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THE
CANADIAN INDEPENDENT.

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No. 7.

LOOK BACK TO THE WAY GOD HAS BROUGHT YOU.

The flight of time ought at this season to awaken deep and earnest thought.

Time is earnest, passing by;
Death is earnest, drawing nigh:
Sinner, wilt thou trifling be?
Time and Death appeal to thee.

When time is passed the soul is not quenched as a spark; nor do the interests of that deathless principle break and disappear as the foam of the sea-billows. Hence life is invested with an interest that demands the careful review of its solemn moments. Successive stages of the journey of life ought to be noted as passing away. The wintry winds have sighed out the closing days of another year. Again the opening future beams with brightness, and yet pulls down the curtain to conceal what she has in store. This we can well do—survey the past and more particularly bring up the by-gone year, and see how much of God has entered into our plans and pursuits. Remember all the way that the Lord thy God hath led thee. Think of

1st. The straits out of which he delivered you. In the changing scenes of life difficulties have come crowding in quick and overwhelming succession. Refuge failed—we have been brought low—who has helped us? God is our refuge and strength, a very present help in trouble. In temptation when our steps had well nigh slipped, and all was dark, suddenly the star of hope shines from the promise and word of God. There is no water: God brings it out of the flint. You looked for fire there, but lo water springs out of the rock. In money difficulties you saw no honourable way of meeting all claims and holding up the head as an honest man, yet man's extremity was God's opportunity. Remember

2nd. The supplies wherewith God visited you.

Food, raiment, health, reason, social enjoyments, peace—crowning the year with his goodness, all his paths drop fatness. While a neighbouring land has been torn with fearful and bloody strife, peace has reigned throughout all our borders. Surely all this springs not from our righteousness—it is of the Lord's mercies that we are not consumed, because his compassions fail not. Survey also the means of grace; to many a well of salvation has he led you. Have you taken the living water? The full and free provisions of his grace have either been welcomed or rejected. Is it truly yours to say—Bless the Lord, O my soul? Survey

3rd. The sorrows in which he sustained you.

We do not mean to re-open wounds that they may bleed afresh. Yet we are not to fail in learning the lessons of heavenly wisdom. By the sorrow of the countenance the heart is made better. Death may have visited your home. You mourn painful and touching losses, yet the great billows did not engulf—the floods did not drown. Underneath and around you were the everlasting arms. God gave you hope. Reflect on

4th. The sins which he has graciously forgiven. These indicate so many places of danger. Think of them to flee from the spot. Failures and omissions in the past are loud in calling to watchfulness and prayer. The Lord did not cast us off—"remember all the way that he hath led thee." The sins of a day are enough to condemn, what can be said of the sins of a year—of a life? Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sins.

Thus as we ponder over the past, let a holy resolution fill our hearts to consecrate the remnant of our days to Jesus who died to save us. May a new year find our readers more disposed than ever to realize the sacredness of the trust God gives in added days, that meeting the demands of an active age, they may, when a good day's work is done at life's end, enter into rest.

*"Life is good, for God did give it—
Good to all who rightly live it;
Sweet affections lend it beauty;
Stirring conflict makes it grand;
Faith triumphant makes it holy,
Leaning on the Father's hand.*

*Life is hidden in a chamber
Never opened to a stranger;
There is life and strong emotion,
Thought and feeling, sacred sorrow,
Tossing like a troubled ocean;
Faith serene, though dark the morrow.*

*Life is conflict, earnest, stern,
Much to conquer, more to learn;
But above there is a Helper.
Blessed voices cheer us on;
Heavenly lights forbid to falter,
Angels shout each victory won.*

*Life is swift. The years go by;
A story told, and then we die.
Still the golden now is ours;
And mem'ry, running down the past,
Plucks again the choicest fruits—
Fruits for virtue's crown at last.*

*Life is good, for God did give it—
Good to all who rightly live it.
Life is hidden in a chamber
Never opened to a stranger;
Life is struggle, earnest, stern;
Much to conquer, more to learn.*

*Life is swift. The years go by;
A story told, and then we die.
Life is glory—all things holy;
Conflict done—victory won—
Clad in white—crowned with light—
Angel songs shall tell its story.²⁵*

LIBERALITY.

LIBERALITY, like great and small, is a relative term. It cannot be measured by the gift of any definite sum. That which may be an evidence of great liberality in one man, may evince in another a penurious disposition. In some cases, they who give the smallest sums give relatively the most, since, like the poor widow who cast two mites into the treasury, they give from their necessity, that which they actually need for other purposes.

Many of the larger bestowments made to the Lord's treasury are presented without the sacrifice of a comfort or a luxury; they are given from an "abundance," and cost the donor nothing but the thought of parting with the money. Some have said that "a donation must be characterized, not by the sum given, but by that which is left in the donor's possession after the bestowment has been made." We object to such a manner of estimating a gift, since it would seem to imply that every man's requirements are alike, and that a rich man must impoverish himself before he can be as liberal as his poor neighbour. It should not be overlooked that some men require more than others to go on with; their business may require a larger capital; their position in society may need a greater expenditure. The moral value of a gift, however, must in some sort be estimated by the sacrifice it necessitates. Simply giving what can very well be spared, that which is not actually needed, and involves no self-denial, cannot entitle an individual to so high a character for liberality as a sum given which is needed by the donor, and the giving of which incurs the surrender of a comfort or necessity. The man who barely lives on his income gives out of his necessity, while he who has a surplus to lay by gives from his abundance; yet the former is often urged to give more, and the stimulus of the rich man's larger donation is freely applied. The smallness of sums collected in some churches is a matter of remark, and sometimes of censure; some of them are quite too small, no doubt. The method, however, of estimating the liberality of the body by the subscription list is not a fair or correct way of judging. If all things were fairly taken into consideration it may be found that some who figure high, do but little; while some of those who subscribe but little, do much.

We do not think any do too much for benevolent objects; that is not one of the sins to which we are prone, nor is there a tendency to it which will need to be checked; it is, indeed, quite the other way. Men need to be gently pressed up to this duty, and *gentle* pressure will not always secure the end. It is, however, very desirable that the pressure should be fairly applied. It does not follow that because little is obtained from some quarters, that pressure would get more, since the little may be all; nor is it to be inferred that no further pressure is needed where much has already been got, for there may be abundance left. Of this matter they can judge best who are somewhat acquainted with the means and circumstances of the donors. It is doubtless important that men everywhere should have a just apprehension of duty with regard to this subject. Men, however, are differently constituted, and their modes of thought on these matters are varied. Some men give generously and pleasantly, others can scarcely be said to give at all; something may be obtained from their purse and hand by pressure, but their hearts yield nothing but a sigh, and their lips a groan or a grumble, while the unwilling offering is extracted. Some have so habituated themselves to complain when the cause of God demands their support, that,

by the laws of mind, all sorts of unpleasant associations are called up when a subscription list is presented, or the claims of any object of benevolence are pleaded. Men will boast of their prosperity, speak freely of their plans for an increase of expenditure, and show their luxurious purchases with ostentatious delight, till the claims of God are laid before them; then the scene changes, the times are bad, and visions of bad debts, and losses, bad crops and prospective ruin are made to pass before the mind by the God of this world! He who appeared a few moments before so happy in the enjoyment of his worldly prosperity, now lets his countenance fall, and becomes moody and thoughtful. "So many calls for money," he sighs out, and casts about for some pretext for a minimum subscription, or no subscription at all. Ten times the sum expected from him could be expended without a thought on a luxury, or donated to compass some worldly object. Why? O WHY this difference? They who squandered freely dollars and pounds on their sins, give grudgingly their cents and sixpences after they profess Christ.

Now it is enjoined in the New Testament that men give "not grudgingly or of necessity, for God loveth a cheerful giver;" and it is wisely so enjoined, for whatever is performed cheerfully seems lighter and easier. A very light burden, when a man groans under it, gets heavy. The same work, performed by an unwilling hand, seems to be much more than it is when it is done cheerfully. This is the reason why some men, who give very little, fancy they are always called upon, and always giving. The truth is, they habitually grumble when they are applied to, every application for money for religious objects grieves them, and goes to their heart, even though it does not reach their purse. Some persons seldom give to any Christian object, because, as they constantly allege, they cannot give to everything. Others plume themselves on giving to every good object, but in sums so small that the aggregate of their contributions would make them ashamed if placed side by side with the sums they expend to please the eye or gratify pride. Somehow it has got to be fashionable to grumble in giving to God's cause. There are honourable exceptions, to whom such burdens are light; they carry them cheerfully; what they give is not extracted, but flows freely from a hand trained to dispense, and a heart warm toward God. Well, if there is any secret in giving cheerfully, let me tell what it is, that all may know it. LOVE makes every burden light. "God is love." He is always giving. He gave his Son. "Thanks be unto his name for his unspeakable gift." True religion consists in being like God. If there be more love, more gratitude, larger gifts will flow into the Lord's treasury, and cheerfulness characterize their bestowment. Giving will then be esteemed a privilege, and be practiced for the pleasure it affords.

W. H. A.

BEFORE THE LOYALISTS.

CHAPTER VI.—THE PROTESTANT INQUISITION, THE STAR CHAMBER, AND THE "DIVINE RIGHT."

BY JAMES WOODROW, ST. JOHN, N. B.

While that pious and noble-minded (but bigoted) boy-king Edward VI. sat on the English throne, the harsh treatment that his sister Mary received, forbidden as she was to exercise her own religion, stirred up within her the distempered blood of the Tudors which she had inherited, and when she

ascended the throne of her father, at Edward's death, she was a willing instrument in the hands of the bishops to strike heavy blows against the new religion. And while the fires blazed and the faggots crackled in Smithfield, "Bloody Mary" resolved that the Inquisition should find work to do even in England, the land of the "great charter." The old records say that in Mary's time several hundreds suffered martyrdom for the Protestant religion; but Mary did not succeed in her purpose of introducing the Inquisition court as she desired, a disease coming upon her suddenly, from which she did not recover. It was reserved for a Protestant monarch to have the questionable honor of the introduction of a court, which, in the language of Sir Edward Deering, "was worse than the Romish Inquisition," which it imitated. Before Elizabeth ascended the throne, her temper had become somewhat soured by the harshness of the treatment which she had received from her brother Edward and her sister Mary, giving a terrible earnestness to the abilities she inherited from Henry the Eighth, her father; and as soon as it became evident that she had abandoned Romanism, it was apparent that she was going to carry out her religious views with a high hand. Elizabeth induced her Parliament to revive those laws of Henry VIII. and Edward VI. which had been repealed while Mary was sovereign, recognising the monarch as supreme in all cases ecclesiastical and civil; and it is very remarkable that the Act by which the Protestant religion was established in the time of Elizabeth, had a clause enacting that terrible engine of cruelty and oppression, the High Commission Court, known in modern times as "The Protestant Inquisition." This clause gave the queen and her successors power by letters patent, under the great seal, to appoint persons with authority to reform, amend, and correct all errors, heresies, and schisms, &c., for "the spiritual welfare" of the nation. Macaulay says that the successive governments were able by this court to fine, imprison, pillory, and mutilate without restraint. "Instead of producing witnesses," says the historian Neal, "in open court, to prove the charge, the Commissioners assumed a power of administering an oath *ex officio*, whereby the prisoner was obliged to answer all questions the court should put to him: if he refused to swear he was imprisoned for contempt; and if he took the oath he was convicted on his own confession." A fourth part of all the ministers of the Church of England were under suspension at one time. Sir Edward Deering says, "The Romish Inquisition did never punish men of their own religion," but this court harrassed and distressed scores upon scores of poor distressed ministers of the English Church, "suspending, degrading and excommunicating them, though not guilty of a breach of any established law." The first Court of High Commission sat in the year 1559, when Dr. Lawrence Humphreys, a college professor, and the Rev. Thomas Sampson, Dean of Christchurch, were summoned for not wearing the square cap and the surplice. Both divines were imprisoned, and Sampson was deprived of his deanery. So well did this court continue its inquisitorial powers, that in a short time many churches in London were shut up for the want of clergymen. Some were imprisoned for omitting from the marriage service "with this ring I thee wed, with my body I thee worship;" others for baptizing without the sign of the cross; for refusing to have rails round the communion table; for not calling the communion table an altar; for administering the Lord's Supper to communicants who declined to receive it kneeling, and other like matters. Some were imprisoned in filthy places till they died, others were heavily fined. The Inquisition bore hard upon Catholic and Protestant. In spite of all the efforts of Elizabeth, a large por-

tion of those in the Church would not conform in all respects, and many threatened to leave the Church altogether. In the year 1583 she issued a new Commission, by which the bishops and their lay associates in the High Commission might carry out their purposes by the rack, torture, or by any ways and means they might devise.

When the little company of Independents that met in Southwark were discovered and imprisoned, one of them (Barrowe) before his execution, in his supplication to the queen, on behalf of himself and associates, said:—“These bloody men, the Ecclesiastical Commissioners, will allow us neither meat, drink, fire, lodging, nor suffer any whose hearts the Lord would stir up for our relief to have access to us. Their barbarous usage of women, children, &c., we are forced to omit. That which we crave is the liberty to die openly or live openly in the land of our nativity.”

When we speak of the fires of Smithfield, we are accustomed to associate them with the religion of Rome. They were not quenched, however, when Mary died. The last account that the writer can come across in relation to the Smithfield fires, is the roasting to death, in 1611, of one Bartholomew Legate, a layman, who held heretical views, and who was delivered over to the secular powers by the Ecclesiastical Commissioners. He was buried at the stake in the presence of a great concourse of people. There were burnings in other places as late as the reign of James II.

Lord Clarendon, a high churchman and a royalist, a hater of the Puritans, says that in the reign of James the First the High Commission Court had grown into a court of revenue, and detained men for many months in prison without ever bringing them to the mockery of a trial. Sir Edward Coke says that “persons of honor and great quality were every day cited (in the reign of Charles I.) into the High Commission, and very heavy fines levied upon them”

This court was introduced into Scotland, and Hetherington says it was the occasion of great suffering. “It was regulated by no fixed laws or forms of justice, and was armed with the united terrors of civil and ecclesiastical despotism. It put the king in possession of absolute power to use the bodies of his subjects at pleasure, without form or process of law.”

Another engine of tyranny was the Star Chamber. It received its name from being conducted in a chamber of the king’s palace. It had its origin long before the time of the High Commission. It was made use of for tyrannical purposes in the time of Henry the Eighth. Its name is execrated at the present day by almost the whole Anglo-Saxon race, although a certain class of literature has styled it “that once honored but now maligned court.” It was made up of noblemen, judges, bishops, &c., appointed by the monarch, who was at the head of the court. Lord Clarendon says that in the time of Elizabeth there were very few persons of quality who had not felt its weight. Neal states that the Star Chamber and the High Commission Courts rode triumphant over all laws, imprisoning, banishing, hanging and burning men at their pleasure till they became as terrible as the Spanish Inquisition.

The celebrated case of Prynne is known to all readers of history. Prynne was a lawyer, and because he wrote a book against theatres, may-poles, Christmas, &c., he was summoned into the Star Chamber Court, fined £5,000, forbidden to practice at the bar, was whipped in the pillory, had his ears cut off and was thrown into prison. And a book having been published against bishops, Prynne was afterwards suspected of being its author, was fined another £5,000, had the stumps of his ears sawed off by the hangman, and

was again whipped in the pillory. A clergyman named Leighton fared even worse. He published a book against the doings of the bishops, for which he was summoned into the Star Chamber, fined £10,000, his family were brutally treated by the officers of the court, and while he was ill he was taken to the pillory and whipped, having to remain two hours in the pillory on a very cold day, his nose was slit on both sides, and the letters S. S. were branded on his face with a red-hot iron. After that he was imprisoned for life, but was released by the Long Parliament.

How happened it that Englishmen, the heirs and inheritors of the Magna Charta wrung from King John at Runnymede, allowed such courts as these to have an existence? It was due more than anything else to that principle maintained by the king, and upheld by courtiers and bishops, that the king was responsible to God alone for his actions. This principle is known as "the divine right," and has caused torrents of blood to flow in the old world. It was this principle that gave the Star Chamber its terrors, that permitted the Inquisition to torture and harrass, and that made the fires of persecution to burn with brilliance. The Tudors claimed they held the Crown without reference to the people, "from God alone," and that the Parliament existed only by their sufferance. James the First had been held in restraint by the liberty-loving Scotchmen; and while on his way to England he said to one of his courtiers, who was telling him of the powers he could exercise in England, "Do I make the Bishops? Do I make the judges?" and added, "then I make both law and gospel!" and he tried to, making use of both Star Chamber and Inquisition. James was in the habit of calling himself "a lieutenant and vicegerent of God." He had a handsome favorite, named Villiers, whom he created Duke of Buckingham, of whom Lord Clarendon says, "Never any man, in any age, rose in so short a time to so much greatness of honor, fame or fortune, upon no other advantage or recommendation than the beauty or gracefulness of his person;" and James not only followed his advice, but made him Lord High Admiral of England, a position for which he was totally unqualified. It was by Buckingham's advice that the king refused to assist his own son-in-law in Bohemia, in consequence of which the Palatinate was lost to the Protestants of Europe. James set aside the wishes of Parliament and the laws of the land defiantly, and if any man in Parliament proved refractory, he was dealt with in a summary manner.

In the latter part of the reign of King James, there entered Parliament a man whom no attempt at bribery could silence, and whom no threats could terrify. Neither King nor favorite, inquisition nor Star Chamber, could induce him to swerve from the course he had pointed out for himself. This was Sir John Eliot, who lost no opportunity to stir up the Commons to maintain the rights of the people. In the reign of Charles I., Eliot made such tremendous onslaughts on Buckingham, that the King became exasperated, and had him imprisoned, together with Pym and Hampden, who were not far behind Eliot in "pluck" and ability. Imprisonment only made them more determined; and when Eliot appeared in a new Parliament, he charged home upon Buckingham the disasters to the nation's arms and honor; the loss of the Palatinate; the success of the Spanish over the English troops; the defeat of the King of Denmark by Count Tilly, by which England was lowered in the esteem of the Protestant nations; the assistance the English fleet gave to the French King, in his attack on the Huguenots of Rochelle; in addition to which Eliot condemned, in unmeasured terms, the illegal exactions of ship money, the outrages of the Star Chamber and High Commission. In

the last Parliament in which Eliot sat, "his vehement eloquence was heard thundering against Buckingham," says one of the historians, for the mistake made in declaring war against France. Buckingham had been an ambassador on some business at the French court, and Clarendon says, "his person was wonderfully admired and esteemed, and he appeared in all the lustre with which the wealth of England could adorn him." He had the ambition to fix his eyes on and dedicate his most violent affections to the young Queen of France, Anne of Austria, to whom he declared his passion, and was listened to with anything but resentment. But that canning churchman and statesman, Cardinal Richileau, who had also fallen in love with the young Queen, interfered, and foiled the purpose of the British minister. A historical writer says, that Buckingham was so mortified, that "the mad desire to foil this great statesman, and to be able to return to Anne of Austria in all the triumphs of a conqueror, urged him to extremities, and war was declared against France." Buckingham, who, in the Spanish affair, had been taunted by Eliot with cowardice, undertook the command of the fleet in person, and was disastrously defeated by an inferior force, and the British troops were frightfully slaughtered. Cardinal Richelieu also entered as zealously into the war as Buckingham, and, laying aside his hat, took up the sword, and in person inspired the French troops to deeds of valour. Wherever the French and British met, the French were victorious, except in the New World, where Sir David Kirk, one of the persecuted Huguenots who had gone into the British service, wrested Canada from the French. This war was closed in 1632, when Charles resigned all claim to New France, Acadia included; and thus, by Buckingham's amour, was Acadia lost to England, and to the Barons of Nova Scotia.

The King's rage was unbounded, when, instead of Parliament granting supplies, his minister was impeached, and he prorogued the House. Before it again met, Buckingham was no more, and his place was filled by a man of ability, Wentworth, known as the Earl of Strafford. Wentworth had been one of the constitutional party, and on his becoming the King's favorite minister, his former friend Pym said to him, "You are going to leave us, but I will not leave you while you have a head upon your shoulders," (and neither did he, until, in the Long Parliament, Pym led the movement for his attainder and execution.) When Parliament again met, Eliot fastened upon Wentworth, and also brought forward a petition of rights. Charles had recourse to the Bishops; and while he informed Parliament that he "owed account of his actions to God alone," the Bishops preached unlimited submission to the King, on pain of punishment by the courts, and eternal perdition in the future world. At last the Parliament was dissolved, and Sir John Eliot fined £4000, and imprisoned till he would make submission. But his proud spirit buoyed him up to the last, and he died in prison in 1632, the year in which Charles gave New France to Louis. By Eliot's request, the patriot Hampden became guardian to his sons.

But it may be asked, what has the Star Chamber, and High Commission courts, and the "divine right of kings," to do with "Before the Loyalists"? These accounts are given simply to point out the causes that led to so rapid a settlement of New England, and to shew how those settlements were peopled that took so prominent a part in the expulsion of the French and the settlement of Acadia in after years.

Had it not been for the outrages committed under the three great heads above alluded to, the members of the little Independent church in Scrooly

would never have set out upon those wanderings that ended in the landing of the settlers at Plymouth. History relates that the tyranny of the courts mentioned was so intolerable, that in 1628-'9, a company was organized in London, by the title of the Governor and Company of the Massachusetts Bay; and that on the 11th of May, 1629, an expedition sailed with 350 persons, who landed at Salem on the 24th June following. In the year 1630, some two or three hundred persons followed. In the year 1637, the Rev. John Davenport, a Church of England minister, who had fallen under the displeasure of Laud for nonconformity, shipped from England with a number of families, and began the settlement of the New Haven colony, and set up worship in the Congregational way. The Rev. Mr. Hooker, another Church of England minister, adopted Congregational principles, and with a considerable number of families commenced the settlement of the Connecticut colony. Forster says, "Such were the gloomy apprehensions and terrors, that large numbers of the English people sent their thoughts across the wide Atlantic to the new world that had risen beyond the waters. On the 1st May, 1638, eight ships, bound for New England with Puritan families, were stopped in the Thames by an order-in-council;" and among the passengers were Pym, Hampden, Cromwell, and Sir Arthur Hazelrigge. Hampden had been in America in former years, but had returned. Hampden and some others had previously joined with Lord Brook and Lord Say and Seal in the purchase of a large tract of land, now known by the name of Saybrook. When the Long Parliament met, in 1641, it was estimated that the settlements of Plymouth, Massachusetts Bay, Connecticut and New Haven, had drained England of four or five hundred thousand pounds of money; and had the Star Chamber and High Commission courts been continued twelve years longer, one-fourth of the wealth of the kingdom would have gone to America. Neal mentions a list of seventy-seven divines, all in orders in the English Church, who were so harrassed by the English courts for nonconformity, that they retired to America, and became pastors of little Congregational churches in the wilderness. Some of them were of a high order of thinkers and writers, and many of their companions in exile were members of the "first families" in England. When Harvard College was originated, in 1638, there were the right men at hand to make it, in the infancy of the colony, a first-class institution. The Rev. Parsons Cooke says of the early settlements, "Here were gentlemen of ancient and aristocratic families. God had served a summons on the spirits of just that class of men in England which he wanted for a new and strange work that he had to do." Forster, an English writer, states that the four New England colonies were peopled to a considerable extent by persons of a higher class than usually emigrate to new settlements; and in the language of Mrs. Hemans,

"The sounding aisles of the dim woods rang
With the anthem of the free."

From the days of Henry VIII. to the sitting of the Long Parliament, multitudes had also found refuge in Holland, Switzerland and Germany; and Neal states that in the time of Charles I. there were three thousand refugees in Holland from the diocese of Norwich alone. Many of the exiles returned to England, bringing with them the principles held by the Presbyterians of the Continent, and the English Congregationalists of Holland and America, and promulgated their views persistently throughout England. Among the most prominent of the returned exiles was Sir Harry Vane, who had been in Geneva and America, and who advocated the views of the Independents in

the Long Parliament and the Westminster Assembly, and whose arm rendered good service in the civil wars.

The Star Chamber and High Commission courts were abolished by the Long Parliament, but it was not till the head of Charles rolled from the scaffold that "the divine right" was overthrown. The Star Chamber was never revived. A lawyer in the Court of King's Bench, in England, was stopped by the judge, in the year 1769, when he attempted to quote from its doings, the judge telling him that it was a court, the very name of which was sufficient to blast all precedents brought from it. The High Commission or Inquisition court was revived after the Restoration, as well as, "the divine right," but they both fell with King James in 1688. Instances of the doings of the High Commission court, before and after the Restoration, will be found in Neal's History of the Puritans. Instances of the doings of the High Commission in Scotland, after the Restoration, are recorded in Wodrow's History of the Sufferings of the Church of Scotland; and in Macaulay's History the "divine right" is shewn in all its enormity. According to Hume and Macaulay, England owes a debt of gratitude to the much abused Puritans, who quenched the fires of Smithfield, and who, says Hume, "ALONE KINDLED AND PRESERVED THE PRECIOUS SPARK OF LIBERTY."

Trans-Atlantic Retrospect.

A NEW MISSIONARY SHIP.—No sooner had the *John Williams* been lost, than steps were taken to provide a successor to her. "The first offering for the new ship was made by the native youth of *Danger Island*, while the missionaries and passengers were refugees among them," the sum of £3 5s. being sent to London, through Mrs. Williams. "The children of *Samoa*, and the native Christians also, began to collect funds as soon as they heard of the calamity which had befallen their old and much loved vessel; and the Christian youth throughout the several colonies of *Australia*, have for many weeks past been zealously engaged in the same labour of love." The British Sunday scholars are also at work. Will not many Canadian schools furnish a plank for the vessel? Five thousand pounds sterling, or twenty-five thousand dollars, are required. There is room for everybody's dollar or dime. We are sure that Mr. A. Christie, agent of the *Independent*, will gladly forward any sums sent to his care.

NEW OUTRAGES BY THE FRENCH IN POLYNESIA.—Our older readers have not forgotten the sad story of *Tahiti*, the beautiful island where the missions of the London Missionary Society had been so remarkably successful, but which was seized by the French government under Louis Philippe, and, under the name of a protectorate, really annexed to France. Wherever France plants a colony, or seizes a possession, she always aids by force the introduction of Romish missionaries. This was done in *Tahiti*, and no more Protestant missionaries are allowed to come there. Yet the native Christians, to a large extent, remain steadfast under pastors of their own.

A similar scene has just been enacted in the *Loyalty Islands*, the largest of which contains 7,000 souls. Twenty years ago, our missions were established there. The Islands have been seized by the governor of *New Caledonia*, a French penal settlement, on the plea that they

belong to *that* group. Missionaries have been rebuked for teaching the strict observance of the Sabbath, have been *forbidden to circulate the Scriptures*, and ordered to *close their schools*, and required to ask permission even to reside on the island, a permission which may not be granted. Several villages have been burnt down, and a mission chapel surrounded during service, the congregation and missionary being all taken prisoners. Protestants are now forbidden to meet for worship. And this, when the missionaries can report, that "Idolatry and cannibalism are things of the past; there are not fifty cases of polygamy on the Island; there are seventeen churches with 1,500 members, and numerous out stations supplied by native evangelists; 2,000 young people in the schools, and as many anxious enquirers seeking admission to the church."

The British government will of course be appealed to, in order to procure a remonstrance with that of France; but experience in the case of Tahiti does not promise much success.

THE AMERICAN QUESTION AND THE ENGLISH CONGREGATIONAL UNION.

—A smart correspondence has taken place between Mr. Francis Taylor, deacon of a Congregational church in Manchester, and Rev. G. Smith, D.D., secretary of the Congregational Union of England and Wales, in reference to the refusal of a hearing at the Hull meeting to Mr. Levi Coffin, agent of the Freedmen's Aid Society at Cincinnati. Mr. Taylor says—

"Englishmen have been long regarded as the champions of liberty and the benefactors of the slave; and, in consequence of the abolition of slavery in the British colonies, and the position we have taken in regard to slavery throughout the world, we have assumed the prerogative of offering counsel to other nations as to the course they ought to pursue in regard to their slaves. No body has more persistently acted in this spirit than the Congregational Union, at their assemblies, especially in the times of the late secretary, the Rev. Algernon Wells. The plea was urged that, by the existence and continuance of slavery, America was dishonoured; and we have even hesitated to receive her representatives, fearing that we might come into contact with the foul taint. We have assured her over and over again that if she would abolish this system her people might reckon on the sympathy of the English Congregationalists.

"Now I know not with whom rests the administrative veto on any such application being made to the Congregational Union, but I know that Mr. Levi Coffin, bearing credentials of the highest order, and introduced to the secretary by some well-known members of the Union, present and absent, was denied a few minutes, either at the meeting for business or the dinner on Thursday, in which he might plead the cause of these poor negroes, and appeal through the ministers present at the meeting to the sympathies of Congregationalists throughout the country. He had been received by the Society of Friends at their yearly meetings; by the president of the Wesleyan Conference at Bradford, who personally brought the object of his mission before the Conference, and by the Baptist Association at Birmingham; and he reckoned that the Congregationalists of England would hear him, but he was denied by the secretary. I express no opinion on the power or prerogative by which the secretary acted; but I think if he was authorised to refuse Mr. Coffin a hearing, which he was assured would not exceed five minutes, notwithstanding the importunity of other members of the Union, either the Congregational Union is more fettered by official etiquette and "red tape," or its membership is more favourable to the maintenance of slavery than I had supposed possible. I may also add that the secretary refused to read to the Union the short address of which Mr. Coffin was the bearer, and which had been adopted by the Baptist Association."

Mr. Taylor also quotes from Rev. Dr. Sturtevant, of Illinois, who visited Britain in 1862, and thus reported:—

"I bore credentials as a delegate from the American Congregational Union to the Congregational Union of England and Wales.

"I was received by that body with every courtesy which was due to the body which I represented, and invited to address the Union under favourable circumstances; but was requested to say nothing of the merits of the great conflict now going on in our country.

"The reason assigned for this limitation was, that they were divided in sentiment on this subject, and its introduction would lead to an unpleasant debate.

"It was, therefore, that I was not permitted to speak one word before that assembly of British Christians for the cause of freedom in my country, though they had passed in my presence a resolution declaring their undiminished hostility to negro slavery.

"I remembered the past. I called to mind the oft-repeated and just remonstrances which came to us from our brethren in Great Britain against this iniquitous system—remonstrances which I doubt not have exerted no small influence in bringing on the conflict in which we are now engaged with the rebel propagandists of slavery.

"And yet the Congregational Union of England and Wales is now divided in sentiment, and does not know which side to take, and suppresses all utterance on one of the gravest moral issues of the nineteenth century, that she may shield herself from unpleasant agitation."

Dr. Smith writes in reply:—

"I much regretted that I had to decline Mr. Levi Coffin's application to be heard in the assembly of the Union, or at the after-dinner meeting, but I had no alternative. The business for the meetings had been carefully prepared by the committee, and it was so ample as to fill up the whole of the time allotted for its consideration. Moreover, had it been otherwise, I had no authority to introduce a subject that had not previously been submitted to the committee. That I was right in the course I pursued has been affirmed by the committee. The following is an extract from the minute-book under date of Tuesday, Nov. 1, 1864:—

"The Rev. Dr. Smith reported that application had been made to him at Hull to allow a deputation from the Freedmen's Aid Society to address the assembly, but that after conference with his colleague and two or three other members of the Union, he had declined the responsibility of introducing the deputation on the subject, as the committee had not had the opportunity of considering the matter.

"Resolved unanimously, that the committee approve of the decision of the secretary on this subject, he having acted only in accordance with the general instructions of the committee not to allow the introduction of extraneous business to the notice of the assembly without their consent previously obtained."

"The restriction under which Dr. Sturtevant was placed in addressing the assembly in 1862, arose out of a decision of the whole meeting. The committee had prepared resolutions on the subject of the American war and slavery, which the meeting declined to accept.

"The diversity of opinion on the whole subject was so great, that no other course was then open but to avoid at that time the further discussion of the topic. The Union was and is decidedly opposed to slavery, but that subject can hardly be discussed now without the introduction of other subjects on which a diversity of opinion exists."

THE BISHOP OF LONDON ON THE HARMONY OF REVELATION AND SCIENCE.—In a lecture recently delivered at Edinburgh, Dr. Tait spoke as follows on the questions so much agitated at present. The greatest difficulties as to the harmony of revelation with human science would, perhaps, be found, not in connection with material science, but with ancient history, language, and ethnology. The difficulty might be stated thus:—

The Bible does not profess to supply us with treatises on mathematics, astronomy, geology, or physiology; but it does profess to give us much sacred history. That history seems as much an integral part of the Bible as any of its prophetic predictions or admonitions, its sacred songs, its laws of life. Nay, its directly moral and religious lessons are most commonly given in the historical form—in the records of God's dealings with nations, families, individuals—in the bright example of God's servants culminating in the perfect human life of His only begotten Son. Wherever, therefore, common human history comes athwart any of the sacred narratives, we feel that it is treading on holy ground, and that any discrepancies here established between the common human and the sacred narrative are far more important than difficulties respecting science properly so called. We feel, and rightly, that if the Bible be not substantially a true history, it is not that for which the Christian Church has ever taken it, and which, indeed, it distinctly professes to be. And here all that can well be done, especially on such an occasion as the present, to guide honest, and patient, and humble inquirers in the sight of such difficulties is to point out one or two principles which good men have found of great value, and which, borne in mind, may avert any real evil. First, let us not make too much of the term, 'a substantially true history.' Such a history is not necessarily guaranteed by a perpetual miracle in the strict accuracy of all its minute and insignificant details. Most sound theologians have no dread whatsoever of acknowledging minute points of disagreement in the fourfold narrative even of that most momentous of all histories which records the life of the Redeemer. 2nd. All sound theologians maintain that as God employed human instruments to be, in a secondary sense at least, the authors of the sacred books, so he left them free to show their own characters and habits of observation and of thought, in matters which were clearly beside the great Divine message which it was their honoured office to communicate or transmit. How many of the supposed difficulties as to numbers and national or family genealogies, and even as to geographical, chronological, or physiological accuracy, may be allowed quietly to float away without our being able to solve them, if we bear this acknowledged fact distinctly in mind? When laborious ingenuity has exerted itself to collect a whole store of such difficulties, is it wrong to answer—Suppose what you say is true, what on earth does it signify? How does it affect God's message to my soul? Nay, does not the same thing hold here in our comparison of the Gospels, as in our comparison also of all separate streams of mere human history? It has been urged that the divergencies in unimportant matters—the alleged marks that the authors embodied the somewhat narrow and inaccurate styles of the age in which they lived—give a surer air of reality to their record, and stamp them with a more vivid impress of truth. Chalmers certainly has long since pointed out that it is a peculiar proof of unfairness in many of the adversaries of Christianity that they would subject the sacred histories to a degree of minute and unnatural scrutiny as to their accuracy in details which, if applied to history in general, would destroy all historical evidence, and prove that no history that was ever written was substantially true. 3rd. We must be very cautious not to confound mere traditional expositions of what is contained in Scripture with the Scripture itself. It is astonishing how many statements, historical or scientific, are commonly believed to be in Scripture which, when we examine for ourselves, we find are not really there. For example, it is not thoughtless persons only who have but a dim perception of the difference between what we read in the Bible and in Milton. There never was a time when it was more necessary that, for the honour of the Bible, we should make sure that we know what is really in it, and allow it to speak for itself. 4th. The student will not forget that, though archæological and ethnological researches, whether based on ingeniously deciphered inscriptions or on the remains of ancient art, or the patient study of the affinities of language, have of late made great progress, they are still I suppose, to be regarded as only in their infancy. No wise man, then, will rush hastily to conclusions which may, after all, when our knowledge is more complete, prove not to be supported by the very testimony on which the whole rests. The same wise and modest caution which has been recommended

in other matters will here also mitigate, if it do not remove, many difficulties; while, on the other hand, it is never to be forgotten that many recent discoveries have, so far as they go, tended strongly to corroborate the essential accuracy, even in minute details, of what the Scripture teaches.

THE COURT OF FINAL APPEAL QUESTION has already reached that height of respectability which is indicated by a formal correspondence in the *Times*. "A Berkshire Incumbent" has addressed to that journal an elaborate review of the present law of the Church, and of the arguments in favor of a reform. The sum of his objection is contained in the opinion that it would be a very evil day for the Church of England if the constitution of the Final Court of Appeal were to be so altered as to give the preponderance in its councils to ecclesiastics. Mr. Keble has replied in fifteen lines to this letter; but when Mr. Keble talks of an "Œcumenical Council" as a final appeal on theological questions, we all feel that though he may not have lost his heart, he has certainly lost his head. Fancy a council of all Christendom to decide whether Mr. Gorham was right or wrong in his opinion, and the English State and people submitting to the judgment of such a council!

The *Record* views with great distrust all such schemes. It admits a letter from an influential correspondent calling attention to the dangers of the Church. These, it appears, lie in the direction of a reformation of Convocation, an alteration of the Court of Appeal, the proposal for Suffragan Bishops, &c. All these are considered to be, as no doubt they are, indications of a "crushing onslaught" of High-Churchmen on "their Evangelical opponents." The writer of this ominous letter looks forward to the time, if any of these measures should be carried, when the "spirit of Archbishop Laud" will be revived; when, "if the country succumb, we shall live under a priestly tyranny"; and when, as a reaction, it will "go hard with the Church Establishment itself." We do not know what the Evangelicals intend to do, but we, we need not say, do not intend to submit. We are "free born." The *Record* and its party will, we have no doubt, most mightily protest, and quietly give in. The "Essays and Reviews" escapade is too fresh in our memories for us to think much of Evangelical Church indignation.—*Nonconformist*

MR. SPURGEON has deliberately denounced the title of "Reverend," and it is stated that he no longer desires to be so addressed.

THE COLENSO CASE.—This case was appointed to be heard before the Judicial Committee of the Privy Council on Monday, the 12th of December.

THE TEMPORAL POWER OF THE POPE.—The French bishops have ordered a perpetual adoration of the Holy Sacrament to be kept up in all the churches under their jurisdiction to the end that Heaven may be pleased to preserve to the Pope his temporal crown. Those charged to perform this pious work pray in relays of pairs throughout the day and night. The nocturnal band of suppliants commence at a quarter to ten in the evening. They are numbered 1 and 2. Before they begin the work of supplication, which is done on bended knees, they are left by the rest of their *confrères*, who retire to a hall where beds are prepared for them. Nos. 1 and 2 are relieved at eleven by Nos. 3 and 4. At midnight a boy director calls up Nos. 5 and 6, who are in turn replaced by 7 and 8, and so on, until five in the morning. Before dispersing the confraternity hear mass and receive the Eucharist, which they offer to God *aux intentions et pour les fins que se propose l'association*. Each *confrère* obtains by confessing the same day a plenary indulgence and communicates *selon les intentions du Souverain Pontife*.

DR. NORMAN MACLEOD ON ECCLESIASTICAL COQUETRY.—Our readers are well enough aware that a somewhat ominous flirtation has been carried on of late between certain ecclesiastical leaders of the Scottish Episcopalian and Established Churches. At the close of his address on missions on Tuesday, Dr. Norman

Macleod gave his deliverance on the matter, and a very explicit and decided deliverance it is, and all the more significant that he had the ex-moderator, Dr. Bisset, and the actual moderator, Dr. Pirie, present before him. After claiming to have in his own congregation the "three orders"—he having a set of ordained deacons, which he wished every congregation in the Church had—Dr. Macleod went on to say that he had no wish to hear himself addressed as "Lord Bishop of the Barony," or his friend before him as "My Lord Bishop of Bourtie." "They needed no unions with other Churches, in order to do their work, far less with that Church, with its titled bishops, which had always been a stranger to Scotland, and never more alienated than now." "And, while we have gentlemen, whom we respect as scholars, inviting us to join that communion, we, because we think it wrong, forbid the banns." There is no mistake about this; and we honour Dr. Macleod for having courageously put his foot on the miserable flunkeyism, which has of late been making "debasement signs to catch the eye" of the hierarchy, and other occupants of the high places of the land.—*Aberdeen Free Press*.

THE ORGAN IN SCOTLAND.—At the close of the afternoon service on Sunday, the Rev. Dr. Lee intimated to the congregation of Old Greyfriars (Established kirk) that a sum of £500 had been subscribed for the purpose of erecting an organ in the church. The Rev. Doctor thanked the congregation for their liberal response to his appeal, which he said he knew was very much intended as a proof of personal sympathy with him in regard to this matter, and named a committee of the congregation to co-operate with the elders and deacons to take steps for the immediate building of an organ in the church. It was hoped that the instrument would be in use before the next meeting of the General Assembly.—*Scotsman*.

THE RIGHT MEN FOR THE COLONIES.—The Rev. J. C. Kisby, Congregational minister of Queensland, appealing, through the *Patriot*, for more ministerial help, writes: "The kind of men required is, those who are able to endure some hardship, who are ready of speech, have a good knowledge of their own tongue, some acquaintance with New Testament Greek, who are able to argue the religious questions which agitate the Christian world, such as inspiration of Scripture, the expiatory nature of our Lord's suffering and death, and eternal damnation. For, as I have found, these things are debated as keenly in the remote bush as in the centres of thought. Without a man can argue them in a manly way, without turning up his eyes in pious horror, he is set down for a milksop, and had better stop in England to coddle by the fireside. Moreover, a minister in these backwoods must be able to hear a volley of oaths without winking, and then take a suitable time for reproving the swearer. It should be understood that this is missionary work; therefore sentimental gentlemen are at a discount. Be it observed that gentlemen with no theology in particular, who charm the imagination, who cannot make Bible truths manifest to the conscience, are better in England, as there are more young ladies there than here. There is no power in mere poetic fancies to drive away such strong devils as take possession of men's souls in Queensland. Let no man expect to find in our country towns nice churches, well-built houses, and well-paved streets. I am at Dalby, which is called the capital of the Darling Downs. There are 700 inhabitants in this town, no made streets at all, no church of any kind in the place. I preach in the Union Hall, which noble building is covered with bark, and lets in the rain in about twenty places. It would not be thought a decent stable in England. On the week-day it is used for a school, a theatre, and a dancing-room. Now, brethren if we go down the well, it is plainly your duty to hold on the rope."

Learn from the earliest days to inure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, then you can enjoy your life if you are in constant fear of death.—*Sidney Smith*.

Official.

MISSIONARY MEETINGS—EASTERN DISTRICT, 1865.

Missionary Sermons, Sabbath, January 15th, 1865.

Belleville, Wednesday, January 18th, } Cobourg, Thursday, " 19th, } Coldsprings, Friday, " 20th, }	Deputation—Rev. Messrs. Fenwick, Rawson, and Climie.
Middleville, Wednesday, Jan. 18th, } Lanark Village, Thursday, " 19th, } Brockville, Friday, " 20th, }	Deputation—Rev. Messrs. Elliot, Shanks, and MacGregor.
Ottawa City, Friday, February, 17th, }	Deputation—Rev. Messrs. Fenwick, MacGregor, and Elliot.

May prayer ascend, that these deputations may come unto the churches with joy, by the will of God, and may *with them be refreshed*.

ALEXANDER MACGREGOR,

Brockville, 19th Dec., 1864.

Sec. E. Dist.

THE WESTERN ASSOCIATION.

The next meeting of this Association will be held, D.V., in *Paris*, convening at 3 P.M., on *Tuesday, the 7th February*, in the Lecture Room of the Congregational church. Brethren will please arrange to be present at the above named hour.

At 7½ P.M., Divine worship will be conducted in the church; the *Rev. James M. Smith*, of Southwold, preacher.

On Wednesday, the 8th, a missionary meeting will be held in the same place; chair to be taken at 7½ P.M.

The following exercises were appointed for the private sessions, viz. :

Review of—————.....	By Rev. J. Wood.
Essay	By Rev. W. Hay.
Exposition	By Rev. D. McCallum.
Sermon	By Rev. T. Pullar.
Plans	By Revs. A. McGill and J. M. Smith.

Every member is requested to prepare a plan of sermon upon John i. 16, besides the above named appointments.

As our method of mutual improvement depends chiefly on the fulfilment of these assigned parts, it is earnestly requested that for the brethren's sake, each will exert himself to render the meeting profitable.

Paris, C.W., 22 Dec., 1864

EDWARD EBBS, *Secretary*.

N. B.—Members of the Review Club, will please bring or send in the Review each may have in hand, as all the last year's numbers will then be sold.

RETIRING ADDRESS OF THE REV. J. R. KEAN, AS CHAIRMAN OF
 THE CONGREGATIONAL UNION OF NOVA SCOTIA AND
 NEW BRUNSWICK, SEPTEMBER, 1864.

BELOVED FRIENDS AND BRETHREN,—Through the good providence of God we are again permitted to meet in our annual convocation to tell and

hear what the Lord hath done for us and by us in our respective spheres; and to consult regarding matters pertaining to his kingdom, in which we feel a common and affectionate interest. May the spirit of wisdom, zeal, and love be richly poured out upon us that whatever is done may conduce to the Divine glory, and prove a happy renewal of past experience in uniting us by sweet communion nearer to God and to one another. Thus blessed we shall return to our respective fields carrying with us additional qualifications for the great work committed to us, and devote ourselves to it with a more hopeful consecration.

While we mingle our united praise to God that our circle has been preserved unbroken by death, we would not forget the changes that have taken place since we last met; nor would we be careless readers of those instructive and solemn lessons they were designed to teach. On the faces of some we observe the lines of care more deeply traced, and in others even deeper lines of sorrow. Unfeigned sympathy and respect for the feelings we cannot heal by any allusion however tender and which we have no desire to wound afresh, cause us to pass in silence sorrowful events, that so suddenly and unexpectedly filled a dear brother's heart and home with mourning, and that with their attendant circumstances still obtrude themselves but too prominently upon our notice. We are pleased to know that the grace "that bringeth salvation" (sorrowing balm for a sorrowing heart) was not withheld in the hour of trial. May it continue to be vouchsafed in more copious measure and subduing power.

We greet with a cordial welcome those brethren who have come from other fields during the past year to labour among us. The tokens of the Divine favour by which we are happy to know their new pastoral relations have thus far been blessed, we accept with humble gratitude not only as an earnest of future prosperity, but also as a confirmation of our convictions that they have at length been guided by the Great Shepherd to the fields for which, by varied lessons of trial and experience, he had long been preparing them.

We hope the time allotted to us shall not be unprofitably spent if we occupy it in reviewing some truths which the object and nature of our meeting have suggested.

While met together, as already stated, with a view to secure a higher recognition of that glorious state of the Church for which our Lord and Master so fervently prayed—UNITY—"that they all might be one"; we do not wish to convey the impresson, that the desire for union among the disciples of Christ is confined to us, either as a body or as individuals. We rejoice to know that good men in all ages and all sections of the Church have sought to secure this great object; and if we frankly state some of those principles which we believe enter into the very essence of union, we do so with no polemical or party feelings—with no desire to sever those ties which bind us to our brethren of other denominations; but because we believe a more general and practical recognition of them would tend greatly to increase the efficiency of the Church, by relieving her from many of those burthens that have weakened her strength and greatly marred her beauty, and which have been found none the less grievous to be borne because imposed by good men whose doctrine or example has been followed, much more on account of their zeal, than because that zeal was according to knowledge.

We do not hope to secure union by lifting up any party standard however good, to which we would demand assent or by which to secure uniformity of belief. We deem it a more excellent way to impose no barrier between the

conscience and the word of God. We each claim untrammelled liberty to go directly to that infallible source, and gather from it, the guide of our faith and the law of our life: and finding there no other basis of unity save the unity of the Spirit—renewal of heart—belief of the truth, we dare not by lifting up another standard or basis, practically add to that Word lest God should add unto us the plagues that are written therein.

The late Rev. F. W. Robertson, a distinguished minister of the Established Church in Brighton, England, speaking of the unity of the Church, truthfully remarks, that "men have formed to themselves two ideas of unity; the first is a sameness of form of experience; the second an identity of spirit. Some of the best of mankind have fondly hoped to realize a unity for the Church of Christ which should be manifested by uniform expressions in everything; their imaginations have loved to paint as the ideal of a Christian Church a state in which the same liturgy should be used throughout the world—the same ecclesiastical government, even the same vestments, the same canonical hours, and the same form of architecture. They could conceive of nothing more entirely one than a Church so constituted that the same prayers, in the same expression, at the very same moment, should be ascending to the Eternal Ear. There are others who have thrown aside entirely this idea as chimerical; who have not only ceased to hope it, but even to wish it; who, if it could be realized, would consider it a matter of regret; who feel that the minds of men are various, their modes and habits of thought, their original capacities and acquired associations infinitely diverse; and who perceiving that the law of the universal system is manifoldness in unity have ceased to expect any other oneness for the Church of Christ than a sameness of spirit showing itself through diversities of gifts. Among these last was the Apostle Paul, his large and glorious mind rejoiced in the contemplation of the countless manifestations of spiritual nature, beneath which he detected one and the same pervading mind."

Holding, as we do, these great principles, we have surely no reason to be ashamed of them, nor of the channel through which we have received them.

If sameness be unity, then Paul's reasoning regarding the body is reversed; though composed of many members, each having a separate function, it is still said to be one body; a body possessing a higher unity, and showing higher proofs of wisdom and goodness in the Creator, because composed of many members, than if every member was but a repetition of a single type. Uniformity here, would be irreparable loss; and we have yet to learn where and how human attempts to secure it in the Church by forms and ceremonies, creeds and formularies, have been gain.

Any attempt to remodel the body after some plan of our own, however zealously made, would certainly end in dwarfage or death in proportion to the extent of the change produced. So, all similar attempts to obtain unity in the Church in any other than a spiritual basis, have only secured their object in proportion as they have dwarfed, fettered, mutilated, or extinguished her spiritual life. We therefore rejoice in unity without uniformity; believing that so long as men's minds are constituted as they are (to think for themselves) there will be diversities of practice and opinion in minor matters now, as doubtless there were in the primitive Churches. But we cannot see how these differences can be magnified into a cause of separation, (in the face of so much plain Apostolic injunction) with less impunity now, than they could be then. If "he that eateth, is not" to allow himself "to despise him that eateth not;" nor "he that eateth not to judge him that eateth," God having

received them, how can we violate the spirit of such a plain rule, and still claim to regard the authority of God's Word? Our province evidently is not judgment of one another in such matters, however the judgment may be expressed. Should it be by excluding from our communion those who may conscientiously differ from us in regard to eating, or, what in our opinion is of less importance, the mode of administering an ordinance. Granting that an isolated kind of union is gained for a time by this phase of uniformity, a dangerous principle of separation has been sown, that will sooner or later produce its legitimate fruits. The union gained can only continue until a new difference in opinion arises, regarding it may be the observance of a day or some other matter of less import, which is not likely to be long if the members give the attention they ought to the duty of growing in knowledge. Allow separation, then, for our differences of opinion in minor matters, and combine with this our natural tendency to magnify the importance of our own opinions, and where is this principle of separation to end? Let not the Churches be deceived, God's principle of spiritual union is neither mocked nor falsified. "Whatsoever a man" or a Church "soweth that shall he" or they "also reap." Of the correctness of this principle in regard to Churches, we have had abundant confirmation in all manifestations of the Spirit's presence. "Where the Spirit of the Lord is there is liberty" and union among the disciples of Christ in proportion as forms and human restraints, are buried or kept out of sight, by its subduing powers.

It is by this kind of unity that the world is convinced and led to Christ; and that agreement in the grand basis of fellowship is secured—agreement in the faith of the Gospel and in the experience of its transforming power.

As a voluntary Association met to promote the interests of religion, we neither seek to make nor exact obedience to a code of laws by which the Churches we represent must be governed; nor have we met as a Court to settle matters of litigation between brethren—to summon delinquents to a bar—or thunder anathemas against convicted offenders: deeming the laws of God sufficient for our guidance, we humbly aim to aid one another in obtaining a higher knowledge of their import, and in securing a more willing obedience to their demands. Our independency rightly interpreted, neither teaches us to stand isolated from our brethren, forbidding association for mutual help, counsel, and the increase of love, nor to disrespect the laws of association which God has implanted in our nature and sanctioned in His Word, by dictating to other Associations or Churches the course they shall adopt. We cannot see why dictation to Churches should be more allowable, than to other Associations of men, whether associated for literary, scientific, or benevolent objects. Such Associations claim a perfect right to act independently in their respective spheres; yet they may and generally do unite for the purpose of extending their operations. But will their Union Meeting take the shape or assume the prerogative of an Episcopal Synod—a Methodist Conference—or a Presbytery? Would such a meeting, for example, unsolicited gravely assume the responsibility of appointing the Presidents of the different Associations represented—hold unlimited and irresponsible control of their property—or perhaps forbid them to use a musical instrument in their assembly room. What Scientific Association would submit to such dictation? Strange that men should in the Church submit to absurd assumption that could not, and would not be tolerated by them any where else.

We are aware that many admit the harmony of our principles with the Word of God; and to some extent sympathize with us, who yet stand aloof

from us. Some professedly out of respect to the fathers and founders of other institutions, who were good men and great reformers. Would such men, if now living, claim or sanction a respect for themselves or their opinions, shown at the expense of convictions of truth? Is this the course they would have taken? I trow not. It was their honest avowal of their convictions of truth, (rising high above their respect for the tradition of the Fathers) that made them reformers; and they who most truly respect them, are such as show a like spirit and exercise like faith. There are others who admit the correctness of our theory, who say, Independency or Congregationalism does not work well—has not many adherents, &c. It will surely not be claimed that numbers should be made the test of truthfulness. That would establish Popery or even Heathenism. With regard to its working, it meets with no difficulties that did not exist in the primitive churches, and that are not attributable to our fallen nature. Perfect liberty is still as liable to be abused as it was in the Apostolic age, (if we forego the exercise of that spirit of love in which we are commanded to serve one another,) but it is nevertheless as essentially an element of Christianity now as it was then. Our exposedness to danger we admit. This, however, only calling more loudly for the exercise of faith and love and a sound mind in the guardians of liberty, that they may stand fast in that liberty wherewith Christ has made his people free. Those who can so far disregard the boon of liberty, as to relinquish their claims, (to avoid the demands on their forbearance and watchfulness which standing fast imposes,) deserve to be entangled in a yoke of bondage. A despotic government is always more simple than a representative and responsible form, whether in the Church or the State; but who, to escape the complications of British rule, would tamely surrender the rights guaranteed by England's Magna Charta, to become a minion of the French Emperor or a passive serf of the Czar?

If we have difficulties in our Churches betimes, they are neither without their lessons, nor their ultimate benefits, if we exercise a teachable spirit. They are part of the great refiner's process by which he tests the quality of our faith and secures the higher development of those graces that are indispensable to our spiritual prosperity. So long as we are in a world of sin and have to meet with men whose selfish wills and strange angularities of temperament, (which in some cases have reached a hardy growth before their conversion), we must expect some friction, if under the exercise of new principles and motives, they are to become polished vessels of honour meet for the Master's use. But if we are governed by love the friction will hurt no one. Where love is the reigning principle, liberty is in little danger of being used either as "a cloak of maliciousness" or "an occasion to the flesh." Under its influence we can best serve one another when we enjoy unfettered liberty; and where love is wanting, human efforts to fetter or muffle the perfect law of liberty, may cause the malice or revenge to manifest themselves under new forms, but the most skilful application of such means can never sweeten the bitter waters nor check their flow. The earnest efforts that are being made to throw off the burdens and restraints that have so long fettered the energies of the Church, prove that other Churches have to contend with difficulties and distractions of a far more serious and complicated nature, than any of which we can complain. It is also pleasing to observe in them a proof of the existence of a growing desire for freedom, that as it widens and deepens gives brighter promises of a coming day when the Church Universal shall be free.

The Christian brethren of other denominations who are labouring to secure the removal of some of those burdens which they have long felt, have our warmest sympathy. We rejoice with them as we behold their success and contrast the present with the past even within our own recollection. And we rejoice still the more as we perceive all true reformers tending in the direction of those principles of truth for which Congregationalists have so long contended. The voluntary principle, now strongly advocated by Colonial Episcopalians, has recently been urged upon the attention of the English Clergy, by one of the most distinguished laymen within the pale of that Church. The disturbances and rents in the Methodist body shew the need and the desire for more freedom there. The Free Presbyterian Church occupies a much higher ground on many important points, than her leaders advocated at the time of the disruption; and the English Established Church since that time has been marked by a more earnest spirit and deeper toned piety that will ere long lead to other reformatious.

Before retiring to the seat I left at your request to occupy my present position, permit me, dear brethren, to return you my sincere and heartfelt thanks for the aid you have so courteously rendered me, in my attempts to discharge its duties. May the harmony and love which made the meetings of the past year sweet and pleasant continue to be with us even as the dew of Hermon and the rain on the mountains of Zion, in refreshing sweetness during the year on which we have entered. And may we as Ministers, Deacons, and Churches seek to become more and more the organs of the Holy Spirit.

Literary Notice.

CONGREGATIONAL INDEPENDENCY, the church Polity of the New Testament, by R. Wardlaw, D.D., Toronto, C. W. Canadian Edition.

It is now several months since this work was published at Toronto, by Andrew Hamilton, Esq. The work was published by the author in Scotland in the year 1848, and the edition being exhausted, it has for some time been out of print. Some years ago the writer of this notice tried hard to get a copy of the work, but failed. Mr. Hamilton has therefore our best thanks for bringing out an edition of it in Canada, having obtained the sanction of the proprietors of the copyright for this purpose. An edition of 2,000 copies is published, and the sale should be such as to encourage the enterprising publisher. Churches should take steps to secure a sufficient number of copies for each family in connection with them. The pastors will be ready to act as agents wherever copies are desired. Of the merit of the work it is not necessary to say anything, as it is acknowledged by all to be of the highest order, and the well known character of its accomplished author is a guarantee of this.

We will be much disappointed and grieved, if Canadian Congregationalists fail to secure and read this superior work. The price is much below what we anticipated. Mr. Hamilton has laid the whole denomination under deep obligation to him, for bringing this book within their reach. Let them appreciate it.

D. M.

A GOOD MINISTER OF JESUS CHRIST.

NOTES OF A DISCOURSE BY REV. H. WILKES, D. D., MONTREAL.

Published by request of the Students of the Congregational College B.N.A.

“A good minister of Jesus Christ.”—1 Tim. iv. 6.

As “to minister” is “to serve,” the simple phrase, “a good minister of Jesus Christ,” might not mean a public teacher and preacher. But the connexion in which it is used here, points exclusively to this. The apostle is addressing a preacher of the Gospel, whose whole work was to evangelize, and he is giving to him directions how he is to fulfil this kind of ministry. He says, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” Afterwards he says, “These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” vs. 11-16. There can be no mistake, therefore, in regarding “a good minister of Jesus Christ” as one devoted to the work of preaching and teaching the Gospel, and of leading the household of faith.

As you are asked to sustain our College to day, whose work is to train up such persons, it may be well for us to consider, *the characteristics, the need, and the claims* of a good minister of Jesus Christ.

I. *The characteristics of a good minister of Jesus Christ.* He must be a man, having the infirmities, the passions, the desires, the wants of a man. He is not an angel, in the ordinary sense of that title, nor what some suppose he ought to be, a being somewhere midway between an angel and a man; but simply and really a man, with human experiences, hopes, joys and fears. The apostle, in writing of the Jewish highpriests, says, “For every highpriest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, *who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.*” The christian ministry is not a priesthood “to offer gifts and sacrifices for sins,”—that has been completed in and by Jesus Christ, the High Priest of our profession—but it is an appointment of God “from among men in things pertaining to God,” and the reason given for appointing men, is as applicable to the minister of Jesus Christ, as to the priest under the Levitical Law.

The church of Rome has left its mark on the popular mind, in this matter. She has for ages made her ministers a body of priests who “offer gifts and sacrifices for sins:” she has detached them from their fellowmen and from all the influences of domestic life, enforcing celibacy and separating them from the many, as beings of another order. I speak not now of the corrupting influence of this course, nor of the scandals which it hath caused and will ever produce, but merely of a sort of traditional influence from it on the popular mind, which induces the opinion or idea that ministers must not live

in the world like other men, and in short that they must be something more than men.

The mistake is rectified by the study of the apostle's description of a good minister of Jesus Christ. Is he a bishop? So thoroughly is he interwoven in all the relations, trials, duties, and temptations of life, that he seems to be liable to neglect and to do wrong at every point like other men. "A bishop must be blameless, the husband of one wife," (not a polygamist) "vigilant, sober, of good behaviour, given to hospitality (certainly then not a recluse) apt to teach: not given to wine, no striker, (not ready to quarrel and offer wrong as one in wine) not greedy of filthy lucre: but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity." I do not further advert to these details now, than to point out the fact, that, they belong to a man who has ordinary relations with his fellow men. He could not *know* man, upon whom his life labour is to be expended, if he were not a man himself. He needs, in order to true acquaintance and sympathy, to have experience. Paul exclaimed to the infatuated multitude who were about to worship him, "We are men of like passions with you!" And so really says the minister to his hearers, "I understand you for I am a man also." And when this conviction has practical force in the minds of hearers, it arms the preacher's utterance with power. The idea accompanies the word, "he understands me, he has had my experience, he can feel for me."

He must be a *good* man. No one can be a good minister who is not a *good* man; a true disciple and servant of Christ. Paul says, "I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry: who was before a blasphemer, and persecutor, and injurious." The context already quoted, makes this requirement: indeed the nature of the case does so, for of all anomalies, an unbelieving, impatient, christless minister of Christ's Gospel, is the most monstrous! He is throughout a contradiction and a practical absurdity! Without personal godliness no man can be a true minister of Jesus Christ, for in order to invite men to Christ with any thing like consistency or power, he must be himself in Christ. To say, with any hope of prevailing, to the thirsty, "Come ye to the waters" he must himself drink of them. But we need not dwell upon this, for other characteristics suppose its existence and are some of them impossible without it. There is required in such a minister, "a good report of them which are without," namely, outside of the church: a good report for purity, integrity, uprightness, and virtue. However much men may dislike religion and keep away from its ministers, they expect of them consistent practice. It would be in vain to expect to win men to Jesus by a ministry of bad reputation. In order to efficiency he must be above suspicion, acknowledged by all as a man of God. In connexion with this the apostle calls for such conduct as shall be *an example to the flock*. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity: that is in ordinary speech, in manner of life, in love, in temper of mind, in faith, and in chasteness. Character is, with every reference, a matter of essential moment.

He must have a mind capable of receiving and imparting truth, intellectual capabilities, that will enable him to become a well furnished scribe in the things of God; and also suitable capacity for teaching and preaching the Word. He is to meditate on these things and to give himself wholly to

them, "that his profiting may appear unto all." He is to be a well instructed scribe, bringing out of the divine treasure (the Bible) things new and old. *The aptness to teach*, named by the apostle, includes all this. His preaching must be instructive and impressive, fitted to feed the flock of God, and to awaken, convince, and convert gainsayers and unbelievers. It must not be so polished and toned down as to be devoid of impressiveness, but solemn, earnest, hearty and sincere, aiming at positive results. Everything must give way to usefulness. The good minister's aim is not popularity, fame, or a name among men; but the glory of his Master in the conversion of the wandering, and in the edification of believers. His enquiry is, not what will give me a name? but, what will do most good?

He must be animated by a spirit of *self-sacrifice*, or "the mind would not be in him, which was in Christ Jesus." His object is not money, position, comfort, self-indulgence. If he desires these, let him go elsewhere for them, for the ministry is not intended to supply them. Fortunes are not made in its work—worldly dignities and power are not among its rewards, nor is its life one of ease and indulgence. Self-sacrifice is its principle, and a readiness to be and to do whatever the Master requires. Wales was aforesaid sunk in the utmost darkness and ignorance—priests and people alike besotted and superstitious. But a succession of self-sacrificing preachers of Christ's holy Gospel were raised up, who journeyed from hill to hill and from valley to valley, proclaiming every where with singular self-abnegation, the unsearchable riches of Christ to the people, who gathered in crowds to hear them, and the result has been a remarkable measure of christian light and virtue throughout the principality. It was manifest that these men sought not theirs but them; they had no personal object to gain, Christ was all in all. This temper of mind knows nothing of earthly distinction in its work; it is as kind and as desirous to do good to the rich as to the poor, and to the poor as to the wealthy, to young and to old, to the ignorant and to the intelligent. It may have a choice in respect of its intimate companionship as it is right and proper it should have—but in its *work* it is no respecter of persons—it reproveth, rebuketh, exhorteth, with all longsuffering. "Moreover the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves."

This spirit of self-sacrifice, being that of our divine Master, will lead its possessor into any field of usefulness, into any sphere of labour, to which he may be called, and will induce him cheerfully to toil therein, apart from merely earthly considerations. He is a soldier of the Cross, a servant of Jesus Christ, holding allegiance to his Great Captain, and thus ready to go any where that he is sent, and to do anything which he is commanded. And this makes him so far a cosmopolitan; even if the pastor of a particular church, he is not the property of that church, but of Jesus Christ, having a catholic as well as a special work; and considering his field as *the world*, though he is particularly charged with his own vineyard.

In seeking to describe a good minister of Jesus Christ we must get to the *ideal*, to whatever extent a comparison of ourselves with it may put us to shame. We may describe the *ideal*, and should aim to be what is delineated, but alas! confusion of face at our own sad short comings, must be the first experience. "A good minister of Jesus Christ," having the intellectual and spiritual qualifications for his work, ever diligently improves them. He meditates on divine truth, "gives himself wholly to these things, that his profiting may appear to all." As "a workman," "he is not ashamed," for

he rightly divides the word of truth." As a scribe he is "well instructed" and "brings forth out of scripture treasures, things new and old." As a pastor he sympathizes with the sorrowful, comforts the afflicted, guides the enquiring, and is the ready helper of all. As a watchman on the walls of Zion, he gives the alarm and takes the alarm he gives. As a leader, he is meek, wise and courageous. But he is no recluse. He lives with the people. He is a husband, father, brother, friend, fellow citizen. He believes that the presence and not the absence of the domestic and other relations of common life, is favourable to true godliness. He works not "for a piece of silver or a morsel of bread," but that he may "serve his own generation by the will of God," that he may win souls from Satan to Jesus, and that he may help the Lord's people on their way to the heavenly Zion. He "works while it is to-day," for "the time is short" and "the night cometh." He has indeed to *select* the parts of the work for which he is best fitted and which he may have the ability to accomplish, for he cannot possibly attend to all that may crowd itself upon him. He will not escape blame on the part of inconsiderate persons, because he does not take up their hobby which, though very good, may be out of his line of things, but "to his own Master he standeth or falleth." And having borne much, suffered much, toiled much, and often enjoyed much in the actual good which has been wrought, the good minister goes home to his Master and hears from his own lips the commendation, "Well done." A good minister of Jesus Christ! would that we were all such!

II. *The need of such.* I ask does not the world in its secularities, its maxims, its lusts, its course, need them? Need them as a counteracting influence—need them as a protest against the evil—need them as a healthful leaven? Is it not admitted by intelligent and thoughtful men of the world that the presence and work of a good minister of Jesus Christ in a community form a mighty agency for good? Men who are not personally godly will acknowledge this: yea, they often earnestly maintain it, and show their appreciation by practical regard.

But the idea of *need* greatens when we think of the true condition of the human soul out of Christ, and of the appointed agency of the ministry in bringing it to Christ. There is no claim set up for exclusive agency; the ministry has many helpers in this work; the Lord would have all his people wise to win souls; but, nevertheless, it pleaseth God by the foolishness of preaching to save them that believe. In every age the chief instrumentality has been the Christian ministry. Indeed, where other agencies have been employed, as Sunday-school teachers, tract and Bible distributors, visitors from house to house, it will be found that they are all, directly or indirectly, of the *churches* of which the good ministers of Jesus Christ are the leaders. In this view, how great the need! Immortal beings are in spiritual darkness, treading the road to death. They live in sin, and hasten to the sinner's doom! Gather up all that is included in this, set it up before your soul, contemplate it in the light of heaven, and remember how God uses the ministry for salvation, and then estimate if you can the need of such.

The question of need brings us into the churches—the folds wherein the Good Shepherd tends and feeds both sheep and lambs. The disciple who, through grace, has been turned from darkness to light, and from the power of Satan unto God, will tell you that he needs constant nurture. Ask any one who has been led by circumstances away from the regular services of the sanctuary on Lord's day and other seasons, and he will tell you of his con-

sciousness of loss. On the other hand, how often does he enjoy a good day, a foretaste of the Sabbath above, when he is in the sanctuary; and how often has he to say, after an hour spent with his brethren in a week evening service, "it was good to be there." These means of grace and blessing are of inestimable value to us on our journey through the wilderness: they nerve the arm and give courage to the soul in spiritual conflicts: they gladden the heart, and strengthen all the elements of christian character. The ministry seems to be an essential part of the Church's agency; it is the mouth of the Church, its representative and rallying point, so that in a question of need, it stands prominent.

Our blessed Lord, who was profoundly cognizant of all the truth of the case, expressed his estimate of this need when he said, "The harvest is great; the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Consider earth's unevangelized millions! their dreary condition. "For their sorrows shall be multiplied that hasten after another God;" and remember that this ministry is the appointed agency for their evangelization. Can you conceive of a greater case of need?

III. *Their claims.* They have to be trained by the Church. Some are trained in one way, and some in another, but the church is the school, or she specially provides for their training. Occasionally men are raised up in the midst of her institutions, and work with gifts and graces developed without systematic training, who prove able ministers of Jesus Christ. We accept them as from the Lord, and are thankful for their qualifications, though they know nothing of college life. These, however, are the exceptions, the rule is to afford such as the churches select for the work, the advantages of a somewhat protracted course of culture, and discipline; and experience has shown the wisdom of such an arrangement. It is to sustain that plan among ourselves that your aid is asked to-day.

Has not the ministry also a claim on the regular attendance of its hearers so far as practicable. It is recognized on both sides as a voluntary connexion: the people, as a whole, elect their minister, and *individuals* afterwards voluntarily place themselves under his instructions; and he voluntarily undertakes to feed them, to the best of his ability, with the bread of life. It is expected on all sides that he will be true to his engagement: that at every service he will be in his place prepared to minister the word of life, or if not there himself will provide someone to occupy his place. Should it not also be expected that hearers and worshippers will be all there too, so far as practicable, to receive what has been prepared for them? Is this tacit compact always remembered? Is there invariable conscientiousness in this matter? *Verbum sat.*

Again, I suppose a claim will be allowed of *candid and serious attention.* Without this, teaching must be in vain. Discourse is not a mere form, is not a portion of a mere ritual, but a proclamation of truth from God to men. Surely we ought to listen wakefully and prayerfully; yea, to consider and meditate also, afterwards. If the ministry affords you that which is worth carrying away and treasuring up, be careful of it, let it not slip from you.

There lies a fair claim for *respect*, true manly respect: the office and work as well as the man demand it. We note here two extremes. There is such a thing as a superstitious regard, a reverence which loses sight of the fact that the minister is only a man, and which produces cringing and fear. On

the other hand, and swinging over to an opposite extreme, there is a lack of befitting respect and reverence: which last is rather the characteristic of the present day. Peculiarities of manner are made matters for witty remark and laughter. The surname is enough, and that uttered in a tone the reverse of respectful. Children hear these things and grow up with an utter want of respect for the sacred office, and are correspondingly injured thereby, for they can hardly be impressed by the most earnest and faithful ministrations of the man whom they are accustomed to have laughed at when at home. The divine command is "to esteem them very highly in love for their work's sake," and we may be sure that the transgressor, rather than the party sinned against, will be the sufferer from the sin.

Confidence ought to be reposed in a good minister of Jesus Christ. He has a claim to be trusted by his people. They will not unfavourably judge his motives, and they will cheerfully forbear with him when he and they do not see in all respects alike. And this confidence will lead them to him in their difficulties and trials, in their perplexities and sorrows. As a pastor, this helping the people to bear their burdens is one of his duties and enjoyments.

Cöoperation is among his claims, for his work will be of little avail without this. His position is not usually isolated, but is in the midst of and alongside fellow disciples of Christ, everyone of whom is under obligation to work in some department for his master.

I wind up all with the claim of *Love*, which is the spring whence the other points adverted to must flow. Surely a father in Christ should be loved. If not a father, yet a friend and helper in Christ. "Esteem them very highly *in love* for their work's sake." And this will secure a needful and even generous maintenance when that is practicable. The divine law on this point is distinct and peremptory. "Let him that is taught in the word communicate to him that teacheth in all good things." "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." This is not always practicable: the people who may be in perishing need of the gospel have not the means of sustaining its preacher. Then let others send and uphold him. Or, if that cannot be, he may follow Paul in the course of self-support which he pursued—working with his hands. "These hands have ministered to my necessities." Such in brief are the *characteristics*, the *need*, and the *claims* of a good minister of Jesus Christ.

The pillar has its base on earth, but its top is in heaven: it links together the two worlds. *Here* is the work, *there* the account and reward. The Lord multiply the number of good ministers of Jesus Christ.

Sir Matthew Hale says: "Converse not with a liar, or a swearer, or a man of obscene or wanton language; for either it will corrupt you, or at least it will hazard your reputation to be of the like making; and if it doth neither, yet it will fill your memory with such discourses that it will be troublesome to you in after time; and the returns of the remembrance of the passages which you have long since heard of this nature, will haunt you when your thoughts should be better employed.

John Newton wisely remarks: "Many have puzzled themselves about the origin of evil.—I observe there is evil, and there is *a way to escape it*, and with this I begin and end."

Poetry.

THE PASTOR'S NEW YEAR'S ADDRESS TO THE CONGREGATIONAL SABBATH SCHOOL, ———, C. W.

JANUARY 1st, 1865.

Tune—"Rest for the weary."

Yet again the New Year finds us
Gathered here to praise and pray,
And again the Old reminds us
All must shortly pass away.

Chorus—There's a home up with Jesus,
Home for all who love Jesus,
Home prepared for us by Jesus.
There's a home for you ;
Where the Lamb, whose blood hath freed us,
To the fountains shall lead us,
And with heavenly fruit shall feed us,
There's a home for you.

One by one our years are wasting ;
Like the flowers, we bloom and die,
One by one the good are hasting
To their better home on high.

Chorus—There's a home, &c.

Here our fondest hopes are blighted,
Tend'rest ties are rent in twain ;
But, if all to Christ united,
We shall meet at home again.

Chorus—There's a home, &c.

Here the Tempter oft beguileth,
Oft he takes us in his snare ;
But nought enters that defileth
That bright home with Jesus there.

Chorus—There's a home, &c.

Here we sigh, and weep, and languish,
By our fears and woes oppressed ;
There, at home, our cares and anguish
Ripen into endless rest.

Chorus—There's a home, &c.

Sinners heavy-laden, weary,
To the Friend of sinners come :
Never can a world so dreary
Yield your longing souls a home.

Chorus—There's a home, &c.

'Tis the voice of Jesus greets you ;
To his cross for safety flee !
Haste! oh, haste while he entreats you,
Then your home in heaven shall be!

Chorus—There's a home, &c.

COURTESY.—No woman can be a lady who would wound or mortify another. No matter how beautiful, how refined, how cultivated she may be, she is in reality coarse, and the innate vulgarity of her nature manifests itself here. Uniformly kind, courteous and polite treatment of all persons is one mark of a true woman, and of a true man also.

I must not make any spot on earth too much and too soon a home. My cry must be, "Forward, forward." This is not the time or place for rest, but energy.

THE PERSONALITY, DIVINITY AND WORKS OF THE HOLY SPIRIT.

The Lord Jesus Christ teaches us that "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3). This fact makes the knowledge of God an important subject, and furnishes the reason why we should labor with all diligence for its attainment.

THE DIVINE EXISTENCE.

The fact of the divine existence is easily demonstrated. Existence is possible: we need not look beyond ourselves for proof of this. All existence, so far as we can see, is either necessary or contingent; that is, it may exist, or it may not exist without involving any contradiction. We actually exist; but a century ago we were not in existence; and in the fact that a century ago we were not in existence, we see the proof that it is perfectly possible that we might not have existed at all. Our existence is strictly and solely a contingent existence.

But we find it impossible to subtract an unit from the cypher; from nothing, nothing can be taken; by nothing, nothing can be produced. It is therefore clear that all contingent existence is the effect of a positive cause. It could not spring from nothing; nor could it produce itself; because this latter involves the absurdity of being and action anterior to existence. We, therefore, feel ourselves led to the conclusion that the cause of all contingent existence, is a Being that exists by necessity of nature. He has always existed. To suppose the contrary is to suppose that we can take the unit from the cypher, something from nothing, and that by nothing all things were produced.

A Being existing necessarily must be free from the modifications and limitations to which creatures are subject. His existence is of the most perfect kind; and all the properties of such a being, as they are underived, must also be of the highest and most perfect character. Do any of His creatures possess such properties as knowledge and power? These must exist in the Creator before they can be given to the creature, but with this difference—the creature has just the degree of knowledge and power with which the Creator sees good to endow it; while the same properties in the Creator being underived, the power must be unlimited, and the knowledge must be infinite. The same fact holds in relation to all other properties of the divine character.

This Being, whose existence is necessary to that of all beings besides, is the Being whom we acknowledge as God, and in whom we live, and move, and have our being. The fact of his existence is forced upon our minds when we think and reason as rational creatures; and it is only the irrational creature, *the fool that saith in his heart, there is no God*. It is a remarkable fact, that in the commencement of the Bible the Divine existence is assumed

as a subject upon which there was no question. Instead of an elaborate train of reasoning in proof of the existence of the divine Being, we read, "In the beginning God created the heavens and the earth." Thus the Deity is set before us in all the glory of His creating power, and we are taught our relation to Him as His creatures, and as His offspring. This relation to the divine Being is the foundation of our trust in Him as our preserver and support; and the reason of our love to Him and our obedience to His will. It is also the ground of our hope in His mercy.

STYLE OF SCRIPTURE CONCERNING THE DIVINE EXISTENCE.

The Scriptures, which place the divine Being before us as our Father and our hope, speak of Him in language which is peculiar. The word translated God is in the plural form—literally, "In the beginning Gods created the heavens and the earth." The conjunction of a plural noun with a verb which is in the singular, is at variance with the rules of grammar, and must, therefore be understood to indicate something special or peculiar in the subject. Again, in Deuteronomy vi. 4, we read, "Hear, O Israel, the Lord our God is one Lord"—literally and strictly, "Jehovah our Gods is one Jehovah"—clearly shewing a plurality of persons or subsistences in one single essence. In conformity with this representation, we read of the first person as Jehovah representing the whole Godhead. Then again we read of the second as the Malak Jehovah (Gen. xvi. 7, 9, 10, 11); Angel Jehovah; Angel Redeemer (chap. xviii. 16); Angel of the Presence (Isaiah lxiii. 9); Angel of the Counsel (chap. ix. 6); and Angel of the Covenant (Mal. iii. 1); Daber Jehovah (Gen. xv. 1). And in contradistinction from these we read of the Ruach Jehovah, or Spirit Jehovah (Isaiah lxi. 1). These passages can only be understood by admitting a plurality of persons in one undivided essence.

Another class of passages exhibit the same truth. We read, "And God said, Let us make man in our image, after our likeness." "And the Lord God said, Behold the man is become like one of us." "Let us go down" (Gen. i. 26; iii. 22; xii. 7). "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" These passages, like those above, present us with a plurality in unity.

A third class of passages may be noticed. "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I; and now the Lord God and his Spirit hath sent me." Who is the person here sent? He describes himself as the first and the last, who laid the foundations of the earth, and whose right hand spanned the heavens, the Lord thy Redeemer, the Holy One of Israel (Isaiah xlvi. 16, 12, 13, 17). "For thus saith the Lord of Hosts, After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For behold I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of Hosts hath sent me. Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee" (Zech. ii. 8-11). In these passages we read of one Lord of Hosts, or, as the Hebrew reads, Jehovah of Hosts, being sent by Jehovah of Hosts. This is in keeping with Gen. xix. 24: "Then the Jehovah rained upon Sodom and Gomorrah brimstone and fire from the Jehovah out of heaven." These last two passages shew us a duality in the Godhead; the

first extends farther, and reveals a Trinity; Jehovah Redeemer, sent by Jehovah God, and his Spirit.

CHANGE OF STYLE WHEN REFERRING TO REDEMPTION.

But when we come to the economy of redeeming grace, and contemplate the Word, which in the beginning was with God, and was God, in his incarnate state, we find a change in the terms in which the subject is expressed; and for Jehovah Elohim—Daber Jehovah—and Ruach Jehovah—we have the terms of Father—Son—and Holy Ghost. The Godhead, represented by these terms, was strikingly manifested at our Lord's baptism:—"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased." Here we have the Father speaking from heaven—the Son baptized in Jordan—and the Holy Spirit descending in a visible form, and resting upon him. The same threefold distinction is preserved in the Apostolical benediction:—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (Matt. iii. 16; 2 Cor. xiii. 14). And it is deserving of remark, that when the inspired writers of the New Testament speak of the Lord Jesus Christ, anterior to his incarnation, they lay aside the term Son of God, and use terms in accordance with those of the Old Testament writers. Thus, when John commences his Gospel, he introduces the Saviour of the world by the statement, that "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." The Logos, or Word, here, is exactly the same in signification as Daber Jehovah under the former dispensation. But when the incarnation is predicated, in the fourteenth verse, a new title is given; and He that was called the Word, is subsequently termed "the only begotten of the Father:" and the divine title of Word is never again applied to Him during the term of His humiliation, but is superseded by that of the "Son of God." Again in chap. viii. 58, our Lord, speaking of His anterior state, uses this strong language, "Verily, verily, I say unto you, before Abraham was, I am." The same term used by God, Exod. iii. 14, to denote self-existence. And in Acts vii. 30-33, He is named by Stephen "the Angel of the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, and the Lord:" terms of the same meaning with the Malak Jehovah, God and Jehovah of the Old Testament Scriptures. In Rom. ix. 5, we have, "Israelites of whom as concerning the flesh Christ came: who is over all, God blessed for ever." No one can fail to see in this passage the marked contrast between the incarnate and essential Deity. In the flesh, Christ; but before the assumption of the flesh, "God blessed for ever." Very similar to this is the strong language used by the inspired Apostle, 2 Cor. v. 19, "God was in Christ, reconciling the world unto himself." As also in Phil. ii. 5-7, we read, "Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men." And in Tim. iii. 16, we are taught that "God was manifest in the flesh." In Heb. i. 2-9, this glorious person is termed "the Son;" but in verses 10-12, allusion is made to His anterior state, and he is described as the Lord who in the beginning laid the foundation of the earth; "and the heavens are the works of thine hands." The term Lord in this passage is the same in signification with Jehovah and God

in the hundred and second Psalm, from which it is quoted. Very similar is the teaching of Paul in Col. i. 13-17. The Saviour in His incarnate state is "His dear Son, in whom we have redemption through his blood, *even* the forgiveness of sins." But in His preëxistent state, "The image of the invisible God, the first born (first producer) of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."

Here, then, are nine distinct references to the preëxistent state of the Saviour of the world; and these shew us that while in His incarnate state He is Jesus—the Christ—and the Son of God: He is in His preëxistent state, Jehovah—over all—God blessed for ever—the Creator of heaven and earth, and all things in them.

We see clearly by this time, I think, that a distinction of persons existed in the Godhead, prior to the incarnation, and independently of it; but after that great and glorious event, this distinction was exhibited by the relative terms of Father, Son, and Holy Ghost. To each of the Divine persons, revealed and manifested by these terms, the same titles, attributes, works and honours are attributed; and existing in one essence, then, are the Elohim of the Old Testament and the Godhead of the New. We may now glance at the proofs given in the Scriptures of the Personality, Deity and Works of the Holy Spirit. This we will do in another article.

Obituary Notice.

DEATH OF G. STEWART, ESQ.

The *Cobourg World*, December 9th, says:—"Our readers will deeply regret to hear of the death, on Saturday last, of George Stewart, Esq., of the Village of Camborne, Township of Hamilton. Mr. Stewart had been unwell for some time, laboring under a slight affection of the brain; but the particular disease which caused his death was congestive fever, aggravated, doubtless, by the affection of the brain referred to. He was ill but nine days. Mr. Stewart has for a long time filled the position of Postmaster at the Village of Camborne, and Clerk of the Council of the Township of Hamilton. He was also a Magistrate of several years' standing, and was Secretary-Treasurer of the Cobourg and Rice Lake Road Company. He was deeply respected by all who knew him; and the warmest sympathy is felt, by a large circle of friends, for the bereaved family."

Mr. Stewart was originally from Edinburgh, Scotland, where he was connected at a very early period of life with the church under the pastoral care of the Rev. Dr. W. L. Alexander. On coming to this country he united with the Congregational Church in Coldsprings, in which he has filled the office of deacon for nearly twenty years, with profit to the church and honour to himself.

In his death the cause has lost one of its warmest and most intelligent supporters.

Cobourg, December 19, 1864.

G. A. R.