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THE

# CANADIAN INDEPENDENT.

Vol. X.

TORONTO, SEPTEMBER, 1863.

No. 3.

## CONGREGATIONAL COLLEGE.

We cannot help cherishing a deep and a lasting interest in the education of young men for the ministry. Much, under God, depends on having a suitable agency on a field for its culture. The College which exists among us possesses, therefore, claims of the strongest character on the prayers, counsels, and support of the Churches. Unless we have good men and true, who from time to time, go forth to win souls for Christ, we cannot expect to make our mark on the country. Effort, in the direction of our educational work, lies consequently at the very basis of prosperity. A ministry of power, because glowing with life, is demanded. Life, that will assimilate to itself every possible advantage within reach, and yearns after growth, is what we long for. Nor far distant from such life can the loveliness which clothes the true ministry be. "A thing of beauty is a joy for ever,"—when God decks his priests with salvation his saints shout for joy. The beauty of holiness is the unfolding of that grace which essentially dwells in religion. Academic studies may possess a tendency to check the fervour and fire of divine love in the soul, hence exists a greater need of watchfulness and prayer. A well ordered system of study must provide for the maintenance of heavenly affections. Preparatory work for the ministry ought not to check the healthy blossom of future usefulness. Its purpose is to give facilities in prosecuting the work of the ministry; most miserable must the failure be where a system destroys the blossom, and renders fruit-bearing impossible. Imagine a minister, without a meek and humble spirit, destitute of tender feeling for suffering humanity, void of a spirit of magnanimity; such an one could scarce venture to minister at the altar of Him who was meek and lowly. How many prayers ought our Churches to offer on behalf of our young brethren who contemplate a life work in the great service! This leads us to rejoice in the dedication of a day having the special aim expressed in the following motion, carried at the last annual meeting of the subscribers of the College:—"That recognising the peculiar need at the present time, of the blessing of God on the College, this meeting would urge upon all the churches connected with the institution, the earnest observance of the *second Sabbath* in *October* as a day of Special Prayer on its behalf; and further, would recommend the still more general adoption of the system of simultaneous collections at that period for its support." As heretofore, yea, and much more so, we hope the fervent prayers of many will arise to heaven for the richest blessings of grace to rest on the revered Professor, the Directors, and on the Students. The special circumstances in which the institution is placed, in view of the prospective change in locality, will at once suggest to thoughtful minds the need of special guidance and wisdom. To ask counsel of God is ever a forerunner of success in an undertaking, whether great or small. We know that all well-wishers of the College feel that prosperity is impossible

without God's blessing. Unanimity, therefore, in the observance of this day of prayer is earnestly to be desired, inasmuch as to some extent a division of opinion exists as to the wisdom of the resolutions of last annual meeting regarding the removal from Toronto. We publish in the "News of the Churches" department of this number a series of resolutions passed by the subscribers to the College in Guelph. It appears to us right to give the requested publicity to the opinions held by these respected brethren; we however feel, that the future welfare of the College demands that unanimity of action prevail among us as far as possible. Our churches, it seems to us, are too few and too weak to admit of anything but a hearty and constant co-operation with each other in sustaining the College.

### SPIRITUAL RELATIONSHIP.

How striking the teaching of Jesus! Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." This was said almost in the presence of his mother, and his brethren. Did Jesus then disregard natural ties? Far from it. By him, that law which says, honour thy father and thy mother, was magnified. The tender sympathies of humanity were not crushed by the hand which restored to stricken hearts some whom death had snatched away. This care of his mother triumphed amid the agonies of the cross. "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." Enough is thus recorded to enshrine within the hallowed circle of christianity the home loves, and pure associations of men. There is, however, a higher, purer, nobler relationship, of which men are capable, than any that is material. It springs from connection with Jesus, of whom the whole family in heaven and earth is named. *Brotherhood* is an idea in the very heart of religion. It is woven into the whole texture of truth. "Children of God"—"Brethren beloved"—"My little children"—"My son, in the faith"—"My brother, and sister, and mother"—such are some of the words that flow from the fountain of love. Nor do they merely float on the surface—they express the very nature of that religion that comes from the throne of God—for GOD IS LOVE. This *fraternity* has its basis in obedience to God. Doing the will of God from the heart shows that the soul has been born again. Every one that loveth him that begetteth loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." Love to the brethren is an essential mark of belonging to the family of God. "By this shall all men know that ye are my disciples, if ye have love one to another."

An ecclesiastical connection cannot form this relationship. Profession may place side by side persons who have no union of soul; their tastes and desires are wide as the poles asunder, unless they are one in Christ. A truth which plainly points out the nature of fellowship. Brotherhood flowing from the experience of the new birth links them together. Now, we hence infer, that the order of the house of God will be framed to correspond with this grand principle. Church systems may justly be tested by the provisions made in them to meet the fact of brotherhood. The discovery of

dividing lines of priestly and all but kingly pretensions, in a professing church must greatly damage its New Testament character. Lords over God's heritage are condemned. Compulsory enactments of courts claiming authority to make laws in the family of God possess no resemblance to the action of the first churches. Representative action on matters developed by the spiritual relationship of the brotherhood, was unknown to the primitive churches of Christ. Deputing general family duties to some members of the family is unnatural and unwise. It may cherish power, but it cuts up love. The joy of brotherhood must be felt by all in fresh accessions to a church, when the act of admission is shared by every member. Even cases of a painful character in excision, were not recommended to be attended to in the limited circle of a few chosen men, but when the church of God was gathered together.

Every church regulated after the manner of the New Testament, necessarily provides for the culture of all the true feelings which arise out of brotherhood. Prayer, conference, and other meetings of the church, are spontaneous results of union of soul on the great question and duties of religion. True church life is the form assumed by spiritual relationship in its aspect toward man. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the *sons of God* without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Behold how good a thing it is,  
And how becoming well,  
Together such as brethren are  
In unity to dwell."

There are honours, privileges, duties and rewards, arising out of the exalted relationship to which the people of God are advanced, for Christ is not ashamed to call them brethren; to these we shall not advert at present, but view them all as culminating in the glory and joy of their Father's house, where they shall see the beauty and adore the love of their Elder Brother throughout eternity.

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#### DEATH OF MAJOR H. W. NALL.

We learn, with regret, that the Rev. James Nall, formerly of Canada, has been called to mourn the loss of his son Henry. Alas, many noble youths have been cut down in the bloody strife which continues to desolate many homes across the lines. The following sketch is extracted from a Detroit paper:—

Major Nall was well known here. He was a young man, and counted very many of the young men of the city among his warm friends. His life was sacrificed in behalf of his country. When the war broke out he gave up a lucrative business and entered the camp of instruction at Fort Wayne as First Lieutenant of Company F, Seventh Infantry. He went with the regiment into the field, and his is a share of the glorious record of that regiment. He was promoted to Captain from his gallant services and fitness for the position. He served with his regiment in all the battles in which it was engaged. He fought at Williamsburg, and through all those terrible seven days' battles in front of Richmond he was conspicuous for his daring. He was under Pope in his Virginia campaign, and participated in the second battle of Bull Run. It was while here that he received orders to join the Twenty-fourth Infantry as its Major, he having been selected by the Governor for promotion to this responsible position for his services and from his well known fitness. He was with the Twenty-fourth in the battle of Fredericksburg, and remained with it until his disease—diabetes—contracted

while in the field, compelled him to return home to recruit his health. But his reluctance to leave the field was the cause of his death. Physicians informed him that had he attended sooner to his disease it might have been cured. With reluctance he was compelled to resign, with the advice of the medical board. His career, as a military officer, was one of which his friends are justly proud. He was cool and collected, and at the same time daring. He was universally beloved by those under his command, and his early death will be sincerely regretted by all to whom he was known. It is a loss to the country at this time. His remains will be brought to this city for interment.

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## FALSE BALANCES.

### PART II.

*In connection with purely spiritual relations and interests, "a false balance is not good."*

Whilst those who use false balances in secular affairs, deceive others and injure themselves, those who use false balances in connection with more or less thought respecting their eternal interests, both deceive themselves and put their endless interests in fearful jeopardy. Now, there are two false balances that multitudes employ in reference to spiritual matters. Paul held them up in a spirit of faithful warning—when he proclaimed:—"They measuring themselves by themselves, and comparing themselves among themselves, are not wise."

The 1st is this: "measuring themselves by themselves."

According to this false balance, a man might go to heaven though utterly destitute of true godliness, simply because in some one or more respects he was not now as bad as he had once been. The man who has given up swearing but has not become possessed of reverence of soul, the man who has given up cruelty to his parents but has not begun to honour them and the Father of his spirit, the man who has given up robbery of fellow men but still robs God who says, "All souls are mine," the man who ceases to be a drunkard but does not become "filled with the Spirit," might, according to these "false balances," be acquitted at last, because in some respects not so bad as formerly. But no such balance will ever be recognized in the court of eternal justice by Him to whom every one of us must give an account:—not of what we became compared to what we once were, but to what we *ought to be*.

The 2nd is this: "comparing themselves among themselves."

According to this false balance, murderers not a few might seek acquittal on the ground that they were not so bad as Cain; for they murdered enemies, whilst Cain murdered his brother. Some fornicators might plead for acquittal on the ground that they were not so bad as the sons of Eli; for they were fornicators amid the influences of evil communications, whilst the sons of Eli were so in spite of all the sacred influences connected with the Altar of the Lord. Many ungodly rulers might plead for acquittal on the ground that they were not so bad as the cruel Nero, or as the Emperor Julian, who apostatized from the faith and daringly said on his death bed, "I die without remorse for I have lived without guilt." Liars might plead for acquittal on the ground that they were not so bad as Ananias; for they lied to fellow sinners but he to the Holy Ghost. Now this is "a false balance" and "not good," for "every one of us must give an account of *himself* unto God."

May we know then of any true balances—balances emphatically good—in relation to our endless interests? We may: and if we would, we must have recourse to the word of the Lord. He who "weigheth the mountains in

scales and the hills in a balance," weighs not matter only but mind also. "He weigheth the spirits;" and in his holy word in which we read "a false balance is not good" we also read:—"He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Let this inspired declaration be thoughtfully associated with New Testament representations, and it will be seen and felt that to do justly, to love mercy, and to walk humbly with God, essentially involves acknowledgment of personal unworthiness, corresponding humiliation of spirit, acceptance of the reconciliation, and serving God with the Spirit in the Gospel of His Son.

We only add, that *in connection with pecuniary contributions to the cause of God* "a false balance is not good."

Two false balances are the measuring of present by past contributions and comparing them with contributions of others; but the true balance is clearly this, for every man to give "as God hath prospered him." Selfishness is prone to turn away from this balance, but legitimate and true self-love will approve and employ it—remembering "there is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." Whilst justice, both in relation to God and man, points to this balance, gratitude will cheerfully employ it, as was deeply felt and beautifully evinced by David, who, giving as God had prospered him, exclaimed "Now therefore our God we thank thee and praise thy Glorious name. For who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee."

J. E.

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## Trans-Atlantic Retrospect.

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The European deputation to Madrid on behalf of Matamoros and the Spanish Protestants, while not meeting with the entire success which they hoped, procured a commutation of the sentence upon the prisoners. The deputation consisted of representatives from England, France, Austria, Bavaria, Sweden, Denmark, Switzerland, and Prussia. By advice of their respective ambassadors, they abstained as far as possible from publicity, and were not allowed to have an audience of the Queen. Dr. Steane, however, hopes that even the commuted sentence will not be fully carried out, but "that, before the nine years of banishment are over, Matamoros will be allowed to return to the tyrannical country from which he has been so unjustly driven, for the offence of reading the word of God."

We have frequently alluded to the Sunday services held in the theatres of the English metropolis, and have rejoiced in the work which was being so nobly carried on in them. There is another good incidentally arising out of the arrangements, which should not be overlooked—they have supplied one of the very few platforms on which Church of England and Nonconformist ministers can meet together to work for their common Master. At a late meeting, held at the house of Mr. Moore, one of those Christian merchants who are an ornament to the fatherland, the utmost friendliness of feeling and oneness of sentiment was expressed. The health of Mr. Morley was proposed by the Rev. J. C. Goodhart, an Episcopal minister; and "the health of the Dissenting Ministers who have taken part in the services," by Mr. R. C. L.

Bevan, an English Churchman,—the speakers in both cases giving utterance to the most liberal sentiments. It is by such work as this, by acting in concert for the common faith, that the barriers of division will be best broken down, and Christ's ministers made to feel that, however much they differ in non-essentials, their duty to the world and to their Master is one, and that in fulfilling it they are drawing nearer to each other and to Him. Mr. Morley stated that at least 300,000 persons had attended the services at St. James's Hall and the Britannia Theatre. Such an effort cannot but be followed with the most blessed results.

Extremes meet. It is curious to note how the opinions of such men as Dr. Colenso, and those who seek to lower the value and authority of the word of God, fit in to the views of the High Church and Tractarian party. Here is an extract from the *Guardian*, a High Church paper. It is writing of the missionary movement in Madagascar, and attributes the evils into which Radama II. fell, and which caused his ruin, to the exaltation of the Bible above the Church! It says,

The Church is virtually ignored, in order that the Bible may be unnaturally exalted! What had King Radama II. presented to him as the religion of our Lord and Master? *A book about the contents of which the Christians clamouring for his support and patronage could not agree.* We might have been sure that such a "wall" so improperly "daubed," could not stand.

We suppose, if the Prayer Book had been presented to him instead of the Bible, and Mr. Ellis had always appeared before him in Episcopal vestments, he would have proved a wise and sober ruler. From all such "bulwarks of the truth" as the Episcopal Church, may we be defended always.

Subsequent letters from Madagascar fully confirm Mr. Ellis's version of the Revolution, and death of the king, with the causes which led to it; they however give fuller details on some points, which, in a subject so deeply interesting, we are sure that our readers will be glad to see. Dr. Davidson writes—

The late King appears to have given himself up to habits of intoxication ever since his coronation in September last, and latterly acted more like a drunken madman than the ruler of a kingdom. He and his courtiers were time-servers upon policy, siding with the Pagan inhabitants at one time, with the French Roman Catholics at another, and with the Protestant missionaries at another; and hoped, by exciting the jealousies and self-interests of the different classes, to monopolise all power in his own hands and that of his favourites. Justice was sold to the highest bidder, and matters gradually proceeded from bad to worse. At last the peculiar sickness to which reference has been already made broke out in March last. "News of this disease was," says Dr. Davidson, "carried to the King, who, not having much business to occupy his mind, was ready to listen to all such things. The sick people were named *Ramanenja*, and ran about out of doors, dancing, shaking their heads from side to side, generally carrying over their shoulders branches of green sugar-cane and other trees, and followed by friends singing and beating on drums. They pretended to have intercourse with Ranavalona (the late Queen), the first Radama, and his predecessor, Andriampoa-Mairana. These stories much excited Radama, who at bottom, like most weak men, was superstitious. At last this so-called disease got to the capital, and we saw on every side women running about frantically, with odd gestures, followed, as elsewhere, by singing, dancing, and playing. These *Ramanenja* disliked pigs and hats above all things, and insisted on every one who met them uncovering as they passed. They came with their messages from spirit-land to the King; these messages were to denounce his support of Christianity, and telling him that

his ancestors were offended by his conduct in this respect. He ordered all his subjects to uncover if they met in the streets any *Ramanenja*, and would have exacted the same from the English had it not been that they positively refused to do so. Whether these foolish exhibitions were secretly encouraged by the *mena maso* for their own ends I do not know for certain; but it was clear they did not discourage them, nor dissuade the King from noticing them. Many say that they were got up and kept agoing by these men, that they prompted their messages, and artfully contrived to influence the King's mind by working upon his superstitions. One of the King's children became unwell from a fever. The King, believing it to be the new disease, made him dance, and ordered some of his officers to follow him with music. The fact that the English refused to obey this absurd law in regard to lifting of hats was no doubt urged against them to their prejudice and that of Christianity. He evidently began to think the Christians disloyal.

Dr. Davidson thus refers to the plot against the lives of the English:—

These intimations, although they came from various sources, and in more than one form, were only half believed; but on the same day that this deputation had waited on the King, the Prime Minister sent to inform Mr. Ellis that there existed a conspiracy to effect the destruction of a considerable number of native Christians, and that he had reason to fear Mr. Ellis was also marked. He advised him either to take refuge in his own house, or in mine, which was near that of the Prime Minister, and in every way safer than Mr. Ellis's own house. At the same time he kindly sent me the most significant hint, in the present of a six-barrelled revolver. We sent word to all the English of the impending danger; and Mr. Ellis, who had invited two Englishmen who had just arrived in Antananarivo to dinner, got plates and provisions quickly conveyed to my house, and asked his guests to come there to dinner. The armed followers of the nobles assembled in large numbers in the capital, for the purpose of seizing hold of the *mena maso*. All the English now left their houses, and seeing the seriousness of the occasion took up their abode with Dr. Davidson.

Radama had a second wife, respecting whom Dr. Davidson relates the following incidents:—

His second wife—the one who was really regarded as his rightful one—had been long attached to Christianity, and began to associate herself with the Christians. He demanded of her to give up praying—said he had no enemies but the Christians, and even struck her because she had dared to say that she loved Jesus Christ above Radama. For the same offence he also, and on the same day, struck Ramiketaka [one of the *mena maso*]. Mary, for such is the name of his second wife, remained firm, and replied—"I was once a poor slave-girl and carried firewood. I would rather become a slave again—nay, I would rather die, than give up praying. I wish to live with God after my body is dead." This affair between him and his favourite—Mary—soon got abroad, every one interpreting it as he liked. A proclamation was made, forbidding Christians breaking the heathen laws, entering into heathen places of worship, or mocking their gods and other things regarded by them as sacred, and forbidding the heathen from insulting the Christians, and commanding all to lift their hats to the *Ramanenja* and allowing these last-named to take their sugar-canes and other trees without payment. This law preceded in its enactment the scene between Mary and Radama, above alluded to. Through the advice of Mary this last and most iniquitous part, sanctioning the plunder of sugar-canes and other trees and property, was rescinded; and while they were allowed to take by force these things, they had to pay at the rate of a *ld.* for every sugar-cane, and a fixed sum for other articles specified.

Wm. Craft, an intelligent coloured man, has been on a private diplomatic mission to the King of Dahomey, the grim monarch whose name is associated with the terrible "customs" of the country. Mr. Craft was well and even kindly received by the king, who dwelt somewhat on the difficulties of his position with reference to any important changes in his government, such as



the abolition of slave-hunting, but promised to grow cotton, and to do what he could for the extension of commerce. Mr. Craft says—

The King, his Ministers, and all the great men with whom I have spoken, are very anxious for me to settle at Whydah, and to trade with them. His Majesty has given me a very large place for business there. It is a whole square, in the best part of the town. He has also promised to give me as much land, and as many people, as I may wish to have, to cultivate cotton. The King has also stated, that if I will return from England and stop at Whydah, he and his people will grow cotton on a large scale. All the great men with whom I have spoken quite approve of the new idea of growing cotton for exportation.

Mr. Craft received another present, of an entirely African character, which he thus describes :

I have now, gentlemen, the honour to state, on the part of the King of Dahomey, that in appreciation of your disinterested kindness in assisting me to lay fully before him the great and lasting benefits to accrue from vigorous legitimate commerce, he has placed in my hands five captive boys, whose ages are, I think, from nine to eleven years, as presents from him. The King wishes me to give one to Mr. Gurney, one to Dr. Hodgkin, one to Mr. Fowler, and one to Mr. J. G. Barclay. (The fifth boy was given to me.) Each lad had a large country cloth placed in his hands for his new master; I hope I may be allowed to say, for his new friend, for such, I believe, the above gentlemen will prove to be. Two of the youths were taken at Ishagga when that place was destroyed; the other three were taken in villages, or rather, from their father's farms, near Abbeokuta, by the Dahomian army, about four months ago. The poor little fellows seem very much cast down, as they do not know whose hands they have at last fallen into, or what may be their fate. May God help them!

Without anticipating too great results from this visit, we yet hope that it may be the beginning of better things for that portion of the African race.

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THE STATE-AID QUESTION IN AUSTRALIA.—The next mail from England was looked forward to with some anxiety at Melbourne, as likely to bring intelligence of the decision of the English Government with regard to the Grants for Public Worship Abolition Bill, which was sent home for her Majesty's approval in January last. "The question having been settled so far as our Parliament is concerned," says the *Melbourne Herald*, "public excitement on the question is allayed, and will probably not be revived should the Home Government, as it is expected they will, ratify our legislation. Already the religious party who receive the largest share of the grants for public worship are making preparations in anticipation of the gradual withdrawal of the stipends. At the recent annual meeting of the Church Society, one of the most influential of the Episcopalian clergy, while regretting on some grounds the passing of the State-Aid Abolition Bill, said he had no regret for the passing of any act of the legislature that would lead to greater exertion by members of the Church, or to greater reliance and zeal in all parties."

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MR. HENRY GRATTAN GUINNESS has become a Plymouth Brother, and has renounced the title "Reverend." The *Londonderry Standard* says:—"Having relinquished for the time the Baptist communion, Mr. Guinness has now commenced in this country a propagandist mission in connection with the 'Plymouth Brethren,' to whom he had attached himself in Canada, as our readers are aware, and during the last week or two he has been addressing meetings in Belfast for the seeming purpose of holding up Presbyterians to the contempt of the religious public, as a set of the worst heathens he has ever met with under the guise of professing Christians."

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THE PROPOSED BISHOPRIC OF MADAGASCAR.—The Bishop of Capetown is really the ingenious author of the project for making Mr. Ellis first Bishop of Madagas-

car. A public meeting was recently held at Capetown to receive Bishop Tozer and his companions in the mission to South Central Africa, and wish them God speed in their undertaking. The Governor presided. In speaking of the projected mission to Madagascar, Bishop Gray said that he had suggested that Mr. Ellis should be the bishop and head of the mission.

**PROPOSED NORWEGIAN MISSION IN MADAGASCAR.**—The directors of the Norwegian Missionary Society have expressed a desire to commence an independent mission in Madagascar, if the project should commend itself to their brethren of the London Society, whom they request to point out a suitable spot for the purpose, but without whose approval they would abandon their intention. They have been assured by the London directors that, proceeding as they propose, their agents will be cordially welcomed, and readily assisted to the utmost.

**A DARING INNOVATION.**—According to the *John Bull*, which of course expresses pious horror, the Bishop of Rochester, at his recent ordination, deliberately advised the deacons, in all cases of visitation of the sick, to use extempore prayer, instead of the office in the Prayer-book.

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## Official.

### CONGREGATIONAL COLLEGE.

#### OPENING OF NEXT SESSION.

The next Session will open on Wednesday, October 7th, one week earlier than usual, in order that Students may be able to attend any classes in University College, as soon as their work begins.

#### DAY OF PRAYER.

The Subscribers, at the annual meeting in June last, united in an appeal to all the friends and supporters of the College to join in offering up earnest and believing prayer on its behalf, on the 2ND SABBATH IN OCTOBER. May the peculiar need, acknowledged to exist at the present time, for fervent effectual prayer on its behalf, secure for the College a special and prominent place in the private, social, and public devotions and ministrations of that day!

#### COLLECTING ENVELOPES.

Pastors or others having charge of taking up contributions, may obtain a supply of the envelopes prepared to facilitate this work, from the Secretary, or at the office of Mr. A. Christie, 11 King Street West. These envelopes are designed to be distributed in the pews (having been previously addressed to probable subscribers) on the Sabbath previous to that appointed for taking up the collection, and to be returned on the latter day, with the amount in cash or promise of subscription. A suitable address and directions are printed on the outside. It is earnestly hoped that the Churches will more and more generally adopt the plan of collecting without the visit of an Agent, and this simultaneously, on the second Sabbath in October, if possible.

F. H. MARLING, *Secretary.*

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### WESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS.

The next meeting of the above-named Association will be held (D. J.) at Brantford on the 6th and 7th October.

Sermon on Tuesday evening, the 6th, by Rev. Thomas Pullar, primary; or Rev. D. McCallum, alternate.

The following parts were assigned at the last meeting to the brethren named, to be read at the private sessions, viz. :—

An Exposition, by Rev. John Wood.

A Sermon, by Rev. Stephen King.

Plans of Sermons, by Rev. John Armour, and by Rev. Robert McGregor.

Essay, by Rev. William Hay.

Review of Dr. Bushnell's "Nature and the Supernatural," by the Secretary.

At the last meeting the desire was unanimously expressed by those present that a co-extensive and co-relative *Association of Churches* should be formed, to bring them into closer bonds of fellowship and co-operation, the meetings to be held at the same times and places as those of the existing ministerial association. If the members could ascertain the feelings of the Churches over which they severally preside, as to the general idea, a step will be gained towards action in this matter, at our next meeting.

EDWARD EBBS, *Secretary-Treasurer*.

Paris, C.W., August 22nd, 1863.

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#### CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK

The Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick will (D.V.) be held at Canning, Cornwallis, Nova Scotia, on Thursday, 10th September. The Sessions will, probably, be continued all the Monday or Tuesday following.

On Thursday, a public devotional meeting will be held previous to the organization of the Union, and on Friday evening the Annual Sermon will be preached by the Rev. James Howell, of Liverpool.

Sheffield, N. B., Aug. 4, 1863.

ROBERT WILSON, *Secretary*.

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## News of the Churches.

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### COLLEGE REMOVAL.

A meeting of the Guelph subscribers to the Congregational College of British North America, was held Aug. 14th, 1863, to take into consideration the contemplated removal of the College to Montreal, when Messrs. Newton Cairns and S. Hodgskin, were appointed a committee to prepare a report upon the subject. Pursuant to adjournment, a second meeting was held Aug. 20th, 1863, when the report of the committee was received, and the following Preamble and Resolutions were unanimously adopted :—

Moved by Mr. R. Thompson, seconded by Mr. K. Baker,—This meeting of Guelph subscribers to the Congregational College of British North America convened for the purpose of taking into consideration the decision of the late annual meeting of subscribers to remove the College to Montreal at the close of next session, has given its best attention to the information conveyed by the *Canadian Independent Magazine*, a letter of Dr. Wilkes's in the *Patriot* newspaper, and the Pastor and Delegate to the Union of the Guelph Church, in reference to the measure in question, and resolves as follows :—

1.—That in our opinion, the decision come to by the subscribers at the Annual Meeting, was not preceded by proper notice and due deliberation.

2.—That a change of so grave a character seems to us to require in equity—at least as much notice and opportunity for discussion as an alteration in the Constitution. Had the words, "and shall be located in Toronto," succeeded the name of the College, this course must have been adopted. We think it also very remarkable that a proposal for so fundamental a change should be made to the annual meeting of subscribers without having been considered by the College Board. We learn that some of its members, accustomed to regular attendance at its meetings, had no previous knowledge of an intention to introduce the matter at the annual meeting.

3.—This meeting would offer no opposition to the proposed removal, if, after due appeal to the subscribers in general, a majority were found to favour it. It appears, however, from the official report of the annual meeting, that only 23 votes were cast for the measure—a very small proportion of the entire body of subscribers—while 14 votes were given in favour of such a postponement of the matter, as its nature seems imperatively to demand.

4.—This meeting regards it as very unfortunate, and every way to be regretted, that the decision to remove is announced to the great mass of subscribers without any statement of reasons such as might obviate objection, and secure unanimity. So far as this meeting has been informed, and can judge, respecting the reasons urged at the annual meeting, it is constrained to pronounce them, as a whole, vague and inconclusive in their character, while that one on which the most stress appears to have been laid, so clearly involves the error of invidiously comparing the brotherhoods in Toronto and Montreal, if not the sins of evil-speaking and flattery, that in the name of Christian charity and truth, we feel in duty bound, respectfully but firmly to protest against it.

5.—This meeting, recalling the history of the College, cannot but regard it as the property of the Churches in Canada West, by no means alienated or made the common property of the entire Province, in consequence of the amalgamation of the Unions. It has been used by the Churches in Canada East, and the Lower Provinces, as a matter of convenience, in consequence of the failure of Montreal and Gorham Colleges. When the Theological Institute of Canada East was closed, and its library handed over to the Western Institute, the books were explicitly made subject to recall should the Eastern Institute be recommenced. The proposed removal necessitates the founding of a new College in the West. Should such a state of things come to exist as the Eastern brethren regarded as possible when they reserved the right to re-claim their library. Therefore, we think the removal, if effected, ought to be the sole and deliberate act of the Western Churches, to whom the College justly belongs.

6.—This meeting, while not insensible to some of the advantages connected with the location of the College in Montreal, can also clearly detect corresponding disadvantages, prominent among which is the increased expenditure. This cannot but be serious, and in our view, some definite prospect of its being met, should be had, prior to the proposed change being resolved on.

7.—This meeting cannot but believe that the removal—especially if carried into effect without reconsideration and full interchange of views among the subscribers at large—would seriously diminish, both here and elsewhere, the interest felt in the College, and greatly lessen the amount contributed to its funds.

8.—This meeting would, therefore, strongly urge that either by a special meeting,

of subscribers being called to consider the matter, or by a delay of final measures until next annual meeting, such an opportunity of consulting the views of all concerned be given, as shall take away reasonable ground of complaint, and secure that harmonious co-operation which is so eminently desirable in the future working of this important institution.

Moved by Mr. R. Cairns, and seconded by Mr. M. Rosevear,—That a copy of the foregoing Resolutions be sent for publication to the Editor of the *Canadian Independent Magazine*.

E. NEWTON, *Secretary*.

WM. F. CLARKE, *Chairman*.

Guelph, Aug. 20th, 1863.

## THE UNION DOCTRINAL BASIS.

ADOPTED BY THE EVANGELICAL MINISTERIAL ASSOCIATION OF CINCINNATI.

### PREFATORY NOTE.

In the month of May, 1861, THE EVANGELICAL MINISTERIAL ASSOCIATION OF CINCINNATI appointed a Committee, consisting of Rev. William C. M'Cune, of the United Presbyterian Church, Rev. C. Kingsley, D.D., of the Methodist Episcopal Church, Rev. W. H. Harrison, D.D., of the English Evangelical Lutheran Church, and Rev. B. K. Maltby, of the Protestant Episcopal Church, to report a Union Doctrinal Basis. The object in view was to show that, in the doctrines pertaining to the faith, the heart, and the duties of the Christian, there is a wide and substantial agreement among all evangelical denominations.

In July, 1861, the Committee reported a Basis. The Articles were taken up *seriatim* in the Association, and discussed in a free, careful, fraternal spirit, and one by one, either with or without amendment, adopted. And, finally, on the 11th of May, 1863, at a meeting of the Association, at which thirty-five ministers were present, representing ten different denominations, the entire Basis was *unanimously* adopted. The Association is composed of ministers belonging to the Methodist Episcopal, Methodist Protestant, Baptist, Old School, New School, and United and Reformed Presbyterian, Congregational, Episcopal, Lutheran, German Reformed, and United Brethren Churches, all of which have been represented during the consideration of this Basis. The Committee that reported it was directed to publish it, with an explanatory note.

W. C. M'CUNE, *Chairman of Committee*.

### BASIS.

#### ARTICLE I.—THE INSPIRATION, AUTHORITY, AND SUFFICIENCY OF THE BIBLE.

The Scriptures of the Old and New Testaments are given by inspiration of God, possessed of supreme authority, and the only infallible and sufficient rule of faith and practice.

#### ART. 2.—PRIVATE JUDGMENT IN THE INTERPRETATION OF THE SCRIPTURES.

It is the right and the duty of every man to search the Scriptures, and in humble dependence upon the Holy Spirit to form his own judgment concerning their true meaning.

#### ART. 3.—THE UNITY AND ATTRIBUTES OF GOD; CREATION AND PROVIDENCE.

The Lord our God is one Lord, and there is no other God. God is a Spirit, eternal, everywhere present, all-wise and almighty, infinite in holiness, justice, goodness and truth; and God is love. He is the Creator and Preserver of all things, and His tender mercies are over all His works.

**ART. 4.—THE TRINITY.**

In the unity of the Godhead there are three persons—the Father, the Son, and the Holy Ghost.

**ART. 5.—JESUS CHRIST GOD AND MAN.**

Jesus Christ, the Son of God, and the Saviour of the world, is in one person very God and very man.

**ART. 6.—CHRIST'S INCARNATION, DEATH, BURIAL, RESURRECTION, ASCENSION, INTERCESSION AND REIGN, AND HIS COMING TO JUDGE THE WORLD.**

Jesus Christ, the Son of God, was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and the third day He rose again; He ascended into heaven, and sits at the right hand of God the Father, where He ever lives to make intercession for us. All power is given unto Him in heaven and in earth, and He will come to judge the world at the last day.

**ART. 7.—THE ATONEMENT.**

Jesus Christ took upon Him our nature, yet without sin; He honoured the divine law by His obedience; He died the just for the unjust; and made a full atonement for our sins, and uniting in His person the tenderest human sympathies with divine perfections, He is a suitable, compassionate, and all-sufficient Saviour.

**ART. 8.—THE WORK AND DIVINITY OF THE HOLY SPIRIT.**

The Holy Spirit, who, for Christ's sake, enlightens, reproveth, regenerates, comforts and sanctifies the soul, is very God.

**ART. 9.—FREE WILL.**

The human will is free in choosing and refusing good or evil, and this freedom is essential to man's responsibility.

**ART. 10.—MAN'S DISOBEDIENCE AND SINFULNESS.**

Man was made upright, but disobeyed God's law, and became a sinner, and brought death upon himself and his posterity, and in consequence of this disobedience all his descendants, by natural generation, are at enmity with God, and have deceitful and wicked hearts, and are inclined to evil continually, till they are born of the Spirit.

**ART. 11.—THE SUFFICIENCY AND FREEDOM OF SALVATION.**

The atoning sacrifice of Jesus Christ is sufficient for the sins of the whole world, and in the Gospel salvation is sincerely offered to all men.

**ART. 12.—REGENERATION.**

Except a man be born of the Spirit he cannot see the kingdom of God; and every man who is in Christ Jesus is a new creature.

**ART. 13.—JUSTIFICATION BY FAITH ONLY.**

Sinners are justified freely by God's grace, not for works of righteousness which they have done, but through faith only in the atoning merits of our Lord Jesus Christ.

**ART. 14.—SANCTIFICATION.**

The fruit of the Spirit in the believer is in all goodness, and righteousness, and truth, and every Christian is prepared for the perfect holiness of heaven only through sanctification of the Spirit and belief of the truth.

**ART. 15.—THE CHURCH.**

The Church is divinely instituted, and Jesus Christ is its Builder and Head, and He loves it, and gave Himself for it. In the Church, God's praises should be sung, and His Word read, prayer offered, the Gospel preached, and Baptism and the Lord's Supper administered. Every Christian should be a member of the visible Church, and endeavour to promote her purity, peace, unity, and prosperity, and to extend her influence. And the Church should exclude from her communion every one who denies the faith or walks disorderly.

**ART. 16.—BAPTISM.**

The Sacrament of Baptism was instituted by Jesus Christ in his Church, is of

perpetual obligation, and is to be administered in the name of the Father, and the Son, and the Holy Ghost.

**ART. 17.—THE LORD'S SUPPER.**

The Lord Jesus the same night in which He was betrayed instituted the Sacrament of the Lord's Supper, which is to be observed till He comes. The elements to be used in this ordinance are bread and wine; and it is the duty of Christians often to eat this bread and drink this cup in remembrance of their crucified Redeemer.

**ART. 18.—THE SABBATH.**

The Sabbath was made for man throughout all generations, and all men should remember the Sabbath day to keep it holy, not doing their own ways nor finding their own pleasure nor speaking their own words, but devoting its sacred hours to reading, meditation, and prayer, to the worship of God in His sanctuary, and to works of necessity and mercy.

**ART. 19.—THE CHRISTIAN MINISTRY.**

Christ has appointed ministers in His Church to preach the Gospel, administer Baptism and the Lord's Supper, and to take heed to all the flock over which, the Holy Ghost hath made them overseers, to feed the Church of God. Christian ministers must be blameless as the stewards of God, not self-willed, not soon angry, not given to wine, no strikers, not given to filthy lucre, but lovers of hospitality, lovers of good men, sober, just, temperate, vigilant, apt to teach, holding fast the faithful word.

**ART. 20.—CHRISTIAN DUTIES.**

It is the duty of every man to repent of his sins; to believe on the Lord Jesus Christ for salvation; to confess Christ before men; to be baptised; to observe the Lord's Supper; to pray in the name of Christ, and read the Scriptures daily; to endeavour by his life, and words, and prayers, to bring the unconverted to Christ; to obey the Ten Commandments; to love God the Father, Son, and Holy Spirit with all his heart, and soul, and mind, and strength; to do to all men whatsoever he would that they should do to him; to minister to Christ's cause of his substance as God has prospered him; to be meek, humble, and forgiving; to take up his cross daily, and follow Christ; to live soberly, righteously, and godly in this present world; to set his affections on things above, not on things on the earth; to love his neighbour as himself; to love the brotherhood; and in all things to obey and adorn the Gospel of our Lord Jesus Christ.

**ART. 21. DEATH, RESURRECTION, JUDGMENT, AND ETERNITY OF REWARDS AND PUNISHMENTS.**

After death the bodies of men return to dust, and their spirits to God who gave them, and at the last day there shall be a resurrection of the dead, both of the just and unjust, when all men must appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad; and the wicked shall go away into eternal punishment, but the righteous into eternal life.

Unanimously adopted May 11, 1863.

D. W. CLARK, D.D., *President.*

WM. H. HARRISON, D.D., *Secretary.*

## THE SECRET OF REAL POWER IN THE CHURCH.

(Concluded from page 58.)

III. *This power to reveal to man the secrets of his soul, and to awaken in him the devout recognition of God, is enjoyed when a prophetic spirit is poured out on the Church.*

Indeed it is always enjoyed when God is in any way actively and evidently present. A devout and consistent life, uniformly and harmoniously beautiful, because accurately corresponding with the working of the Holy Spirit within,

has in its measure a similar power. It invites attention, it calls forth admiration, it leads to the conviction that a character so symmetrical must be the work of a divine hand. The onlooker, as he gazes, is self-condemned, sees his own defects, learns something of the real capabilities of his own manhood, feels that he has received a new revelation, and that he is standing on holy ground.

But still the power to commend the truth to the heart by word of mouth, is the great power which God has appointed in his Church for the self-revelation and conversion of mankind, and it is enjoyed just in proportion as the spirit of prophecy is granted. For, this power is by no means a natural gift: it is a divine endowment; it consists not in mere fluency of speech or in a talent for clear exposition, but in such a command of divine truth as may fill the soul with its light and awe it with its unutterable solemnity.

We have already remarked that the power of prophecy, more than any other of the extraordinary manifestations of the Holy Spirit, resembled his ordinary gifts; and we now refer to the endowments of the ancient prophets, simply as affording illustrations of the kind of power which may still be expected in the Church in the present day. The prophet then was remarkable for—

1. *Deep, spiritual insight.*—As to this spiritual light and perception, you must have noticed it in various grades among mankind, from the lowest to the highest, from total negation to prophetic illumination. There are those who are the mere creatures of sense, in whom the eye of the soul appears to be entirely extinct. With them a tree is nothing but a tree, the ocean is nothing but a vast expanse of water, the sun is nothing more than a light by day. All that their senses can discern they readily believe, but nothing beyond. To them there is no spiritual existence—no God—no all-pervading spiritual kingdom—no life beyond the grave—no gospel to offer blessing in this world and hope of a world to come. Such are absolutely blind. Above these is a class of men who have a dim, confused suspicion that there may be something immaterial behind the material, something more profound than that which meets the sense. They have some vague idea of the possibility of a spiritual world, of a Creator, Governor, Benefactor, Redeemer, Judge. Yet still they are without any strong conviction, and remain in a state of doubt. There may be a divine law, a gracious Saviour, a final account, but there may also not be; and so without ever coming to a decision, they are content to remain in suspense and scepticism all their lives.—There is a class still higher, who have been made acquainted, so far as words are concerned, with the great outlines of divine truth, and to these outlines have been taught to give their unqualified assent. But yet this assent is simply the assent of the understanding; the eye of the mind is still unenlightened. They have heard with the hearing of the ear, and they have believed the report that has been brought, but they have never *seen* the truth. They are like Elisha's servant at Doth: who, when the soldiers of the king came to capture his master, had at first nothing but a general belief in God's protecting care, and lacked that prophetic illumination which he afterwards received, enabling him to behold chariots of fire and horses of fire round about the mountain.—And even in those who belong to the class above, whose eyes have been opened by the touch of the divine finger, there are different degrees of insight. One discerns all things dimly, sees men as trees walking; another has a view distinct and clear, but the range of his vision is very narrow; another has a rare insight into some parts of the divine word, an eye which, when it looks upward, seems to pierce heaven itself. But crowning these there is the keen



and all-embracing vision of the prophet, which sweeps the whole spiritual horizon, penetrates to the very core of divine truth, and at once discovers the secrets of man's heart, and beholds the deep things of God. Now the brighter our spiritual illumination, the clearer our perception of divine and eternal truth, the nearer do we come to the prophetic character and power.—But the prophet also manifested—

2. *Absolute obedience.*—He was one whose whole nature was immediately and delicately responsive to the divine will. Whatever God commanded—that he would do; whithersoever duty led, thither he would go. With him the word of God had always the force of law; and however difficult the work, or dangerous the mission, or self-denying the post, to which he was summoned, he never thought of hesitating for a moment. The exceptional case of Jonah only serves to confirm the rule. For daring to listen to his fears instead of his conscience, he was denounced as untrue to his office, and treated with the name of the unfaithful prophet. But on the other hand, Moses must be ready to stand before Pharaoh, and in God's name say, "let my people go." Elijah must lay aside his apprehensions and confront that very Ahab who had searched every nook of the country to find him, and consign him to instant death. Jeremiah must still denounce evil against Jerusalem though priests and people savagely threaten, "repeat the warning and thou shalt surely die." Ezekiel must lie for three hundred and ninety days, first on his left side and then on his right, to indicate the time that the house of Israel and the house of Judah respectively should bear their iniquity; must even be ready to give up the delight of his eyes and the desire of his heart without tears, that he might set forth how, in the anguish of the coming siege, the people would behold the loss of their dearest without grief, absorbed in their own unutterable sorrow. Thus the prophet was one whose will was implicitly submissive to the divine will; whose obedience was absolute and unqualified. His life was a consecrated life. He acted out to the full the truth which he saw and believed,—his declarations and his conduct entirely coincided. It was this which raised him so far above the people who were living in rebellion and vice, and invested him with such commanding power,—it was this which gave such tremendous force to every word of rebuke which he uttered,—the man and his message were one. And just in proportion as our convictions and our acts, our belief and our life accord,—in other words, in proportion as our whole history is a history of true, hearty, self-sacrificing obedience to our Father's will, in that proportion shall we possess the second element of prophetic character and power. Then further the prophet possessed,—

3. *Extraordinary powers of speech.*—The prophets were men of utterance—utterance which, in breadth and force, corresponded with the clearness of their perceptions, the intensity of their convictions, and the fullness of their obedience. Profound thoughts and strong beliefs, confirmed by personal experience, always seek expression in burning words. They find for themselves a vehicle of communication as glowing as themselves. Now the prophets had profound thoughts on the noblest subjects. They saw how true principles lead to right actions, and right actions to real elevation and happiness; how false principles, or absence of principle, must lead to wrong and base actions, and such actions end in degradation and ruin. And as they looked at the beliefs and corresponding conduct of the people at large, and traced out the consequences of both, carried forward by the power of divine inspiration into the distant future, they often predicted the fortunes of that people, their

growth and prosperity, or their decline and fall, as the case might be. Their power of prediction, however, was by no means the only, or even the chief element in their life and work—it was one of the elements, and a very noble one. But yet predictions occupy only a small part of the prophetic books, and probably formed a still smaller part of the prophetic work. The prophets re-stated the truth with force and fulness when it had been corrupted or forgotten; they applied the truth with startling directness and effect to the conscience and heart. They proclaimed, in terms and tones which made the stoutest tremble, the doom of the ungodly, and, in words which caused the heart to leap for joy, the triumphs and blessedness of the redeemed. Their whole spiritual nature was gladdened by the mercy which, like a thread of light, ran through the whole of their message, and pointed to a great central sacrifice, mighty in redemptive power, by which all the nations of the earth should be blessed. In speaking of this they reached their highest inspiration and manifested their strongest enthusiasm. A live coal from the heavenly altar touched their lips, and their words were words of fire. Even now, when read in the calmness of the closet, they search and awaken every recess of the heart; but when spoken by the living man, eye and voice and gesture adding the force of burning emotion to the substance of the message, they must indeed have been “quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and must have laid bare the very thoughts and intents of the heart.” Thus the prophet believed, and therefore spake. If ever, from any cause, he was inclined to say, “I will not make mention of him, nor speak any more in his name, God’s word was in his heart as a burning fire shut up in his bones; he was weary with forbearing and could not stay.” And if the church be widely endued with prophetic power, it will be distinguished for this capacity and force of utterance. Instead of enjoying in selfish silence the blessings of salvation, it will be animated by the feeling, “we cannot but speak the things which we have seen and heard;” “that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” No mere words of course, of mechanical commonplace, will then be uttered. Every statement and appeal will well up with living freshness from a heart overflowing with truth and love; every expression will be struck off from the original mint of an active, earnest soul. Such speech will be not silver but golden; will not be pointless and powerless, but will act as goads, and as nails fastened by the master of assemblies, to arouse the slumbering, and to fix the undecided and wavering. Then will the word of the Lord have free course and be glorified; then will the olden experience of the Ephesian church be repeated—“So mightily grew the Word of God, and prevailed.”

If it be asked, how can this prophetic spirit be obtained? we reply by prayer—servent, continued, believing, importunate prayer; prayer which pleads and wrestles, and weeps and perseveres, because it sees the worth of the blessing which it implores, and knows that it is a blessing which only God can bestow. Such prayer is a practical recognition of the truth which it is so important for us to remember, that while instrumentality is ours, the efficient power is alone of God. We must recollect, and show that we recollect, that he is not shut out from his church; that, as he is ever operating in nature, and is thereby giving effect to his own laws and to the labours of men, so he is ever operating in his church, and that if we ignore his gracious work we ignore the spring of all success. We may lay the wood and prepare the

sacrifice—he alone can send down the consecrating fire. We may prophesy to the bones that lie whitening in the valley—he alone can breathe the breath by which they are restored to life. We may bring to him, by our choice and skilful training, those whom we may deem fit to speak in his name—but he alone can give the Spirit whereby they can truly prophesy, and so preach the Word that it shall be like a fire, and like a hammer which breaketh the rock in pieces. Yes we must pray if we would prophesy—we must pray if we would be endued with power from on high.

Yet while we thus pray, we must carefully strike in with the Spirit's work. For although we must acknowledge the sovereignty of spiritual action—"The wind bloweth where it listeth"—we must yet remember the laws in accordance with which the Spirit operates. When the people whom Stephen was addressing exhibited bitter opposition to his teaching, he saw that their moral state was unsuitable to their reception of a blessing, and said, "Ye do always resist the Holy Ghost." Also the apostle Paul cautions his hearers against "grieving the Holy Spirit of God," or even "quenching the Spirit" and spiritual gifts, by dishonesty, falsehood, bitterness, wrath, anger, clamour, and evil-speaking. Indeed, according to the Word of God, it appears that each individual draws to himself certain powers of the spiritual world as by an elective affinity. He who is living in vice, lust, selfishness, attracts to himself the spirits of evil even as the carcass attracts the flies, and these spirits carry on and complete the work of corruption till the man sinks into the demoniac; and, in like manner, he who is living in prayer and watchfulness and purity, is surrounded by holy angels, under the guidance of the Eternal Spirit, who carry on and complete the work of sanctification, so that spiritual power first creates a certain moral state, and then this moral taste, according as it is good or bad, attracts like spiritual agencies, brings an accession of corresponding spiritual power, raising it higher and higher, or sinking it into more irretrievable degradation and ruin. If, then we would see the Spirit of prophecy widely diffused through the church, we must not only pray most fervently and perseveringly for his advent, but we must cultivate the dispositions which he loves and the gifts which he bestows, that we may be suitable instruments for the reception and the employment of his power.

For what we desire is that this prophetic power may rest upon all the members of our churches. Far from wishing to prescribe limits to its exercise, we can only pray that it may become universal. Office must necessarily be the possession of only a few, but prophesy may be the privilege of all. Instead of sympathising with those who look coldly or jealously on any who with wisdom and simplicity, lift up their voice for Christ, we would rather say with Moses, "Enviest thou for my sake? Would God that all the Lord's people were prophets!" Enviest thou that Christian men are beginning to understand their responsibilities, and to employ their talents and endowments in the noblest of works? Enviest thou that each Christian builder has the skill of an architect, each Christian soldier the wisdom of a general, and that all are pressing into the first rank of Christian life and service? Enviest thou that the richest gifts of the Spirit are poured forth from on high, and that the Church is shining in its brightest glory? Enviest thou that the myriads of the untaught and neglected, who were perishing because the church had been so long dumb, at last hear the joyful sound, and, convicted, contrite, believing, fall down in lowly worship, and declare God is here of a truth? O no! Would God that all the Lord's people

were prophets! Would God that every Christian mother were a prophetess in her own household, so clearly perceiving the present truth, so beautifully illustrating it in her life, so tenderly and yet forcibly applying it to the consciences of her servants and little ones, that all might be led to bow willingly before the Word of the Lord! Would God that every Christian brother were a prophet to his own sisters and brothers, discerning their peculiar characteristics, and adapting his words to their case with such delicacy and holy skill as to bring them all to Christ. Would God that each Christian workman were a prophet to his fellow-workmen, not affecting singularity or parading his profession, but uttering timely words of holy wisdom with such pathos and searching power as to strike even the scoffer dumb! Would God that instead of the one or two noble men who, though not feeling themselves called to the pastoral office, are yet constrained by the love of Christ to publish the glad tidings, there were hundreds who, full of faith and power, at the summons and under the direction of the churches, should become prophets to those vast multitudes in high life and low life who never enter our churches or listen to the voice of our ministers, but to whom the gospel, preached by such lips, would still prove itself to be the wisdom of God and the power of God! Would God that every Christian pastor, baptised afresh with the Spirit of his Lord, might become a prophet indeed, searching into the truth with so penetrating an eye, living the truth with such self-sacrificing consistency, declaring the truth with such commanding power, as, "by manifestation of the truth, to commend himself to every man's conscience in the sight of God." Then would those dark alleys and lanes of our large towns, where vice and misery fester in hopeless, incurable virulence, become the abodes of cleanliness and comfort, the dwelling-places of righteousness and love. Then would the nations that are lying in wickedness, in superstition, error, and death, feel a quickening, transforming power—the wilderness and the solitary place would become glad, the desert rejoice and blossom as a rose. Then would infidelity forget its objections and its miserable sophistries in wonder at the undeniable proofs of a power more than human. Then would the glory of the Lord be revealed, and all flesh see it together. "The Lord hasten it in his time."

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### CROSS BEARING.

The history of the early church, of its private members as well as of its Lord and His apostles, is written in tears and blood. But cross-bearing did not cease with persecution. This is only one element in that self-denial which is the law of all times and circumstances. "If *any man* will be my disciple, let him deny himself." There is no exemption of age, or rank, or country. "Let him take up his cross *daily*." Persecution was not incessant. There were long intervals when the "churches had rest." But there is no interval in cross-bearing. Self-pleasing is to give place to God-pleasing. Sin must be conquered, evil habits broken, unholy pleasures renounced. In learning to subject our own will to that of Christ, difficult duties must be diligently performed, painful trials patiently borne, and commands of which we see not yet the reason, implicitly obeyed. Moreover, imitating our Lord, we must deny ourselves for the good of others; ready, if need be, "to give up our lives for the brethren." There is thus abundant opportunity, as there is a paramount obligation, to take up the cross *daily*. The world must *ever* be renounced. Appetite must *ever* be curbed. The flesh must *ever* be crucified. Self must *ever* be slain. The Christian's life, in the most peaceful times, must be one of struggle, toil, and sacrifice—a daily illustration of cross-bearing.

The fact that much of the professed piety of our day wears a different aspect, militates, not against our statement, but against that piety. Alas, how many

persons are orthodox in creed, regular at church, devout in demeanour, zealous for their sect, yet frivolous, proud, selfish, covetous, hard-hearted, unforgiving. Many can enjoy the weekly feast from their favourite preacher, discuss his merits, dissect his discourse, debate about doctrine, and yet pursue this world with all the eager rapacity of those who believe not in another; and put no more curb on an evil temper, a slanderous tongue, or a carnal appetite when it may be indulged without loss of reputation, than they who do not pretend to be the followers of the Crucified! They can speak admiringly of Him who went about doing good, and yet employ neither money, time, nor thought but for themselves, and refuse to make even trifling sacrifices in order to promote the spiritual welfare of their perishing fellow-men!

Fatal folly! Through all time, Jesus says—"If any man will be My disciple, let him take up his cross!" Self-denial is not an antiquated dispensation, the religion of a former age, which has given place to something better. No! Still the gate is straight, the way is narrow, the road is rough, the fight is fierce. Still we must strive to enter, and labour to attain, and wrestle to overcome, and lose to gain, and die to live. Yes, we must carry the cross up the steep hill if we would grasp the crown that glitters on the summit.

Behold yonder victim of cruelty, staggering beneath his heavy burden. The scourge has lacerated his back. Thorns have torn his brow. The heavy beam weighs him down. To it his hands will soon be nailed. On it, jeered at by the profane, he soon will hang. How his features speak of inward agony! But how patient and submissive! He refuses not the ignominious burden, though he faints beneath its weight. Ah! 'tis Jesus! the Messiah! We believe that he was crucified for us! But did we never consider that we must resemble him as well as confess him? follow him as well as gaze on him? Has it never occurred to us that if we would glory in his cross, we must carry it—that if we would be saved by the Crucified One, we must be crucified too? O let us give heed to his faithful words, as, turning towards the crowd who look admiringly on him, and profess their willingness to become his disciples, he says—"If any man will come after Me, let him deny himself and take up his cross daily and follow Me.

It is a fact, then, that Christianity is a religion of cross-bearing. Let us now consider the necessity and reasonableness of the fact. Followers of Jesus must walk along the path he trod, and that path is self-sacrifice. Therefore it is evident that no one can be a Christian without being a cross-bearer. "Whosoever taketh not up his cross is not *worthy* of Me." *Worthy* in the sense of *merit* we can never be; for none can *deserve* the privileges of discipleship. But *worthy* in the sense of *suitableness* we must be, for discipleship involves its essential characteristics. A self-pleasing christian is an incongruity, an anomaly, a contradiction in terms. "Whoso doth not bear his cross *cannot* be my disciple."

Offices and titles involve certain qualifications. A physician must know something of diseases and their cure. The captain of a ship must understand navigation. A farmer is one who tills the soil. Can he be a sailor who was never at sea? a traveller who never left home? a teacher who never had a pupil? an orator who never made a speech? Yet it does sometimes happen that a title cannot be trusted. Men have pretended to be healers of disease whose want of skill has been the chief peril to which their patients have been exposed; high sounding titles of learning have rendered more conspicuous the ignorance of their owners; large salaries have been drawn for small performances; and military commissions have been conferred on those who never drew their sword except on some holiday parade. But there are no sinecures in religion. The servant, is he who actually serves; the disciple, he who actually learns; the follower, he who walks in the steps of his guide; the soldier, he who wrestles with sin; the christian, he who obeys Christ; the votary of the cross, he who takes up the cross and denies himself.

Referring now to the objection urged at the outset, we grant that to oppose what, on the whole, is for our happiness, is contrary to nature, and therefore to reason and to God. But is it not plain that if the denial of a lower instinct promotes the development of a higher, if giving up a lesser pleasure secures a

greater, such self-denial is altogether in harmony with nature? With brute beasts we share animal instincts, but, unlike them, we have a governing conscience. They live according to their nature, while they gratify every appetite. We violate ours, when appetite refuses to be ruled by conscience. We are made to be lords over ourselves, not slaves. Our various faculties were given to serve the soul, not to drag it in triumph through the dust. The self-denial which keeps them in due restraint is, therefore, the assertion of the soul's supremacy, and the true harmony of our nature as moral beings.

Because your horses are full of mettle, should you let them gallop wildly at their will, hurling down unwary passengers in their mad career, and dragging the chariot of the soul wherever their wild fancy prompts, till it is dashed in pieces against the barriers which mark the road? Is it unreasonable to tighten the curbs, and hold the reins with a firm hand, and compel those steeds to keep the course? Because the wind is fresh, and the tide is strong, are you to allow your boat to drift just as those influences may impel it? What, then, is the purpose of the rudder? Is it not that you may master those forces, serving yourself of them, instead of being subjected to their wanton strength? Is it not reasonable that, with a straight course amid shifting impulses, you steer for the port, instead of being driven hither and thither by every gust of appetite and passion?

Such self-denial is essential for unfallen beings. How much more so for those who have to be lifted out of depravity! Let the case of the drunkard illustrate our argument. His ruling lust brings on him poverty, disease, disgrace, misery. You tell him to overcome it. Would it be a valid reply—"But a strong appetite urges me on, the immediate gratification is great, the effort you enjoin is painful, and to condemn what my nature prompts is unreasonable." You would tell him that such nature is a false, a corrupted nature, opposed to his true and lasting welfare, and that he must give up a deceptive pleasure in order to escape the destruction to which it lures. Is it contrary to the nature of a rational being, to forego the decoy in order to avoid the pitfall, to refuse the bait in order to escape the hook? Is such cross-bearing unreasonable?

We have all fallen from sobriety—that true temperance whereby the soul rules the body, the conscience the inclinations, the highest interests of the whole nature the urgency of trivial and temporary delight. Restoration to the true nature involves recovery from the false. And recovery from the false involves the denial of its desires. Is not, therefore, cross-bearing essential to our highest welfare?

Matter is inferior to mind. The flesh should serve the spirit. Is not, then, the denial of the former, when it claims precedence, essential to a due regard for the interests of the latter? As the desires of the mind should rule those of the body, so the authority of conscience should control both. The lusts of the flesh and of the spirit were intended to be governed by the moral principle. Our nature is debased when the ruling power is dethroned. To deny those lusts in order to uphold that conscience, is, therefore, to raise our nature and promote our well-being. And if a strong desire urges to some immediate but inferior pleasure, which would deprive of some substantial though distant good, the refusal of the less in order to secure the greater cannot be charged with unreasonableness. Since then by sin the body tramples on the mind, the inclinations on the conscience, present pleasure on permanent happiness, is not the self-denial which religion exacts—and which raises the mind above the body, which restores conscience to her throne, which secures the joys of holiness and the everlasting inheritance of heaven—necessary to our well-being, and in harmony with nature, and nature's God?

The Gospel is remedial. It addresses us as depraved. Our aim is self-pleasing; our duty is God-pleasing. God commands humility, but we are proud; purity, but we are sensual; communion with himself, but we are alienated from him. To do his will we must subdue our own, the rule of which is our ruin. To restore us to God is the high and beneficent object of the gospel. Safety, honour, happiness are included in it. But how can it be attained except by the denial of self? Jesus redeems us from all iniquity. He came, not to save from hell, except as saving from sin; not to bestow happiness, except as producing holi-

ness. To be a Christian is to be one who denies his sinful self, in order to serve a holy God. How, then, is it possible to escape the cross?

A family living in a low damp valley are told that they will never enjoy good health unless they remove their dwelling up the mountain side: they *must* bear the cross of inconvenience and toil. A sick man is directed by his physician to give up cherished habits, to adopt a troublesome regimen, to take bitter medicine, to submit to a painful operation; he *must* bear the cross of discomfort and pain. The Israelites are promised liberty and Canaan; but the abundance of Egypt must be relinquished, and the toils and perils of a journey encountered: they *must* bear the cross of privation and fatigue. And so we, breathing the poisonous air of self-pleasing, *must* bear the cross of self-denial, and leave the old haunts of evil habit, and toil up the steep hill of holiness:—diseased and dying, we *must* bear the cross of compliance with the great Physician, abstain from what ministers to our malady, and drink the cup in whose bitter is dissolved the elixir of life: the devil's scrfs, we *must* bear the cross of toil and conflict, and renounce the bribes of bondage, and overturn the flesh-pots of Egypt, and welcome the privations of the wilderness, if we would enjoy true liberty, and reach, at length, the promised inheritance. Yes! it is reasonable, advantageous, essential, that we be cross-bearers. "Whoso doth not bear his cross and come after Me, cannot be My disciple."—*Newman Hall, LL.B.*

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### WORKSHOP HINTS.

Were we to venture on specific recommendations to workmen on the spirit they should cultivate towards one another, we would say—

(1.) Be particularly careful to keep your temper. You have often temptations to lose it. The boy who works to you may be a very stupid one, or your neighbour may be a very disobliging one. At the moment when you have something important on hand, it is ruined through the boy's stupidity, or the disobliging selfishness of your neighbour. Your first impulse is to pour out a volley. Be assured it is not a right impulse, and in the end it will do more harm than good. Think of the noble moral victory you would gain if, under such provocation, you ruled your temper and were calm. Solomon says, "He that ruleth his spirit is greater than he that taketh a city." Good temper is an inestimable blessing, both in the workshop and out of it. If people thought more of its value, they would be at more pains to secure it. It was a saying of the great Addison, we think, that a good temper was worth five hundred a year. The Christian workman knows how it is to be got. When not a natural gift, it must be planted and watered by God in the soil of a regenerated nature.

We well remember the words in which a man of this kind once spoke to us of the benefit of prayer in the morning before going to his work. "If for nothing else," he said, "it was invaluable for calming the temper. I might find," he said, "when I went to my bench, that some one had been interfering with my tools, and that I could not get what I wanted. Or the foreman might come round and blame me for something which I felt was not deserving blame. Or some of my fellow-workmen might be angry at me, and load me with abuse. All that is very irritating, and at one time it would have set me a-blaze. But when I prepare myself for it by prayer, I feel I have got a shield to resist it, and my time passes pleasantly and calmly."

(2.) Be careful not to irritate the temper of others. When a man is discovered to be weak in temper, he is often made the *butt* of his fellow-workmen. This is savage sport. It is like the bull-baitings of Spain. The writhings and tossings of the infuriated bull under the attacks of the dogs are the sport

of the spectators. The writhings of a man out of temper under the assaults of his comrades, are an equally coarse and savage sport. Foolish though it be in him to lose his temper, it is a fact that he does so. Then the effect is to produce more of that feeling of alienation to which we have so often adverted as the curse of workshops. Less systematically, too, there is often much provocation given to weak tempers. If workmen are their own friends, they will try to avoid this. Give unnecessary offence to none, but rather bear one another's burdens, and so fulfil the law of Christ.

(3.) Oaths, imprecations, and indecent language should be most carefully avoided. We might say much of the awful sin of profanity, and illustrate the tendency of this hell-born practice to degrade this fair world to the level, and pollute its atmosphere with the exhalations of hell. In this place, however, we merely remark that the practice of cursing and swearing is a sign of weakness, and, if it did not call for pity, would be sure to awaken contempt. It is a proof that those who practice it have no command over higher and more refined means of influencing others. It is a very frequent accompaniment of bullying, and serves the bully as a handy tool. Take an instance from the early life of George Stephenson: "A man named Straker was a great bully, a coarse swearing fellow, and a perfect tyrant among the women and children. He would go tearing into old Nanny the huckster's shop in the village, and demand, in a savage voice, 'What's your best ham the pound? What's floor the hunder? What d'ye ax for prime bacon? His questions often ending with the miserable order, accompanied with a tremendous oath, of 'Gie's a penny row (roll) and a bawbee herrin'!' The poor woman was usually set all of a shake by a visit from this fellow. He was also a great boaster, and used to crow over the robbers whom he had put to flight; mere men in buckram, as everybody knew. "We boys," says Stephenson, "believed him to be a great coward, and determined to play him a trick. Two other boys joined me in waylaying Straker one night at a corner. We sprang out and called to him, in as gruff voices as we could assume, to 'stand and deliver.' He dropped down upon his knees in the dirt, declaring he was a poor man with a sma' family, asking us for mercy, and imploring us as gentlemen to let him a-be. We couldn't stand this any longer, and set up a shout of laughter. Recognizing our boy's voices, he sprang to his feet again, and rattled out a volley of oaths; on which we cut through the hedge, and heard him shortly after swearing his way along the road to the yill-house."

(4.) Be careful not to force others tyrannically to adopt your plans, habits, and recreations. It is pure tyranny to persecute a fellow-workman because he will not conform to all the ways of the rest. No doubt, where many men are employed, there must be a certain uniformity in their way of working; and every intelligent workman will feel it right to conform, to a reasonable extent, to the practice of the shop. But to persecute a man because he will not conform in everything to the habits of the rest—because he will not drink with them, nor be amused at their coarse jests, nor enter into their conspiracies, nor, in short, be as one of them—is pure tyranny. It is a practice that deserves the sturdiest denunciation, as a piece of mean and dastardly oppression, destructive to independence of mind and improvement of every kind, especially ruinous to the young, and fitted to degrade the character of workmen wherever it prevails.

(5.) Cultivate a spirit of kindness to the young, the aged, and the infirm. Kindness shown by a workman to an apprentice is seldom or never forgotten. You may notice in the lives or letters of working-men who have risen to



higher stations, how affectionately they speak of those who were kind to them in their apprenticeship. It is said that in India, when a father is cruel to his son, the son comforts himself by the reflection that he will one day be stronger than his father, and able to turn him out of doors. The father grows old and weak, the son strong and active, and very probably the aged father becomes the drudge of the household or is exposed to death on the banks of the Ganges. In some workshops a system prevails scarcely less civilized. The journeyman tyrannizes over the apprentice; and when the apprentice turns journeyman, and the journeyman a feeble old man, the tables are turned, and the frail old man becomes the drudge of the establishment. But a right Christian spirit will change all that. A kind and considerate spirit to the young secures kindness in turn from them to yourselves in your old age. A kind and considerate spirit to the aged and infirm wins the gratitude of their children and their children's children. The whole establishment is then pervaded by the spirit of kindness and love. Young hearts, instead of being crushed by untimely oppression, expand with all their native buoyancy; and old age, instead of being querulous and crusty, still shows some traces of the glee and gladness of youth. The able-bodied and generous-minded workman diffusing his benevolent regard to both old and young, becomes like the firm and stately oak, that at once shelters the venerable tree beside it from the fury of the hurricane, and rears to strength and maturity the tender sapling under its grateful shade.—“*Better Days for Working People,*” by Rev. W. G. Blaikie.

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### COUNSELS TO A YOUNG CHRISTIAN.

If you desire to be useful, in your day and generation, seek of God to learn and know the following observations:—First, *Live near to God in private.* If the question were put to the redeemed that now stand around the throne, —What seasons of your pilgrimage below, did you consider the sweetest, the most precious, the most progressive and prosperous? We have no doubt that the answer would be—Those seasons wherein I lived nearest to God, wherein I lived most in heaven, by communion and intercourse with God in prayer! If the stones in the walls of our closets, can testify to the frequency and earnestness of our meetings with God, the church and the world shall soon witness that we are “living epistles,” known and read of all. If daily and heart communion is not kept up in secret with God alas for our profession of the Gospel!

Secondly, *Unflinchingly decide for God in public.* “If any man will be my disciple, let him take up his cross.” “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” This decision for God in public, has the most beneficial reflex influence on our own spiritual prosperity; whereas *timidity and pusillanimity before the world for God, will soon destroy inward peace and progress.* The world itself despises an individual who has made a profession of being “born from on high,” and who is afraid of manifesting open and avowed decision for God in all his intercourse. The men of the world, however they may hate this decision for God, look for it from believers, and when it is not manifested, they are led to despise religion as a “mere sham.” But on the other hand, when they “see our good works,” our open

and invariable decision for God, they are led to glorify our Father who is in heaven.

Thirdly, *Seek to acquire and maintain the society and fellowship of God's people.* "A man is known by the company he keeps" is a trite but true saying. "If we love him that begat, we shall love them that are begotten of him." And we all know, that the company we love, we desire to mingle with. "By this shall all men know that ye are my disciples, if ye love one another." Beware of mingling too much with young companions, who do not manifest in *life and conversation, love and devotedness to God.* Beware, I say again, of this! I speak from bitter experience of the past, I verily believe that this does more harm to young Christians, than the church is aware of. If you cannot do good to their souls by your intercourse, do not do harm to them, which will undoubtedly be the case, if you do not in all your intercourse by your conduct and conversation, "reprove the works of darkness." Let all your intercourse with them be a "manifestation of the grace of God that is in you," otherwise you are doing their souls an immense injury! When your intercourse has not the effect of leading them to *think and pray*, leave it off altogether. Seek the intercourse of the young and the old, by whatever name they are called, who manifest by a *holy and devoted life, that they have passed from death unto life.* Farewell, my dear young friend, and may the God of peace grant you peace and prosperity.—*From the unpublished Correspondence of a Martyred Missionary.*

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## Poetry.

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### THE ABSENT ONES.

[*For the Canadian Independent.*]

The absent ones! the absent ones! Oh! who can fully tell  
The thousand mem'ries, sweet and sad, around those words that dwell:  
Of faithful hearts, and smiling eyes, and faces bright with love;  
Some far away in distant lands; some in the land above.

The absent ones! the absent ones! where can the heart be found  
That echoes not these few short words with melancholy sound;  
Or where the eye has ne'er been dimmed with sorrow's bitter tear  
While gazing with a last fond look, upon a form most dear.

The absent ones! the absent ones! we miss them from our side  
At morn, at noon, and in the hush of pleasant eventide;  
And oft amid the joyous laugh, or music low and sweet,  
We miss the much loved voice that made the harmony complete.

The hearth may not be desolate, voices of childish glee,  
May sound in merry music forth, around a parent's knee;  
While yet within that parent's heart the echo of a tone  
No longer to be heard on earth, recalls the absent one.

The absent ones! the absent ones! Oh! when this fleeting dream  
Of life is driven from our souls, by heaven's own glorious beam;  
When landed safe o'er Jordan's flood, on Canaan's blissful shore,  
Then, then our yearning souls shall mourn for absent ones *no more.*

MARIE.

## MISSIONARY PERIL—OUR RESCUE.

*(Continued from page 61.)*

The ladies were hardly out of sight before we felt that we must follow them. We felt concerned for their safety, and after telling the Samoans to stand by the house as long as they could, Mr. Nisbet and I hurried off to the point. We found our dear wives all safe in a native hut, but wet to the skin, their dresses dripping with sea-water, and a bundle of dried leaves for a seat. The rain was pouring as they came along, and the beach-road was flooded with the high tide. The natives would have carried them, but they made common cause of it, and waded right through. I had rolled up the bed clothes, with a blanket or two, in the moment of flight, and had thrown them to a little boy to take on to the point. He was honest enough to do so, and with these we got our dear wives wrapped up.

It was quite a scene. The women and children, the old people, the sick, the infirm, and the dying, were all collected together. The canoes were half in the water, everything bundled up, and all ready to push off to sea at a moment's warning. But we were no sooner here than we had to be off again. A messenger came running to say that Mr. Nisbet and I were to go back, that the chiefs were all assembled at our house, and wished to speak to us. What can it be? Do they wish to separate us and kill us? Have they massacred our servants and teachers? These and other thoughts flashed across our minds, but, whatever it was, we all felt that there was no alternative—we must go. If they had made up their minds to kill us, disrespect and opposition would only add fuel to the flames. If they had any new plans for the promotion of peace, a refusal to consult with them would be perilous. So off Mr. Nisbet and I went with the messenger.

As we came in sight of the house we saw that it was surrounded by a black savage crowd, and a forest of spears. All were looking and waiting our approach. We halted about ten yards from the nearest of them; saw some strange faces, and feared it was treachery.

"What do you want?" we shouted to them.

"Something to take to the enemy, as you proposed in the morning. They are all waiting close by. Have you anything left in the house, or is all off in the boat?"

"That is good," we replied. "We have plenty;" and off we went in among them. Treachery or good faith, there was no alternative but to dash through the crowd of armed, excited savages. As we threaded our way up to the house, we recognized, through the paint, the faces of several of our friends, and having cleared the crowd unscathed, we felt that they were still sincere in doing their best to protect us. Our servants, too, were all safe, and everything inside the house untouched. Some of the principal chiefs were at our heels, and to them we gave twenty hatchets, three dozen of knives, two pieces of print, and a piece of white calico, to take to the enemy. They were pleased with this, and off the whole party went to the place where the enemy was waiting.

We made all haste back to the point to show our dear wives that we were still alive, and to tell them the good news; but presently our hopes are dashed to the ground. We see in the distance the flames rising, the sure signal that another village is being burned, and that our people are being driven out. What can it mean? Has the present been rejected? Or is the enemy determined on having our bodies next? We waited on for some time for some messenger from the scene of strife, but no one came. It was now about two o'clock. Mrs. Nisbet and Mrs. Turner were still sitting in the miserable hut. It seemed doubtful whether anything was to be gained by remaining among the crowd of women, children and sick people; and so we made up our minds to return to our house, and not to leave it again, but to die there, if all human protection failed.

As we were walking home along the beach, we saw the flames still rising and spreading in the direction of a village called Manuāpen. Soon after a report reached us that it was the chief Tamias, who was lately beaten by our people, who was the cause of this fresh destruction and burning. Seizing his opportunity

he came suddenly down upon our people at an unprotected part of the district, and was burning and carrying all before him, just at the very time they were in another direction in council with the enemy, trying, on the ground of our present, to stipulate for peace.

Night again drew on with its friendly aid to our wearied bodies and excited minds. As the people returned at dusk, reports were conflicting. Some said there was to be peace, others said there was nothing in prospect but war. By and by we got hold of an old friend Kuanuan, and from him we learned that all was still dark and cheerless. The present, he said, diverted the enemy from further fighting for the day, but they gave nothing but the curt reply, "For this we give up the missionaries, but now we join Tamias in giving you a beating."

The weather was still stormy, a heavy sea outside, and a swell setting into the bay, which convinced us that any attempt to escape would still be fruitless. There was nothing to be done but to commit ourselves afresh to our heavenly Father's care and wait the issue of his mysterious but unerring providence.

By day-break all was war, confusion, and alarm again. Kuanuan's prognostications were but too true. The attack was in two places, and it was another sad day of excitement and suspense; but, before the sun went down, God sent us deliverance. About two o'clock, a confused shouting and yelling again burst upon us. I ran to the door and saw the natives come flying along the beach and pointing out to sea. I thought we were again in the jaws of destruction, and that this was a signal for us to flee to our boat. As they came nearer we heard that they were calling out, "A ship of war! a ship of war! a ship of war come to help us!" I wheeled round, and there, to be sure, was a vessel just hove in sight round the point. This was like life to the dead. I seized the glass and looked out. "A large brig standing in." Not a moment was to be lost. We feared lest she might merely be cruising, and stand off again. While Mr. Nisbet got the boat ready, I wrote a letter of distress to the captain; and in a few minutes all the hands we could muster were off paddling with the sail up, and the fowling piece loaded to attract attention. Before sunset the vessel was at anchor off our door, and the captain on shore with us, assuring us of every assistance in his power.

It was the brig *HIGHLANDER*, of Hobart Town, Captain Lucas, engaged in whaling. They knew of our having landed at Tanna, felt curious to know whether we were dead or alive, and, as they were cruising in the neighborhood, thought they would take a run in and see. Captain Lucas said there had been a heavy sea outside for several days, and that if we had got out that night our boat could not have lived for an hour in it. Our hearts overflowed with gratitude and we were filled with amazement at our heavenly Father's wonder-working care. Captain Lucas let us have five men to help us in watching our premises for the night, and left us, to consult with his officers on board as to our wish to be taken to Samoa.

Before the captain left, in came a deputation from the chiefs, with the request that we get an armed party from the vessel to join them on the following morning in an attack upon the enemy. We replied by again reminding them of the agreement when we landed, never to be called upon to join in their wars. "There is the captain," we said, "if you wish *him* to help you, you are at liberty to ask him; but as for us we abide by the agreement—we cannot interfere." They then turned to the captain, and we interpreted for him. "No, no," said Captain Lucas, "can't have anything to do with your fighting." They went away vexed, and half inclined to be angry; but we could not help it.

Leaving the principal part of the watching for the night to Captain Lucas's men, and having lighter hearts, we all got a refreshing sleep. Next morning was Saturday. The natives mustered again, and made a fresh onset for an armed party from the vessel. The enemy had not come near, being afraid of the vessel. But our people wished to attack them, and seek revenge for the burning and destruction of the previous days. Captain Lucas was soon on shore, but it was to help us not the natives. He again gave them a positive refusal, and begged them not to ask him any more. Captain Lucas proposed to take us all to Sydney

or Hobart Town, but as we numbered nineteen in all, we feared the expense of going to either of the colonies. Besides, Mr. Nisbet and I were desirous of employing ourselves on *missionary* ground, while waiting the further instructions of the Directors; and hence we entreated Captain Lucas to take us to Samoa. He had no chart on which he could depend eastward of the Feejees, and feared the delay of going so far to windward, but seeing us so anxious about it, he at last consented to try and take us to the Samoan group. We drew out an agreement to give him £200, and arranged to be all ready for him a little after midnight on Sabbath night, so as to get all on board before sunrise, and before the natives could muster to hinder us. We offered the captain £50 more if he would let us call again at the neighboring island of Aneiteum, Futuna and Nina, on which we had teachers. But with so many on board, in addition to his large whaling crew, and baffling winds, he could not risk the delay. We knew that our teachers had but lately been ordered to leave Nina; at Aneiteum they were also hindered, and in jeopardy from the disease-makers. At Futuna there was also opposition; nay, at that very time, as we afterwards learned, the whole mission family was massacred by the Futuna people for the very same reason which led us to flee from Tanna. We had little hope of being able to settle anywhere short of Samoa, still we felt anxious to see for ourselves before leaving the group. We could not, however, urge Captain Lucas to do more. We felt that it was a great stretch for him to undertake what he did. All day we were hard at work—packing up as quietly as we could. We left our sitting room intact to the last. The natives whispered that perhaps we might go. Some said no, and thought that we must wait for our own vessel. Others thought Captain Lucas would remain with his men to protect us, but all day no one ventured to ask. They came and peeped in now and then, and seeing the sitting-room, mats, tables, books, clock, etc., all as usual, walked away. By midnight we had all nearly ready, and rested for the Sabbath day. On Sabbath the enemy were still afraid of the vessel, and did not come near. They kept in the distance, plundering plantations passed over on the preceding days, and our people did not do more than guard the boundary. We had public worship as usual. At the close of the morning service I overheard the chiefs whispering to each other about getting help to fight. One said, "Come now, let us speak about it." "No," said another, "it will be of no use to speak *to-day*; they won't speak about *that* on the Sabbath. Let us pray well *to-day*, and *to-morrow* morning all come again, and ask them to help us." I took no notice of it, but I saw that all fell in with the wiser proposal to say nothing on the Sabbath day. At midnight we were all at work again. We had little to do but to bundle up what was left to the last in the sitting-room. By three o'clock we were all ready. Our chapel, boat-shed and other out-houses were crowded with people from the adjacent villages who had been burned out, but all were fast asleep. We first got the ladies, with the Samoan women and children, into our boat and canoe, and Mr. Nisbet went off with them to the vessel. This was the signal for Captain Lucas, with his three boats and twenty men, to start for the shore. They brought fire-arms with them, but we implored them not to fire a shot if they could help it, and, in the event of an attack, rather to rush to the boats and leave everything of ours behind. Four or five men walked about with their muskets shouldered, and the rest carried down the things to the boats. The natives sleeping in our out-houses woke up, messengers flew through the district, and by daylight, when I left the shore, the natives were hurrying towards the house from all the settlements. But before there was time for the chiefs to muster and deliberate about anything, we were all on board, with everything that we cared for taking with us. We felt thankful to Captain Lucas and his men for having managed the affair so well. No resistance was offered. Every one stared in amazement, and everything was on board without a gun having been fired to intimidate.

Before leaving the beach, I got hold of Kuanuan. I told him we were going. He was greatly distressed. Poor old man! He leaned on my arm and shoulder and cried like a child. I begged him to assemble the chiefs, tell them all about it, and then all go on board the vessel and see us before we sailed. Eleven of the

chiefs soon came off to the vessel. They brought a pig as a peace offering, and told us how grieved they were at what had happened. We told them that it was very grievous to us, too, that it was our wish to live among them till our hairs were grey, to tell them about Jesus, and to lead them and their children in the way to heaven, but that now we were driven from their shores. Not one said *stay*. Indeed they could not. They said that they expected to be driven out to sea as soon as the vessel left. Tongota said he thought of fleeing to Nina, and begged us to go there. We reminded him that our teachers there, too, were opposed by the disease-makers, and that we had little hope of being able to settle anywhere, for the present, nearer than Samoa. We promised, however, that they might expect our vessel to come again, that we should love them still, and pray for them, and do everything we could to resume the mission at some future time, if they had done with their wars, and wished to learn the way to heaven. Kuanuan promised to count the days, and keep up religious services, as well as he could, every Sabbath, and also on Wednesday afternoons. We gave them a letter to hand to the captain of any vessel which might call, lest it should be thought, from the deserted premises, that we had all been killed. All was confusion getting the ship ready for sea, and with feelings which may be more easily imagined than described, we shook hands and parted.

In the afternoon we weighed anchor, and with heavy hearts, yet grateful to God for our miraculous preservation and deliverance, we took a farewell look of our lovely little cottage on that savage shore; and thus ended our *seven months* of missionary life at Tanna.

The wind was fair for standing eastward, and by the following morning we were out of sight of the New Hebrides, and far on our way to Samoa. We were all worn out with anxiety and fatigue, but had now time to rest. Our course was through the Feejee group, and while there, we on one occasion felt in jeopardy. Captain Lucas gave orders to load all the fire-arms, and prepare for an attack from the natives. We were all but becalmed, and the Feejeans were coming off in large canoes, containing fifty and a hundred men, armed with clubs, spears and muskets. But God sent us a favorable breeze, which filled our sails, and carried us beyond reach of the formidable savages. After clearing Feejee we had a gale which blew our sails to rags, but it soon passed off, and at the end of four weeks we anchored in safety at Apia, in the Samoan group. We shall never forget the humane and respectful bearing of Captain Lucas and all on board. Nor can we cease to remember the kind reception we met with at Samoa. We were welcomed with open arms by Mr. and Mrs. Mills, at Apia, and by all the missionaries, and the people of some of the districts vied with each other in inviting us to be their missionaries. We thanked God that he had still some work for us to do, and, encouraged by his past goodness, we set out afresh on our *second* stage of missionary life.

### LISETTE'S DREAM.

LISETTE had never trifled with that deep need of holiness, that thirst after truth which kindles sooner or later in all elect souls. She was incessantly occupied in contemplating the mystery of death, and of what comes after it.

"Do this, and live," cried he to her, from the summit of Sinai, the voice that thundered amidst the lightnings. "Only believe!" said the voice which speaks from the bleeding cross.

Lisette believed, hoped, loved; but her pale face, turned towards the desert, bore the impress of a holy terror; her heart dared not expand; she sat trembling on the threshold of Eden, and sometimes saw the flaming sword of the cherubim turned against her.

It was of this we were conversing

She showed me the awful Jehovah; I pointed her to the God of Abraham: she spoke to me of sin; I spoke to her of pardon: she said to me, I have erred too much; I said to her, He has suffered more.

Do not be alarmed, I am not going to treat you to theology; not that I despise it, but I should be awkward at it,—Lisette, too. For my part, I hold in reverence all who lead a life of thought, theologians as well as others. To eat, drink, sleep, dress well, and to-morrow die, has never prepossessed my fancy much,—nor Lisette's either. To go through life like a great burly drone, knocking up against flowers, burying his proboscis in their cups, without looking or wondering at anything, without even inhaling the perfume of the blossoms he pierces, then, when evening comes, to die congealed beneath the leaves, or to be killed in a matter-of-fact way by a bee who has done with him,—whatever may be said for it, neither Lisette nor I find any sense or any poetry in a case like this. But dreamers—I do not mean by this empty dreamers—I mean the dealers with ideas, those who go digging into some rich vein, deep down in the mine, or soar on daring wing beyond the skies,—these, however poor their condition or their outward man, we—Lisette who knows none of them, and I who know but few—hold these to be true sages, great poets. In fact, it is just they who take the world in tow. Not easy-going people, elastic, satisfied with themselves and with all else, because seeing little beyond their particular peck of oats; but souls with vigorous griefs and mighty joys, men of the day-time, who want light everywhere, who prefer suffering to a truth-haunted sleep, who feel themselves travellers, pilgrims, wrestlers, always under arms, on the march, in the battle; often bruised, harrassed, losing courage, but sometimes visited by such fulness of joy, believing so boldly what they do believe, reigning so absolutely in the realm of soul, sowing so richly the soil they tread, conquering so triumphantly the adverse circumstances barking at their heels, that, as we see them pass, we feel that they are indeed the masters, the living men, and all others slaves, dead!

“I am sad,” said Lisette to me. “Listen: you will laugh, but I have had a dream.”

“Dreams are liars,” answered I, foolishly enough.

“Oh, dear, no! Dreams are not all true, I know, yet Joseph dreamed; Pharaoh saw the seven fat, then the seven lean kine, come out of the rushes of the river; it was God who made him see them.”

“Yes, God can employ”——

“The Lord has many messengers,” she broke in; then she shook her head. “It has left a gloom upon me.”

“Come, tell it, Lisette.”

“You will laugh; but it's no matter, I am going to tell it.

“I was walking in a meadow, towards evening; the sun was down, the plants drooped, clouds of dust rose from the road,—a wide smooth road; much quality went along it, coaches, riders, merchants, gentlemen, men walking behind their cows, poor people, too—a crowd like a fair. They all went one way; I did not trouble myself about where it led, did not seem much to care, it was as though I understood without knowing—I am tiring you.”

“Not at all.”

“Old people are slow.”

“Take your time.”

“I had not chosen that road, yet I went with the rest. I walked on the grass easily enough, though I was in a great hurry.

“On one side, under the thorns, I saw a rough path; one of those mountain tracks full of brambles and stones, felled trees that one had to stride over, roots on a level with the ground in which the foot caught. There was no crowd there; every now and then some heavily laden traveller, some woman, looking harrassed and sad. They sat down, or rather all but fell; then they looked to the top of the hill, took courage, rose, settled their baggage better on their shoulders, and bending under it, dragged on amongst the stones.

“The others, those on the highway, had not taken any notice of me; these gave me sad looks, but said nothing. It was uncomfortable; it seemed as though they were mourning over my fate. As for me, badly off as they were, I did not pity them, never thought of doing so.

"I said to myself, Suppose I go to them! I did try. I went aside, and got upon the path; the stones rolled down. I felt weary, as if I had been beaten; I hurt my foot against a pebble, and returned to the meadow. Then those in the path looked at me more sadly than before, and went on.

"I had a weight at my heart. But evening was closing in; there was nothing for it but going on, though, as I went, I trembled. A fear came over me. All at once it broke upon me that we were all going towards death. Then I tried to get back into the path; but there was no longer any path, any travellers, only the great green meadow, stretching far as eye could reach, and I was walking alone in the middle of it.

"I beg your pardon!"

Lisette was in tears! Then she recovered.

"At the end of the great meadow, I saw a beautiful dwelling; a square house, very large, very high, not one side larger or higher than the other. This house was of gold, bright as the sun at noon; the grass went close up to the walls; the setting sun shone through the clear windows, and fell upon it—

"A great rush of joy came over me! I was happy! No one had told me so, but I knew quite well that this dwelling was the Paradise of God. When I came close to it, I looked for the door; there was none on that side; there were only the large windows, with their panes, transparent as water, the red sunset darting through them. I went round the house; no door. I went round again; none. There was only the grass and the windows. I felt, searched about. Fear came over me again. At last I returned to the front, and looked up. Behind one of the windows of clear glass, I saw an old woman like myself, only handsomely dressed in black silk, with white hair, and a severe, though sweet look, sitting up and knitting. She went on knitting, without seeing me. She looked very happy. I cried out, or seemed to do so. Then she turned towards me. "You have made a mistake," she said; "you did not take the right road. You will not get in, my daughter." Then, with a calm face, she took to her knitting again; and as for me, I fell dead."

You are inclined, perhaps, to laugh; if you had seen Lisette, you would not have been so. She was pale; fear, that fear of God which hath torment, had got hold of her. She turned and re-turned her dream in her mind. She could not treat it lightly; she was too pious for that. She could not pray; the servile dread of the slave paralysed her heart.

Lisette, I said, you have told me a dream; I will tell you a story, a very very short one.

"One spring day in Judea, just as the corn was ripening, a crowd was coming out of the city. With much tumult and loud cries, they were leading three men to execution. Of these three, two had killed, stolen, pillaged; they were thieves: the other had announced God's pardon; it was Jesus.

"They nailed them to the cross. One of the criminals insulted Jesus; the other, suddenly struck, said, "Dost thou not fear God? as for us, we are punished justly; but this man!" Then turning to Jesus,—"Lord, remember me!" He got in safe. Lisette, what road, then, had he taken?"

Lisette kept a solemn silence; a divine light dispelled the shadows on her brow.

"Neither the highway, nor that terrible mountain path, had he, Lisette?"

Lisette looked at me; her beautiful black eyes shone; the sweet, pure smile played round her mouth. "He believed," she said.

That day we philosophized no more.

At the present time, many winters have passed since Lisette entered the golden house.—*Madame de Gasparin.*

#### THE WASP AND THE SPIDER.

I sat under an elm-tree one mellow fall afternoon listening to the tinkle of a little spring that dripped through the rocks and turf at my feet, and repeating to myself the first lines of Walter Scott's "Lady of the Lake," when an angry buzz



from the neighbouring bank suddenly turned my attention from Baron Walter to a black wasp holding a pitched battle with an enormous spider! All my boyish recollections of Tom Thumb in the fable revived at the curious spectacle, and my first determination was to stand by the wasp and see fair play; but I soon saw that the little stinger's wings gave him an advantage over the enemy, which poor Tom did not have, and accordingly I concluded to let them fight in their own way.

After a hard combat the wasp got the better of the spider, and I saw the hairy-legged fellow on a full gallop making towards a little pool of water, the wasp all the while hanging over his retreat, and stinging him with genuine waspish animosity. The spider reached the water, and plunged to the bottom, but no sooner did he rise to the surface for breath than his indefatigable pursuer attacked him again, and the pool was the scene of another battle, in comparison with which all before had been a series of skirmishes. Both were soon disarmed, when lo, as they struggled together in the water half drowned, but not a whit the less fierce, up jumped a great green frog, and gobbled down the silly duellists at one mouthful!

Then I thought "anger is a short madness," but terrible while it lasts, and many worthy brethren have committed more folly in a single fit of it than in their whole sober lifetime. Trifles begin a quarrel, but troubles are apt to come directly after. Let two wranglers give way to their anger, so as to lose control over their reason, and they will soon plunge each other into such a condition that any third person much worse than themselves can easily take advantage of them, just as the frog did of the two insects. So let me advise you, wise boy or wise girl; if you fall into violent contradiction with your mates, stop short, for you are getting into the wrong element. Bigger and wickeder eyes than you think for are watching you, and you will come to harm. Remember the fate of the wasp and spider.

#### THE SEASONS OF ADAM CLARKE'S LIFE.

I have enjoyed the *spring* of life—  
 I have endured the *toils* of its *summer*—  
 I have culled the *fruits* of its *autumn*—  
 I am now passing through the rigours of its *winter* ;  
 And I am neither forsaken of *God*,  
 Nor abandoned by *man*.

I see at no great distance the *dawn* of a *new day*,  
 The first of a *spring* that shall be eternal!

It is advancing to meet me!

I run to embrace it!

Welcome! Welcome! *eternal spring*!

Hallelujah!

#### UNDER THE SHADOW OF THY WINGS.

It matters not—our tears, our desires, our convictions—we must be "gathered to Christ, even as a hen gathereth her brood under her wings. There is safety only there; and all that you can do outside that wing will never give you rest, peace, and joy—the things that your soul longs for. Until you come to that, it all goes for nothing—soon to rise up in judgment against you. And if you say, "But I cannot do that; it requires a divine power," those who speak in that way are but too often merely playing with the thing. We need not go into those babblements about doctrine—about the power of the will, and so on—Christ still says—"I would have gathered you, but ye would not;" and the same heart that melted over Jerusalem will say, "Depart from me."