolence, or for hearing a sermon, or attending a meeting, or enjoying the benefit of a little Christian society, it is well. When the two are thus made compatible, "her own works will praise her in the gates." But if, by attending to other calls, her husband is left comfortless, and the food and clothing and education of her children are neglected,—she may be "building" elsewhere, but not where she should be; she is "the foolish" woman whose hands "pull down" her own house,—and who is, in the world, a discredit to the religion she professes, and in the church a stumbling block to fellow-professors.

Verse 2. "He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him."

The pronoun "*him*," in the second clause, is capable of two references. It may refer either to the "upright who feareth the Lord;" or, as is more probable, to *the Lord*; in which case there will be a marked antithesis between the character of the man who *feareth* the Lord, and that of the man who *despiseth* Him. In the first part of the verse, then, we have again the only true, satisfactory evidence of "the fear of the Lord"—of genuine religious principle. It lies not in words or professions, but in *conduct*. That man alone fears the Lord, who "*walketh in his uprightness*." "This," says the apostle John, "is the love of God, that we keep *His commandments*." This is equally the *fear* of God. Hear you a man making great professions; wondrously devout; his prayers many and long; his psalm-singing loud; his attitudes and looks and gestures the perfection of acted sanctity? *Test* him. Mark his conduct. See what he is in the family and in the market,—*is all right there?* If not, note that man; he is a man of words; his religion is the religion of words; his fear toward God is taught only by the principles of interest and expediency, or by that of compromise; of words for God and actions for himself;—which is the same thing as a compromise, to honour God *verbally* for liberty to *dishonour* him *practically*. Let it be laid down as a settled principle, that whatever be a man's professions of reverence and devotion, "he who is perverse in his ways despiseth God." *Disobedience* is the sure proof of contempt. You judge of the professions of children to parents not by what they *say*, but what they *do*. Thus judge of men's religion. Ask not how frequent, how long, how loud, or how austere and rigid his devotions are;—ask what his *practice* is. There have been men who in the sanctuary have seemed the very patterns of all that is devout (only that in general it is *overdone*), whom, when you follow them into the world, you find in the meanest of its mean and the dirtiest of its dirty doings. This is not to "fear," but emphatically to "despise the Lord." It is the greatest of all the affronts that can be put upon Him—the grossest of insults, the most injurious of wrongs. The child dishonours his father more who speaks fair to his face and rebels behind his back, mocking at the very success of his fair speeches, than if he were openly and consistently hostile and regardless. And so does he dishonour God more who says to Him, "Lord, Lord, but does not the things which He says," than if he made no profession at all. He adds *hypocrisy* to *rebellion*. Actual "perverseness," or disobedience, is contempt of God's *authority*; contempt of God's *glory*; contempt of God's *threatenings*; and contempt of God's *promises*. It shows a scornful disregard of *all*. They who despise God's WILL despise GOD HIMSELF.

Verse 3. "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them."

"*Pride*" may be regarded as one of the attributes of folly. It was the original folly of man; the principle which Satan succeeded in introducing, and by which he seduced man from God. And it has been, in reference to God, his folly ever

since. And from the pride which, in their folly, men too frequently indulge towards one another, comes haughty, contemptuous, violent, abusive language; the language of haughty command, haughty censure, haughty scorn. This is "the *rod of pride*" which is in "the mouth of the foolish." The foolish smite with it; and by doing so, they expose themselves to many dangers, from envy, resentment, and the spirit of strife. By some the word rendered "*rod*" is understood of a *shoot* or *branch*, from the only other place in which it occurs—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots," Isa. xi. 1. But even in that passage, there is probably in the shoot springing from the stem of Jesse, an indirect reference to the *sceptral rod*—the emblem of the royalty of which the prophet proceeds to speak; and the figure of smiting with the tongue as with the "*rod of pride*" is far more natural (when the mouth is spoken of) than that of a branch springing from pride as a "*root of bitterness*."

The general import of the antithesis in the second clause is sufficiently plain: "but the lips of the wise shall preserve them." "*The lips of the wise*" are the lips, not of pride, but of humility—not of the contempt and wrath which arise from pride, but of meekness, gentleness, kindness, and peace. And there are two senses in which the *preservation* spoken of may be understood. First, by prudent and humble-minded dealing—by language well weighed and well adapted to the characters of the individuals with whom they have to do, and to the circumstances in which they happen to be placed,—they preserve themselves from this very "*rod of pride*," and from its sometimes mischievous consequences. Or, *more generally*; while by their proud and overbearing insolence the foolish bring severe retaliation and correction upon themselves, by the provoking use of their "*rod of pride*,"—the discretion of the wise, laying restraints upon their tongue, "setting a watch at the door of their lips," preserves them from many contentions, perplexities, troubles, and wrongs; it gives them favour and good understanding, and thus brings upon them benefit and blessing, instead of ill-will, and angry frowns, and muttered curses—the natural returns of pride.

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## The Fragment Basket.

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**APHORISMS FOR PREACHERS.**—The same truths uttered from the pulpit by different men, or by the same man in different states of feeling will produce very different effects. Some of these are far beyond what the bare conviction of the truth, so uttered, would ordinarily produce. The whole mass of truth, by the sudden passion of the speaker, is made *red hot*, and burns its way.

It is impossible to close a sermon well, that is warmly, unless the train of thought has been so conducted as to bring the heart into a *glow*, which increases to the end.

Having chosen a subject, it is well to think over it deeply, day and night, and to read on it carefully before putting pen to paper. Take few notes, but as far as may be, let the matter digest itself in the mind.

To be worth much, a sermon must begin like a river, and flow, and widen, and roughen, and deepen, until the end; and when it reaches this end, *it is hurt by every syllable that is added.*—Dr. J. W. Alexander.

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**GRACE BEFORE MEAT.**—The Christian propriety and profitableness of the practice are so obvious, that like the household altar and the Sabbath-school, which are nowhere in terms enjoined by the Scriptures, it commends itself to every sympathy of a renewed heart.

## Poetry.

### "I WOULD NOT LIVE ALWAYS."

"I would not live always"—live always below !  
 Oh no, I'll not linger when bidden to go.  
 The days of our pilgrimage granted us here  
 Are enough for life's woes, full enough for its cheer.  
 Would I shrink from the path which the Prophets of God,  
 Apostles and Martyrs, so joyfully trod !  
 While brethren and friends are all hastening home,  
 Like a spirit unblest on the earth would I roam !

"I would not live always"—I ask not to stay,  
 Where storm after storm rises dark o'er the way ;  
 Where, seeking for peace, we but hover around,  
 Like the Patriarch's bird, and no resting is found ;  
 Where Hope, when she paints her gay bow in the air,  
 Leaves its brilliance to fade in the night of despair,  
 And Joy's fleeting angel ne'er sheds a glad ray,  
 Save the gleam of the plumage that bears him away.

"I would not live always," thus fettered by sin,  
 Temptation without and corruption within ;  
 In a moment of strength, if I sever the chain,  
 Scarce the victory's mine ere I'm captive again.  
 E'en the rapture of pardon is mingled with fears,  
 And my cup of thanksgiving with penitent tears.  
 The festival trump calls for jubilant songs,  
 But my spirit her own *miserere* prolongs.

"I would not live always"—No, welcome the tomb !  
 Since Jesus hath lain there, I dread not its gloom ;  
 Where He deigned to sleep, I'll too bow my head ;  
 Oh ! peaceful the slumbers on that hallow'd bed.  
 And then the glad dawn soon to follow that night,  
 When the sunrise of glory shall beam on my sight ;  
 When the full matin-song, as the sleepers arise  
 To shout in the morning, shall peal through the skies.

Who, who would live always—away from his God,  
 Away from yon heaven, that blissful abode,  
 Where the rivers of pleasure flow o'er the bright plains,  
 And the noontide of glory eternally reigns ;  
 Where the Saints of all ages in harmony meet,  
 Their Saviour and brethren transported to greet ;  
 Where the songs of salvation exultingly roll,  
 And the smile of the Lord is the feast of the soul.

That heavenly music ! what is it I hear ?  
 The notes of the harpers ring sweet on the air ;  
 And see, soft unfolding, those portals of gold !  
 The King, all arrayed in his beauty, behold !  
 Oh, give me, oh, give me the wings of a dove,  
 Let me hasten my flight to those mansions above ;  
 Ay, 'tis now that my soul on swift pinions would soar,  
 And in ecstasy bid earth adieu evermore."

## Family Reading.

AT MIDNIGHT.

*Dying.*—Eleven—twelve!—it is then midnight. I shall not live to see the light of morning! Before that clock strikes again I may be—in the presence of my Judge!

*Pastor.*—Of your merciful Saviour!

*Dying.*—I am standing on the verge of eternity as one standing on the brink of a precipice, beyond which lie boundless space—unfathomable depths—infinity! A few moments and the plunge must be made; earth and its hopes, its fears, its ties, yea, the very body cast off as a garment—nothing left for the soul to cling to.

*Pastor.*—Except the immutable promises of its God.

*Dying.*—I can scarcely recall them to my mind; my memory is becoming dull and confused; darkness is upon my soul! This is indeed the valley of the shadow of death!

*Pastor.*—The Lord Jesus has passed through it before you—nay, is He not at this moment by your side? Can you not say, I will fear no evil, for thou art with me? Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord!

*Dying.*—I have loved him. Yes, Lord, thou knowest all things; thou knowest that I have loved thee!

*Pastor.*—You delayed not the work of repentance; you delayed not the work of faith till the feebleness and darkness of nature's decay made all mental effort impossible. There is therefore now no condemnation, no danger to the redeemed of the Lord; your flesh and your heart fail, but God is the strength of your heart, and your portion for ever!

*Dying.*—For ever! Mysterious word! I shall soon know its fullness of meaning!

*Pastor.*—For ever—as one of the bright throng, clothed with white robes, and with palms in their hands, who shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes!

*Dying.*—Can such bliss, such glory, be in reserve for an unworthy sinner like me!—for one who, like the thief on the cross, can only turn his dying eyes to the Saviour, and with no plea, no hope, but his mercy, cry, Lord, remember me!

*Pastor.*—The two malefactors who were crucified at Calvary were types of the whole human race; both justly sentenced, both justly suffering, both within sight of that flowing blood which could wash away every sin, but one hardened in impenitence, the other, with the grasp of faith, laying hold on the sinner's Hope, and finding in him, and him alone, salvation and life everlasting!

*Dying.*—The one on his right hand, the other on his left,—

*Pastor.*—And so in the day of judgment, these on his right hand, and those on his left—here the faithful there the unbelieving—the Saviour's flock divided from the goats.

*Dying.*—If I could but feel sure, quite sure, that I, even I, am of the faithful!—but a misgiving comes over me. Can I have deceived myself? O God! it is a fearful thought!

*Pastor.*—This is Satan's last effort to wound the soul which is escaping from his reach for ever. The name of the Saviour is precious to you?

*Dying.*—Far more precious than life!

*Pastor.*—The Lord Jesus is your hope?

*Dying.*—My all—my all!

*Pastor.*—And think you that you are not precious to him, you for whom he



poured out his life's blood, you whom he has guided by his Spirit? Think you that he has led you through the wilderness, through the storm and the tempest, through weariness and woe, to forsake you at the brink of Jordan?

*Dying.*—There is something, but it fades from my memory, some promise—  
“When thou passest through the waters—

*Pastor.*—I will be with thee; and through the rivers they shall not overflow thee; nay, the waters of death shall not even wet the sole of the foot of one of the Lord's redeemed; they shall be as a wall on the right hand and on the left, for Christ hath abolished death, and made in its place a brief and safe passage to glory. Cling to the hand now stretched forth to lead you through this last, short stage of your pilgrimage below.

*Dying.*—If, in the last mortal struggle, faith should let go her hold, I fear—

*Pastor.*—Fear not; the grasp of eternal love will not relax; no man shall pluck you out of your Saviour's hand!

*Dying.*—Can I leave all to him?

*Pastor.*—Yea, all!—your hopes, your safety, your life, your soul—leave all to him in blessed assurance that more than a brother's love is his love, more than a parent's care is his care, and that He who hath washed you from your sins, in his own blood can and will present you faultless before the throne of his Father.

*Dying.*—Into his hands—with full trust—yes, trust—hope, joy, I commend my spirit. Earth is receding now; there is a rushing sound—and darkness around—but—

*Pastor.*—Light in the soul, glory on the spirit! You have almost reached the goal; you have almost touched the prize; angels are bending forward to welcome; a few brief moments and you will be with—

*Dying.*—My Lord—Jesus!

A pale ashen hue overspread the features. It was the touch of the angel of death, but the seal of peace was imprinted on the calm, pale brow, and on the lips whose last breath had uttered that Name which is the sinner's only plea in judgment, the saint's only passport to heaven, that name which will be the everlasting theme of the songs of the redeemed in the mansions of eternal glory!

The pastor gazed upon the dead not with sorrow, not with compassion, rather with a feeling of envy. Let me die the death of the righteous, he exclaimed, and let my last end be like his! And even with the words upon his lips, the pastor awoke from his dream!

The day of life is closing,  
Its last faint rays have fled;  
Yet faith, on Christ reposing,  
Can death's cold waters tread.  
The dark sea spreads before me,  
Upon the brink I stand;  
O! guide me, Lord of glory,  
To heaven's blissful strand!  
To Thee, Lord, I flee,  
My trust is in Thee,

O death! where is thy sting? O grave! thy victory?

No longer here detain me,  
I hear my Saviour's voice,  
I feel his arm sustain me,  
I triumph and rejoice!  
The Lord will bless for ever,  
Those who his love have known,  
Nor life nor death can sever  
The Saviour from his own!  
Victorious and free,  
His people shall be,

O death! where is thy sting? O grave! thy victory?