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THE

CANADIAN INDEPENDENT.

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JOY IN HARVEST.

Man with nature may well rejoice, when God has crowned the year with plenty. Fruitful seasons witness for God, for again the dews and rains have covered the wide earth with the image of his goodness. The exuberance of divine bounty is painted in the golden tints of ripe fruit and grain. Autumn brings round the festival of earth, and Man the recipient of immortal blessings, gathers with shoutings the harvest home. Gratitude right gladly brings an offering of first fruits into the presence of the Lord. Joy in harvest fails to be restrained, since even the little hills rejoice on every side. All our joys, however, should be baptised with religion. Spiritual joy will find a healthy stimulus from looking "through nature up to nature's God." There is indeed an analogy between the joy experienced in harvest, and the joy produced in the soul as a fruit of the Spirit. We read in the Prophet, of those who joy before God, according to the joy in harvest. There are, therefore, a few points of similarity suggested by the season, which we shall attempt to bring out.

The harvest is not gathered without toil on the part of Man. The wandering wind may sow the thistle down; but the hand of the diligent must work before precious seed yields the harvest sheaves of ripened grain. Exertion is demanded in preparing the soil, fencing the ground, sowing the seed, rooting up weeds, and then comes the work of the harvest field. All the preliminary labour enhances the ultimate joy in the good result. What is easily got is little prized. The application of all this to spiritual joy, is clear to the Christian, for idleness never yet cheered the heart of a follower of Him whose meat was to do the will of his Father in Heaven. The wonders of grace fill the soul with joy. Salvation, bought through the blood of Christ, shall prove a perennial fountain of bliss. It is God-given grace, and so are the blessings of harvest marked with the evidence of heavenly origin—for God giveth the increase. Notwithstanding, growth in grace resulting in a fruitful harvest of heavenly joy must imply the diligent and faithful use of the means of grace. Well done, good and faithful servant, enter thou into the joy of thy Lord.

Before harvest is realized, patience is brought into action. The farmer does not cast the seed into the ground one day and expect to reap the next. Except a corn of wheat fall into the ground and die it abideth alone. Children may plant and immediately stir the soil to see the progress of their work and thus spoil it; experience however waits patiently the appointed months. The crop must be mature before it is cut down. It would be an act of folly to put in the sickle while the grain was unripe. Let us not be in undue haste

to look for spiritual results. Ye have need of patience. The labourers in the Lord's work, whether teacher in the Sabbath School or the minister who preaches the gospel, may grow tired and discouraged because the fruit of their labour does not appear. It is written, let us not weary in well-doing, for in due season we shall reap if we faint not.

The joy of harvest is often preceded by many anxieties. Many things come in to blight the hopes of the husbandman. After the seed is committed to the earth there are dangers too numerous to mention to which the crop is exposed—Wheat may be winter-killed, spring may be unpropitious, summer may bring unfavourable weather, insects may prey on the fields, and diseases may rot the products of the farm. When therefore many difficulties have been overcome and men sing "harvest home," anxieties are quieted. Corresponding to these fears, are those which often find a lodgment in the bosom of the Christian. He asks, doubtingly—Am I an heir of glory? Shall I ever reach heaven? He sings, despondingly,

"Tis a point I long to know,
Of it causes anxious thought!
Do I love the Lord or no?
Am I His, or am I not?"

How full the joy, when all anxieties shall end in the realization of heaven! Anxieties of a more legitimate nature, are common to the Sower who goeth forth bearing precious seed, yet he that soweth in tears, shall doubtless come again with rejoicing, bringing his sheaves with him.

General joy pervades the community when the harvest is good. It is felt and understood by all, that there is a cause of gladness of universal application, for even the King is served by the field. Trade and commerce are quickened by the magic touch of the hand of plenty. The Lord hath prepared of his goodness for the poor. His paths drop fatness. Is it then too much to hope, that men will praise the Lord for his goodness? Sacrifices of love may well be kindled on the altar of our hearts, for he has put gladness there, even more than in the time that their corn and their wine increased. Since the year has been crowned with goodness, we hope that many are prepared to honour the Lord with their substance, and with the first fruits of their increase. Especially, are we called to fervent praise and devout sacrifice, because the blessings of peace are united to those of plenty.

"No conqueror o'er our fields has gone,
To blast with war our summer bowers,
And stain with blood of woe and guilt
The soil that giveth life to flowers;
But morning dews and evening rains
Have fallen on our bounteous plains,
And earth, through all her realms abroad,
Gives back the image of her God.

Bright with the Autumn's richest tints,
Each hill lifts up its head on high,
And spreads its fruit and blossoms out,
An offering meet beneath the sky;
And hill, and plain, and vale, and grove,
Join in the sacrifice of love,
And wind, and stream, and lake, and sea,
-I'ft high their hymns of ecstasy."

OUR COLLEGE.

The value of honest and believing prayer in connection with effort to train up faithful ministers of Christ, has been repeatedly brought forward by the Subscribers to the British North American Congregational College, in their request that the Churches observe the second Sabbath in October as a day of special prayer for the blessing of God upon the Institution. The experience of several years has deepened the impression of the wisdom and piety of such a dedication of all the interests of our School of the Prophets, to the care and smile of our Lord and Master. We expect again to hear of a general and cordial response to this annual request. The churches will prove that to keep this object near to their heart, will nurse within themselves the true material out of which God draws forth men for his service; and will also bring, in their time of need, those raised up and qualified by His Spirit to be Pastors and Teachers. The prosperity of the cause of Christ is closely connected with the maintenance of a holy, faithful, and efficient Ministry. A Ministry with these characteristics is demanded, by the nature of the work to which it is set apart, and by the urgent and pressing claims of our age and country. It is only by a divinely appointed and prepared agency that the work of the world's conversion can be accomplished. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

 THE PRESENT ASPECT OF THE STRUGGLE IN THE STATES OF AMERICA.

Even while we write, new developments may give another aspect to the deadly feud between North and South. There is indeed an ultimate issue which God Almighty is working out, which no to-morrow can rend away from his plan, and which we fervently hope is freedom for the enslaved. We are firmly persuaded that there is too much vital godliness in America, to allow the dark spot of Slavery to deepen in loathsomeness and exhale its corrupt influences over the land. That power which the churches of Christ in Britain exerted in the movements culminating in the emancipation of the bondsmen in the West Indies, might justly be called into operation, by the Churches of the North uttering an indignant protest against the dishonour done to Christianity by every temporizing policy in public affairs, which shakes the faith of the friend of the slave in the ultimate purpose of the powers that be. A right direction we hope will be given to an enlightened religious conviction, by the engagements of the day of public humiliation, fasting and prayer, observed on the last Thursday of September. May the true cause of humiliation come into many hearts, leading to righteous determinations.

We felt grateful to observe the record of reform in the army, by the prohibition of the sale of intoxicating liquors among the soldiers, and the promulgation of the following general order by General McClellan.—

“*General Order No. 7.*—The Major General commanding, desires and requests that in future there may be a more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavour to deserve the benign favour of the Creator. Unless in the case of an attack by the enemy,

or some other extreme military necessity, it is commended to commanding officers that all the work shall be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the men shall, as far as possible, be permitted to rest from their labours; that they shall attend Divine service after the customary morning inspection, and that officers and men alike use their influence to insure the utmost decorum and quiet on that day. The General commanding regards this as no idle form. One day's rest is necessary for man and animals. More than this, the observance of the holy day of the God of Mercy and of Battles is our sacred duty."

These deeds we received as tokens for good. Our hope however rose high at the intelligence of General Fremont's proclamation, placing the whole State of Missouri under Martial law, confiscating the property of rebels, and proclaiming freedom to their slaves. This action gave great satisfaction to large numbers in the North, and will be hailed with delight by the friends of liberty throughout the world. A joy however destined to pass away, soon as evoked, since it appears that the hand of President Lincoln has dealt a heavy blow to the cause of freedom, by countermanding Fremont's proclamation. The grief and mortification of millions at this will doubtless be intense. All things, however, are in the hands of a supreme Ruler who will guide all events, to the advancement of his own glory and the good of men. The Lord reigneth, let the earth rejoice.

THE FATHERS.

During this present month of September two venerable men have passed away who were among the very few links which have connected this generation with the fathers of Congregationalism in Scotland. It may be more than doubted if such fatherhood was at the outset designed. The Haldanes, Aikman, Ewings, Inneses of that day were members of the Established Church of Scotland. A clergyman of that church, joined by others who were awakened by the Holy Spirit to consider personal duty in relation to the great missionary work of the Church of God, conducted "*The Missionary Magazine*" during the last decade of the eighteenth century, with a view to stir up the Christian people to the claims of the world upon the church. Robert Haldane sold his estate in Scotland that he might proceed to India, accompanied by the minister just mentioned and others, and there preach the Gospel. Thwarted in his plans by the jealous restrictions of Government, he resolved to employ his fortune and to devote himself in propagating the word of life at home.

The opinion had been maintained in the *Magazine*, "that it is the right, nay, the paramount duty of every Christian who knows the Gospel, and is duly qualified, to preach it to his fellow sinners." This doctrine startled the prejudices of those who insist upon formal license by a church judicatory in order to this preaching. But, in accordance with this principle, Mr. James Haldane and Mr. Aikman, both laymen, but well qualified to preach, traversed the greater part of Scotland, publishing the "glad tidings" in barns and sheds, in the streets and at the market crosses, and in the highways, encountering, as might be supposed, the stern opposition of those, whether clerical or lay, who will not tolerate innovation upon established customs.

In the autumn of 1797, they made their first missionary tour in the northern counties. From Burgh-head they sailed to Orkney, where they arrived in time for an annual fair held at Kirkwall. A revival of religion had commenced just before their arrival, in connexion with the labours of several anti-burgher ministers, which was greatly advanced by God's blessing on the less "regular" ministrations of Messrs. Haldane and Aikman. During the fair, which lasted ten days, the brethren preached regularly, morning and evening, to audiences varying in number from two to four thousand.

At the close of the year 1797, the Society for the Propagation of the Gospel at Home was instituted, and ministers from England were asked to aid in the good work. Such men as Rowland Hill, Dr. Bogue of Gosport, with several others, obeyed the summons, and spent several weeks annually in itinerant labours. The Lord gave testimony to the word of his grace. Many promising young men were brought to a saving knowledge of the truth, out of whose number it became needful to select such as it would be proper to train for the Christian ministry. The late Rev. Greville Ewing having left the Established Church in Edinburgh, and the late Rev. William Innes having done the same in Dundee, with a view to join in these movements, they undertook the training of the young men, the first named having the largest share of the work. The first class was formed in January, 1799, under Mr. Ewing's care, and was removed from Edinburgh to Glasgow in May of the same year. The second was formed in Dundee in 1800, under Mr. Innes, but was subsequently removed to Glasgow under Mr. Ewing's care. A class was formed every year in one of those cities or Edinburgh for nine years, raising up and sending forth an aggregate of 300 ministers of the Gospel. All this was done at the expense of Mr. Robert Haldane, who, it is believed, expended £20,000 on the effort; he also spent £30,000 on chapels, and £30,000 on the general missionary operations. What munificence! £80,000 on the work of Home Missions!

It was said of the first of these classes that not one of them was an avowed Congregationalist on entering it. The movement had been an evangelistic one, not a denominational. But success rendered necessary the formation of churches, and a careful study of the New Testament models induced the adoption of the Congregational polity, with special regard to a communion of true believers. The existing state of communion at the time in Scotland induced special earnestness on this vital point. Thus what was begun with a simple view to evangelization, led naturally to the establishment of Congregational churches in Scotland.

REV. JAMES ROBERTSON.

This aged servant of Christ died at Sherbrooke, C. E., on the evening of the 7th instant, in his 86th year. He was among the young men already alluded to. Born in 1776 at Inchtute, Perthshire, Scotland, he was met by these evangelistic labours in 1797 or '8. He became a member of the first class in 1799, being a companion therein of the late Rev. William McKillican, and he began his itinerant labours in September, 1800. Thus for sixty-one years, less the few weeks of his prostration by illness, did he faithfully minister the word of life. For thirty of those years was he pastor of the Congregational Church, Stuartsfield, Scotland. He landed in Canada, September, 1832, proceeding to Derby, Vermont, where he ministered nearly

four years; and on the settlement of Sherbrooke, 25 years ago, he entered upon a course of ministerial toil which continued uninterruptedly until the 30th of June of the present year, on which day he preached his last sermon. His uniform habit was to preach at Sherbrooke in the forenoon of the Lord's day, and at Lennoxville, three and a half miles distant, in the afternoon. For many years he held a Bible class in the evening, which was numerously attended and was deeply interesting. So determined was he, while power lasted, to fulfil his regular preaching engagements, that he was accustomed to drive to Lennoxville on Sunday afternoon, no matter what the weather might be. It was doing this on the coldest Sunday last winter that hastened his exit from earth. His throat became affected by the intense cold after the exertion of speaking.

This long and laborious ministry was ever characterized by a sound, evangelical tone. On the first day of his ministry in Sherbrooke, his text was, "I determined not to know anything among you, save Jesus Christ, and him crucified;" and on the last day, namely, June 30, he discoursed from the words, "Jesus Christ, the same yesterday, to-day, and forever." He loved this truth. Without exultant joy during his last illness, he yet sweetly confided in Christ Jesus the Lord, often quoting the assurance, "the blood of Jesus Christ his Son cleanseth us from all sin." A few hours before his departure, arousing as from sleep, he exclaimed—"Wonderful! wonderful!" When asked by his son near him, "What is wonderful, father?" he replied, "O, I have had such a glimpse of the glorious plan of redemption through the atonement of Jesus Christ!"

Our departed friend and father was an able minister of the New Testament. A vigorous and well-balanced intellect was kept in constant exercise in preparing for the pulpit. He had no faith in the efficiency of a ministry that merely talked off what came uppermost when before the people. Up to the last moment he carefully prepared his discourses, using his pen, but employing only stenographic characters. Rich in knowledge of Divine truth his expositions of it were eminently instructive, while his appeals to the conscience were often of great power. Age did not seem to interfere with the ordinary vigorous working of a strong mind.

His temper and life adorned his profession. His was not the natural amiability which does not know how to be angry, but the self-control of a strong man. Conscious of imperfections, he yet was earnest in all matters of practical godliness. The writer has heard him express devout wonder that God should use such poor earthen vessels to convey his treasure of light and salvation to men, and prevent the imperfection of the vessel from injuring the treasure as a means of redemption. So uniformly catholic was his spirit, that men of all denominations loved him.

How constant and lively his interest in the concerns of our Lord's Kingdom! Greatly did he love the society of his ministerial friends, not only for their own sakes, but that he might talk with them of "the things touching the Kingdom of God." Up to very advanced age he was accustomed to take his place in the winter journeys to attend Missionary meetings, where his addresses were of the most forcible character. No wonder that he was so honored and loved by the churches, for he loved them well and ever sought their welfare. Those who have been present at the meetings of the Congregational Union in Montreal, have sweet remembrance of the lively and loving

interest of this venerable patriarch in all things pertaining to the work of the Lord. Farewell, father Robertson! "At evening time it was light," and that light shall never be quenched in darkness!

MR. DONALD KENNEDY.

On the forenoon of the 7th September, the evening of which closed upon the dying form of Mr. Robertson in Sherbrooke, at Indian Lands Glengary, sweetly fell asleep in Jesus another father, Mr. Donald Kennedy, a deacon of the Congregational Church in that place, aged 79 years. Born in Perthshire, Scotland, 15th June, 1782, he came into contact in his 18th year with the movement already described, and being brought to Jesus in the exercise of repentance and faith, he decided to unite with one of the earliest Congregational Churches—that of Dunkeld, then under the pastoral charge of Rev. Mr. Campbell. The immediate instrument whom the Lord employed to bring young Kennedy to a sense of his personal guilt and to the reception of Jesus Christ as a Saviour, was Rev. Mr. Farquharson, of Breadalbane, in Perthshire. But there is one "which walketh about seeking whom he may devour," an enemy who made a formidable attack on the young convert while on his way to seek admission to the church, and drove him back. His suggestions threw him down and sank him into despair—they brought him to the verge of a dreary infidelity—they shook him and sifted him in a manner never to be forgotten by him—but the Spirit of the Lord lifted up a standard, and the young convert was delivered. After a brief season of restored hope and joy, the public profession was made, and the young man went on in his course with joy. Three or four years at Dunkeld: four at Perth where he enjoyed the able ministry of the late Rev. Wm. Orme: seven years at Aberfeldy, where Mr. Kennedy then laboured, who afterwards was better known as of Inverness: the young man was greatly favoured with the best instruction, and he employed it for the good of others while teaching in the Sabbath School.

The year 1817 found him on his way to Canada, and two years afterwards he took up his abode in the place in which he died. There he was joined, two years afterwards, by a loved friend from the Aberfeldy church, Mr. John McEwen, and these two, as David and Jonathan, planned and worked together for the advance of the cause they loved. A Sabbath School, half composed of adults, was commenced in Mr. Kennedy's house, and was continued in that place fourteen years. There, precious seed was sown which has already borne no little fruit. About 1825, the late revered and loved Rev. Wm. McKillican visited that region of country, and was gladly welcomed by these two men of God, who requested him to continue his visits. The result was, that in 1829 the church was organized which has still a name and a place there. What a delight was this to our late friend, and how faithfully did he seek its prosperity from its organization until the day of his death! He loved Zion.

The Bible Society and other catholic organizations found in him a reliable friend; for a Branch of the Bible Society he worked zealously during many years. He was a man of such strict integrity that his word was ever as good as his bond in the community, and he was in all his transactions above the shadow of suspicion. Of great decision of character,—against sin, in every form, he was an uncompromising foe, while for the sinner he had bowels of

compassion. His piety was lively and of vigorous growth, braced and made manly by those views of God's government and truth held by the denomination to which he belonged. Such views he held intelligently so as to defend them when impugned, and so as to be able to give to every one "a reason for the hope that was in him, with meekness and fear." He was ill nine months, during which, ability was given him to speak of a Saviour's love, and to urge upon those that visited him that Saviour's claims. If exhorted to spare himself the fatigue of talking, his reply was "better wear out than run out." At length, on the day above mentioned, he quietly yielded up his spirit into the hands of the Redeemer whom he had loved and served for sixty years. "Blessed are the dead who die in the Lord." "The righteous shall be had in everlasting remembrance." A widow mourns his loss; and six grown up children call his name blessed.

Montreal, 26th September, 1861.

H. W.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Fourteenth Annual Sessions of the Nova Scotia and New Brunswick Congregational Union were held at Yarmouth, N. S., on the 23rd, 24th and 25th August, 1861.

On the evening of the 22nd, a social meeting for prayer was held in the Tabernacle, when several short addresses were given by the ministers who were present.

On the morning of the 23rd, a devotional service was held, between the hours of 9 and 11. At this meeting, the Rev. James Howell, the retiring Chairman, delivered an address to the brethren and friends assembled. After which, the Rev. G. A. Rawson was appointed Minute Secretary; and the Rev. George Ritchie elected Chairman for the current year.

The personal members of the Union present were—Rev. R. Wilson, Sheffield, N.B.; Rev. James Howell, Liverpool, N.S.; Rev. George Ritchie, Yarmouth, N.S.; Rev. G. A. Rawson, Milton, N.S.

The following delegates were present—Rev. E. Barker, Sheffield; Messrs. Balkam and Sterritt, Yarmouth; Mr. W. H. Freeman, Milton; Mr. F. H. Hilton, Chebogue; Rev. J. Howell, Pleasant River; Mr. D. Loomer, Cornwallis.

The following were requested to sit as honorary members, with power to vote—Rev. Dr. Wilkes; Rev. Professor Cornish; Mr. George Strassenburgh, from Congregational College of British North America; Mr. Bigelow, from Cornwallis; Mr. H. Freeman, from Milton. The Rev. Mr. Angel, Baptist minister, was requested to sit as an honorary member.

The minutes of last year were read in full by the Secretary and confirmed. The Annual Report of the Union was read by the Secretary, Rev. R. Wilson, which was received and adopted.

It was moved and carried, that the Revs. Robert Wilson and James Howell, with Dr. Wilkes, be a committee to arrange the business arising out of the minutes of past year.

After singing and prayer, the meeting was adjourned till 2, p.m.

Met pursuant to adjournment at 2, p.m. After prayer and praise, business was resumed.

The minutes of morning session were read and confirmed.

The Rev. Dr. Wilkes, Secretary-Treasurer for the Missionary Society in these Provinces, was requested to explain the missionary connection existing between these Provinces and Canada. This he did at some length. His remarks led to a long and interesting conference, in which both ministers and delegates took part.

It was moved and carried, that the Revs. Dr. Wilkes, R. Wilson and J. Howell, form a committee to draw up some plan for the better management of local missionary matters, and to report at next sitting of the Union.

The Rev. R. Wilson reported his visitation to the Canada Union, as delegate from this Union, and spoke highly of the kindness shown him by the brethren there. He mentioned that from several remarks made by different brethren, there seemed to be doubts in the minds of some as to the propriety or expediency of continuing the Union between Canada and these Provinces. These doubts appeared to be entirely removed by the statements made by other brethren, and especially by Dr. Wilkes.

The Rev. J. Howell reported having fulfilled his duty in writing to the General Conference of Maine, and read a copy of the letter sent.

The Rev. Dr. Wilkes, delegate from the Canada Union, presented the salutations of the brethren in Canada to the Union of Nova Scotia and New Brunswick. He gave a brief outline of the progress of the cause in the Canadas, which was highly encouraging, and stated that the difficulty between the Colonial Missionary Society and these Provinces was likely to be removed without any unpleasantness or trouble.

The following resolution was moved and carried :

“That it affords this meeting much grateful pleasure to see their esteemed friend and brother, the Rev. Dr. Wilkes, among them, as the representative of the Congregational Union of Canada; to enjoy the advantage of his valued counsel in our deliberations, and to receive from him the affectionate salutations of our brethren in Canada, and to hear of their welfare and progress. Also, to welcome among us the Rev. Professor Cornish, a member of that body, and that we sympathize with the members of that Union in all their difficulties, and desire their continual prosperity; while we hope that the pleasure enjoyed by us this year in the presence of a delegation from that body may be enjoyed by us in future meetings of this Union.”

The Rev. Professor Cornish, in reply to that portion of the resolution relating to himself, stated that he still felt a deep interest in all that concerned the welfare of our cause in these Provinces, and expressed himself as much gratified and encouraged by the present aspect of our affairs.

Reports were read by the Secretary from the churches in Cornwallis, Chebogue and Liverpool. Verbal statements of an interesting character were made by Mr. D. Loomer, Cornwallis; Mr. F. H. Hilton, Chebogue; Mr. George Strassenburgh, Rev. George Ritchie, and Rev. J. Howell.

It was moved and carried, that the Revs. R. Wilson, G. Ritchie and J. Howell, be a committee to make arrangements for Sabbath services.

After praise and prayer, the meeting adjourned till 9, a.m., Saturday morning.

In the evening a public missionary meeting was held, when addresses were delivered by the Rev. Dr. Wilkes, and by the Rev. Messrs. Howell and

Wilson. After which a collection was taken up on behalf of our Missionary Society.

The Union met on Saturday morning at 9, a.m. After an hour had been spent in devotional exercises, business was resumed.

It was moved and carried, that Messrs. Balkam and Dennis be appointed auditors of the Secretary's and Treasurer's accounts; also the Treasurer's account of the Gorham College Fund.

The committee appointed to report on the business arising out of the minutes of last year, gave in their report. After some discussion, the report was unanimously adopted.

Statements respecting the church in Milton were made by the delegate, W. H. Freeman, Esq.; the pastor, Rev. G. A. Rawson, and also by Professor Cornish.

The church in Pleasant River was then brought before the Union, when a letter from Mr. G. H. Barnaby, Acting Secretary of the Church, was read, earnestly entreating that something might be done towards getting a pastor settled amongst them. The letter, on motion, was referred to the Local Missionary Committee.

After prayer by the Rev. Mr. Angel, the Union adjourned till 2, p.m.

The Union met at 2, p.m. After praise and prayer, the auditors reported that they found all the accounts correct.—Report adopted.

The committee on the reorganization of the Missionary Committee, and upon the relations of this Union with the Missionary Society in Canada, gave in the following report:—

“1. That in relation to the change made by the Congregational Union of Canada, reported at this meeting, it is recommended that the present assembly assent to it.

“2. That the progress of matters is now such as to render it possible to have two working sections of the Local Missionary Committee, and it is on many accounts expedient that such should be appointed. It is, therefore, recommended, that the Union, at this meeting, divide the Local Committee appointed in Canada into two sections, with Local Secretaries, it being understood that the consent of both sections is required in interim action, in order to authorize the Home Secretary to report the decision to the Secretary-Treasurer.

“3. It is recommended that this Union send to Canada annually a nomination of these Committees and a Home Secretary, and that the appointments in Canada be made with power left in this Union to add to the number of these committees at its annual assemblies.

“4. That all applications for aid be made through the respective sections of the Missionary Committee, and that regular reports be sent as in Canada by all missionary pastors to the Home Secretary.

“5. That it be one of the duties of these sections to organize a system of missionary meetings yearly for the collection of funds.”

This report was unanimously adopted.

A report from the church in Yarmouth was read by the Secretary, after which the pastor, the Rev. George Ritchie, made some verbal statements respecting the progress of the cause.

The Rev. R. Wilson made some statements respecting the state of Congregational churches in New Brunswick. He gave an encouraging account of the cause in St. John, Keswick Ridge, &c.

It was moved and carried, that as the Rev. Dr. Wilkes will probably visit England next spring to attend the Congregational Union of England and

Wales, he be requested to act as delegate on behalf of the Union of Nova Scotia and New Brunswick, at the Union Meeting of England and Wales, and also at the Committee of the Colonial Missionary Society.

It was moved and carried, that the following compose the Local Missionary Committees :—Rev. G. Ritchie, Yarmouth; Mr. F. H. Hilton, Chebogue; Mr. John Burton, Halifax; Rev. G. A. Rawson, Milton; Rev. J. Howell, Liverpool; the Rev. J. Howell, Secretary for Nova Scotia section. New Brunswick section, Rev. Robert Wilson; Mr. T. B. C. Burpee, Sheffield; Rev. T. B. Smith, St. John; Mr. T. B. Barker, St. John; Rev. G. Stirling, Keswick Ridge; Rev. R. Wilson, Secretary; also that Rev. R. Wilson be Home Secretary for these Provinces.

It was moved and carried, that the second Sabbath in October be set apart for special services, on behalf of the Congregational College of British North America.

The Treasurer of the Gorham College Fund having reported that he had in hand about *Sixty pounds* of interest received on account thereof, immediate application be made to the Colonial Missionary Society for instructions what to do with the same, and the Treasurer is hereby instructed to pay the amount on the order of the Secretary and Treasurer of the Union, when the former receives the aforesaid instructions from England.

It was moved and carried, that the Union meet at Sheffield, in September, 1862.

It was moved and carried, that the Rev. C. A. Rawson be appointed delegate to the Canada Union, which meets at Hamilton, in June, 1862. Should he fail, the Rev. J. Howell to take his place.

Moved and carried, that the Rev. G. A. Rawson preach the annual sermon at the next sitting of the Union.

Moved and carried, that the Rev. G. Ritchie be appointed to write a fraternal letter to the General Conference of Maine.

Resolved unanimously—that the cordial thanks of this Union be presented to the friends in Yarmouth for their kindness in providing for the comfort of the delegates and ministers attending the present sessions of the Union.

Moved and carried—that the Rev. R. Wilson be Secretary for the Union and Mr. T. B. C. Burpee, Treasurer—also that Mr. H. Freeman be Treasurer of the Gorham College Fund.

Moved and carried—that a vote of thanks be presented to the retiring chairman Rev. James Howell for his excellent address and that he be requested to place it in the hands of the Secretary for publication.

Moved and carried—that the chairman for the present year give an address when he vacates the chair.

Moved and carried—that the cordial thanks of the Union be given to the Editor and Proprietors of the “Canadian Independent” for their liberality in sending several copies of the Magazine for gratuitous circulation and for inserting a report of the Union of Nova Scotia and New Brunswick.

Adjourned to meet at Sheffield, N. B. in September, 1862.

In the evening a sermon was preached by the Rev. G. A. Rawson.

The Sabbath was a day of high spiritual festivity. “It was the great day of the feast.” At 9 a. m. a devotional meeting was held in the Tabernacle

which was numerously attended. The public service commenced at half past ten. The Rev. Dr. Wilkes conducted the preliminary devotional exercises and the Rev. R. Wilson preached from Isaiah xlv. 13.

At 2 o'clock the Teachers and Scholars of the Sabbath School assembled and were addressed by two of the brethren. At 3 o'clock a most interesting Service took place in the administration of the ordinances of Baptism and the Lord's supper. There were some newly admitted members and a large number of brethren from Sister Churches sat down with the Church at Yarmouth. The prayers offered and the addresses delivered betokened the presence of Him "who walks in the midst of the golden candlesticks."

While this service was being conducted in Yarmouth, Dr. Wilkes preached to the ancient church in the "old shabby Tabernacle" at Chebogue. There was a very large attendance, and for upwards of an hour there was rivetted attention to a most luminous exhibition of Gospel truth. At the close of the Sermon the Lord's Supper was dispensed when upwards of sixty sat down. This is the largest number that has sat at the table of Christ in Chebogue for many years, and it is a blessed token for good. The Rev. R. Wilson presided.

In the evening at six o'clock the Tabernacle in Yarmouth was crowded. The devotional exercises were conducted by the Rev. Professor Cornish; and Dr. Wilkes preached from John xiv. 4.

On the Monday evening a public meeting was held which was presided over by the Rev. R. Wilson. The Rev. G. Ritchie prayed, after which, powerful and heart-stirring addresses were delivered by the Rev. Professor Cornish and Dr. Wilkes.

Thus closed a series of meetings, in which but one principle seemed to reign—love. There was not a single jarring note throughout the proceedings. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." By interspersing the business with reports from the Churches and with praise and prayer, a spiritual tone was given to the meetings which otherwise could not have been attained. The business meetings were largely attended both by males and females who appeared to take a deep interest in all that was going on. At the public services the Tabernacle was generally well filled.

It is to be hoped that the meetings will prove a lasting blessing not merely to the Churches in Yarmouth and Chebogue, but to all the Churches which were represented on that occasion.

Trans-Atlantic Retrospect.

The Triennial Conference of the EVANGELICAL ALLIANCE at Geneva drew together a large number of the pious and eloquent from all parts of Europe. Among the names of those present we find, from England—The Earl of Cavan, Lord Roden, Hon. and Rev. Baptist Noel, Professor Lorimer, Professor Balfour, Doctor Guthrie, Doctor Thomson, the Revs. Daniel Wilson,

T. R. Birks, G. Smith, W. Bunting, with many others less known on this side the Atlantic, and a number of influential laymen. From other countries there were Krummacher, Merle D'Aubigné, Monod, Pressensé, and many others. The meetings commenced on the 2nd September, and were to last twelve days. We have, as yet, only a report of the first six days. The meetings were held in the church of St. Pierre, venerable in the memory that Calvin preached there, and appear to have been marked in a high degree with a spirit of love and unity. Sabbath, the first of September, was fittingly employed in inaugurating the meetings by religious services in English, German and French in one of the churches—the old cathedral. The communion was administered to about 700 people, “who walked up to the Lord's table, whilst the music of the organ gave solemnity to the scene, and, without kneeling, received the bread and wine from the officiating ministers, and passed on.” Our space forbids us attempting anything like a consecutive statement of the course of the meeting. We can only mention the principal topics introduced and discussed. One was on “The Lord's day, and the best means of promoting its observance.” It appears strange to English readers that, in a Protestant State, one recommendation should be that masters should pay their workmen on Saturdays, instead of Sundays, as is the custom of many employers in Switzerland. The Scotch mode of observing the Sabbath was explained and defended by Dr. Thomson of Edinburgh. An essay on “The condition of the laboring classes in France and the best method of improving it,” on “Ragged Schools” by Dr. Guthrie, who has made the subject peculiarly his own, on “out-door preaching by Rev. Baptist Noel,” on “Tract Distribution,” by Dr. Davis of the Tract Society. “Contemporary Scepticism in France” was the subject of a discussion, during which one of the speakers, a minister of the national church, said that one of the remedies needed to counteract infidelity was the separation of the church from the State. “Christian Missions to the Heathen” occupied an afternoon. “The future progress of Evangelical Christianity in Italy” was hopefully discussed. “Sunday Schools” and “Religious Liberty” had each a meeting devoted to them; the discussion of the latter was introduced by M. E. de Pressensé of Paris. We cannot forbear giving an abstract of his paper, which was really powerful:—

“He advocated the principles of complete religious liberty, not as a mere utilitarianism, but as a sacred right, with which no state could legitimately interfere, except to proclaim and to protect it. He exposed as a miserable sophism the principle that the civil power had a right to impose any religious belief upon the people, or to prohibit the fullest declaration of their religious principles. If any men were to sit in judgment upon doctrinal questions, and to decide them for others, he would rather that they should be the ignorant than the learned, and he dreaded most the professional theologian. He dwelt upon the scandal inflicted upon Christianity by those who imprisoned men for reading the Bible on the ground of “public morals,” and yet permitted the freest publication of the most impure fictions among the people. The State that did not recognise religious liberty did but set itself in opposition to the irresistible force of moral law and the spirit of modern society. There could be no greater crime than that of persecution, and he believed God's blessing would be withdrawn from any nation in which it was tolerated. Neither peace nor order could be guaranteed to a State without complete religious liberty; and modern Governments who failed to recognise this principle, though they did not persecute with the violence of the middle ages, were not less culpable, since they had every opportunity of becoming

enlightened. M. Pressensé pressed upon the Alliance the necessity of sustaining the principle of complete religious freedom to the extent of its power, and besought its interference in behalf of persecuted Christians in different lands."

We shall endeavor, in our next, to give a short account of the conclusion of this very interesting meeting, which has been apparently the most successful of the Conferences of the Evangelical Alliance. The feelings with which it is regarded in Geneva may be gathered from the following:—

"The correspondent of the *Star* says that in general public opinion on the subject of the Alliance is very much divided, and *brochures* without number have appeared on both sides of the question.

"A short time since a protest was freely circulated, purporting to come from twenty-two pastors of the National Church, and urging the inhabitants to take 'neither part nor interest' in the forthcoming proceedings. This, it is said, has emanated from the Unitarian portion of the National Church, who do not consider themselves included in the invitation to join the conference; and it has given rise to an amount of discussion and correspondence, the extent of which may be judged of from the fact that in one shop I purchased yesterday no fewer than sixteen pamphlets on the subject, and was told that there were others not then in print. But, whatever the diversities of opinion in Geneva with regard to the Alliance, it is certain that a very large number of Genevese, both in the Establishment and among Dissenters, have disregarded the advice of the twenty-two protesters, for the cathedral in which the meetings are held has been hitherto crowded by attentive listeners. The principal difficulty seems to have arisen in connection with the invitation addressed to the Christian community. One of the early circulars invited to the conference, in addition to its own members, 'all those who loved the Lord Jesus with a pure heart;' and the complaint is made by many of the National Church party, which includes a considerable number of Trinitarians, that this wide invitation, to which they could have responded, was subsequently restricted in such a way as virtually to exclude them, and make doctrine instead of love the basis of union among Christian men, those only being invited by the Genevese committee who were "one with them in faith in the Father, the Son, and the Holy Spirit, the one living and true God." In one of the pamphlets this alleged restriction is said to have been made as a concession to the English portion of the Alliance. On the other side it is urged that there is no essential difference between the two invitations, that all true Christians are invited, and that if they do not accept the invitation, it is not the fault of the Alliance. And thus the controversy continues."

STATE GRANTS IN AUSTRALIA.—The Legislative Council of Victoria has thrown out the Anti-State Aid to Religion Bill, but it has adopted the principle that it is desirable to limit the grant to country districts.

HOOK SWINGING IN INDIA.—The missionaries at Calcutta have been for some time urging upon the Government to prohibit hook swinging at the festival of the churruck poojah, on the ground of the revolting and degrading nature of the spectacle, and the sufferings the votaries are supposed to undergo. It has been considered, however, that the pain cannot be very severe which is readily undergone by a churruck swinger for two or three rupees and a few sweetmeats; and, upon the whole, the Government came to the conclusion that, where it is not an established custom, but a mere occasional exhibition, the magistrates should be authorized to prohibit it as a local measure of police for the preservation of order and decency; but that where the custom has been long established, the proper course in the first instance at all events, would be not to prohibit it by a direct act of authority, but to discourage it by all legitimate means. Accordingly, the local authorities were directed, by using their personal influence, and by obtaining the co-operation of the zemindars and other influential native gentlemen, to endeavour

to induce the people voluntarily to abandon the practice. The recent report on the progress and condition of India states that this policy is succeeding. There are good grounds for believing that native gentlemen, knowing the wishes of the Government, are disposed to use their influence and example to put a stop to this revolting exhibition, and several commissioners report that the practice is gradually dying out within their divisions.

RELIGIOUS LIBERTY IN FRANCE.—We take the following from the *Archives du Christianisme* of August 20;—"We learn that the re-opening of the Evangelical Schools has just been determined upon by the Departmental Council of the Haute Vienne, in accordance with instructions received from the Minister of Public Instruction, and from the Prefect of the Department. The Council, in its sitting of August 14, withdrawing the opposition against teacher Jusnel, authorized him to open a special school at Balledent for the Evangelical Christians, on condition of receiving only the children of his co-religionists. It is understood that the other teachers may also open their schools on the same conditions. Instead of discussing the conditions laid down, the Evangelical teachers have accepted them. The re-opening after nine years of these schools, closed in consequence of a false interpretation of the law, proves once again that we must never consider a good cause as definitively lost."

PERSECUTION OF FRENCH PROTESTANTS.—M. Théodore Muret has published in the *Journal de Rouen* the following statement, showing the persecution to which Protestants are subjected in certain communes of the department of the Eure:—"It is now from ten to twelve years since nearly the entire population of St. Opportune and Fumechon embraced the Protestant faith. Nobody has a right to ask them what their motive was for so doing. It is certain that they proved their sincerity and constancy, not only by the length of time they adhered to their adopted faith, but, what is more decisive, by the pecuniary sacrifices they made for it. Notwithstanding their moderate means, they stopped at no sacrifice to build a Protestant church at Fumechon, and to erect a school-house at St. Opportune. As to the question of public order, that honest, laborious, and peaceable population did not give the slightest cause for complaint. The authorities nevertheless persist in refusing permission to open the church at Fumechon. The school at St. Opportune is likewise interdicted, though the Protestant worship is permitted in the locality where instruction is forbidden. Now, is not the school the natural and indispensable complement of the church?" What makes the matter worse is, that the Protestants in the Eure are not liable to the objection made to the Protestants of Haute Vienne—that they do not belong to the Protestant Church officially recognised by the State. The Protestants of the Eure are subject to the Consistory of Rouen, and this Consistory has for years remonstrated against the persecution which the Protestants of Fumechon and St. Opportune have suffered.

PERSECUTION OF PROTESTANTS IN SPAIN.—The Granada journals state that three poor persons—one a hatter, another a charcoal-dealer, and the third a public letter-writer,—had been lodged in prison on the charge of having distributed Protestant works, and defended Protestant doctrines at Alhama, Trigo, Luno, and Matamores. It is added that the English at Granada were liberally providing for their wants. The Madrid journals of the 6th publish a long address to the Queen from the Archbishop of Tarragona, in the name of himself and his suffragans, entreating her Majesty to take measures for preventing the spread of what he calls the errors of Protestants.

DEATH OF A MISSIONARY IN INDIA.—Another of the faithful servants of the Lord has been suddenly removed from the toils and anxieties of mission work in this land and to his rest and reward in heaven. On Monday, May 17, the Rev. T. M. Lechler, of the London Missionary Society, at Salem, died of cholera. He

came to India in connection with the Church Missionary Society in 1834, and laboured with the late Mr. Rhenius. In 1835, both these valued brethren dissolved their connection with the Church Society, and Mr. Lechler joined the London Missionary Society. For twenty years he laboured most faithfully in the Salem district. Mrs. Lechler proceeded to England in very enfeebled health about a year ago, and when we last heard of her she had formed the determination to join her husband, leaving England in June, if permitted by the Society's medical adviser.—*Madras Observer*.

A SECLUDED MORAVIAN MISSION.—A letter in the *Delhi Gazette* describes a remote and almost unknown settlement of Moravian Missionaries in a valley called Le Howl, about seventeen marches from Simla, and surrounded by snowy mountains more than 20,000 feet in height. Four years ago the Moravians took up their abode among the inhabitants of this secluded spot, and the only communication they maintain with the civilised world is to send one of their number once a year to Simla, to lay in provisions for a twelve-month.

THE LAST MOMENTS OF THE BISHOP OF DURHAM.—He had spoken to his family as one who was resigned to the will of God, and believed that all things would work for good to them that loved God. But, as if solemnized by the actual vision of the general assembly and Church of the first-born, in whose anthems of praise he was about to join, he stopped short, and uttered two emphatic words, "Hush! Heaven!"—*Record*.

BLACKHEATH.—The prolonged and severe affliction of the Rev. James Sherman, of Blackheath, rendering it improbable that he will ever be able to resume the charge of his congregation, the Rev. Joseph Beazley, late of Sydney, has been appointed to the co-pastorate. Mr. Beazley supplied the pulpit for eight months while Mr. Sherman was in the Mediterranean in search of health.

THE REV. J. C. RYLE.—The *Record* announces that the Bishop of Norwich has just conferred the valuable living of Stradbroke, Suffolk, upon this distinguished champion of Evangelical and Protestant truth. The Clergy List states that the annual value of Stradbroke is £712; population 1,822.

AN IRISH CARDINAL.—The *Weekly Register* says:—"The new cardinals are fully expected to be—the Most Reverend Dr. Cullin, Archbishop of Dublin and Apostolic Delegate; The Archbishop of Chambery; Monsignor Bedini, formerly Secretary of Propaganda and now Archbishop of Viterbo, Monsignor Sacconi, Apostolic Nuncio at Paris; the Dean of the Rota, the Secretary of the Sacred Congregation, and Father Panebianco, a learned Franciscan. These appointments our correspondent looks upon as settled."

A TRADE IN MASSES.—The *Gazette des Tribunaux* gives another curious trial of a priest, Vidal, charged with embezzlement and fraud. He had been concerned in a Fraud case with an *agent de change*, and was in consequence suspended from his functions. In this case he founded a Savings-bank for the clergy, and spent a great portion of the money. He promised 5 per cent and a volume of one of his two religious reviews, 20f. and 15f. a year, for each 100f. The clergy thought it a good investment and were taken in. But the curious part of the case is the revelations about a great mass traffic which seems to be going on in conjunction with the booksellers' trade. It seems a church in Paris which originally belonged to a society became afterwards the property of the State, when on investigation it was found that the church was under the obligation of saying 40,000 masses, which had been paid for but never said. This gave rise to a new industry. Several booksellers' shops in Paris have become the middlemen between the

priests who receive the orders for masses too numerous to be said by themselves and others who have no such orders. There are priests, for instance, who take orders for many thousands, for each of which they have to get one franc. The bookseller takes these masses off their hands, takes the money, and gives the priest a portion of it back in books; he then gives away these masses to other priests who have no such extensive orders, and pays them likewise in books, on which he gains 50 or more per cent. In this case the accused joined this trade to the other, and, in order to save his books, he falsified the returns of the masses said. He had taken 30,000 and had only performed 6,639. He put for one priest who said 60, 360; for another who said 35, 335, and so on. He was condemned to three years's imprisonment, 500*l.* fine, and five years' suspension.

Official.

CONGREGATIONAL COLLEGE, B. N. A.

The Sessions of 1861-62 will commence on the 16th October. The Inaugural Services will be held in the evening in Zion Chapel at 7.30, when the address will be delivered by the Rev. T. M. Reikie, of Bowmansville.

ARTHUR WICKSON,

Toronto, September 30th, 1861.

For the Secretary.

MIDDLE DISTRICT.

The ministers and members of our churches in this District, are respectfully requested to make *timely* arrangements for the Missionary Meetings of the approaching winter, of which the programme will be shortly issued.

JAMES T. BYRNE,

Whitby, Sept. 16, 1861.

Secretary.

CANADA INDIAN MISSIONARY SOCIETY.

The Board beg thankfully to acknowledge the following receipts since June, 1861.

S. S. Sarnia, per Rev. R. G. Baird, \$5; J. J. Capper, Esq., London, England, \$4. *St. Andrews*, S. School, \$2 30c; Joseph Wallis, \$1; Small sums, 85 cents.—*Pine Grove*, Mr. & Mrs. Wm. Wallis, \$2; Sabbath School, \$1 76c.; D. Wetherspoon, \$1; J. Standen, \$1; Small sums, \$1 45c.—*Bolton*, Sabbath School, \$4; J. F. Warbrick, \$2; A Friend, \$1; John Friar, \$1; A. W. Wallis, \$1 25c.; John Bell, \$1; — Johnson, \$1; R. Mulliken, \$1; John Bolton, \$1; Smaller sums, \$2.—*London*, W. Bowman, \$1; Mrs. Rowland Sen., \$1; Miss Monroe, \$1; Mrs. Gibson, \$1; Smaller sums, \$1 25c.—*Stratford*, Rev. R. McClelland, \$1; A Friend, \$1; Mrs. Daly, \$1; J. C. W. Daly, Esq., \$2; Mr. Ebbs, \$1; J. G. Hyde, M.D. \$4; Smaller sums, \$1 50.—*Listowell*. Collection, \$2 50c.; Smaller sums, 50c.—*King*, Rev. D. Savage, \$1; H. Copson, \$1; Mr. Doan, \$1; S. Chappell, \$1; Miss Rack, \$2; Miss Blaker, \$1; Collection, \$2 64.—*Toronto*, Zion Church, \$30; Union Meeting in Zion Church, \$6 85c.; Rev. J. Roaf, \$1; Miss Blackburn, \$1; Rev. James Porter, \$1; Rev. A. Wickson, LL.D., \$1; Proceeds of John, Jane and Thomas Nasmith's Missionary Box, \$2 76c.; 2nd Church, Rev. F. H. Marling, \$1; Rollo & Adam, \$1; N. McEachren, \$1; James Baylis & Co., \$2; James Fraser, Esq., \$5; John Turner, Esq., \$1; W. R. Ross, \$1; J. F. Marling Esq., \$1; Smaller sums, \$1 25c. Total, \$122 86c.

JOSEPH HOOPER,

Secretary.

September, 1861.

Correspondence.

LETTER FROM REV. F. H. MARLING.

ROCHESTER, KENT, Sept. 4, 1861.

To Rev. E. Ebbs, Secretary Congregational Union of Canada.

MY DEAR BROTHER,—By this time, I suppose, I ought to give some account of my stewardship to the good brethren who have sent me to England. By the good hand of the Lord our God upon us we accomplished our journey in entire safety and much comfort. You witnessed the affectionate farewell we received from friends in Toronto, and I need not say how cheering it was to me and mine. The like kindness greeted us at every point on our way to the ship, at Kingston, Brockville, Montreal and Quebec, in each of which we made some stay. We were accompanied to the ship by Mr. Powis and many other hospitable friends, so that we were made to feel we were leaving a land of warm hearts, and should not be forgotten in our brethren's prayers.

We have cause to speak well of the "Great Eastern." She is a wonderful vessel! The prodigious machinery, possessing the actual power of nearly 10,000 horses, hardly produces a vibration in her solid fabric. We were compelled to anchor in the St. Lawrence waiting for a tide, and improved the opportunity by going below to write to our friends. On our return to the deck, we found that the engines had been started, and we had been unconscious of it! During a pretty severe gale, the force of the wind upon the vessel's side held her so steady, that we passed the evening in the Grand Saloon, listening to a musical performance, as we might in any drawing-room ashore. The next day, however, when the wind subsided, the swell made us roll so decidedly that we felt we were at sea. However, by dint of resolute walking and persistent eating we vanquished the monster, and are able to boast of not having missed a meal! These particulars are given for the sake of any intending voyagers. Despite some mismanagement that interfered with our entire comfort, I would recommend the Great Ship to any traveller, especially if the sea hath much power over him. As we often remarked, it was but a pleasure excursion. We were able to meet for family worship in the ladies cabin every morning at ten, mustering twenty or thirty attendants, and on Sabbath three services were conducted, an Episcopal and a Free Church Minister and myself dividing them among us. We also attended some services held every night by the steerage passengers.

We arrived in Liverpool on Thursday evening, August 15, being welcomed by booming cannon and thousands of cheering spectators on either bank of the Mersea. Possibly, these salutations were intended for the ship, but we availed ourselves of the liberty of appropriating them personally. Here, too, there were dear friends to welcome us to the shores of old England. At last, then, the dream and hope of many years was fulfilled, and we were able to execute the parting injunction of an enthusiastic brother, "Be sure you kiss the old sod for me." The first Sabbath in England was spent at New Brighton, near Liverpool. In the morning I was privileged to be a worshipper among the people, and to hear a good sermon from a lay-preacher, the

pastor being ill and absent. In the evening, I was asked to officiate, and the first pulpit occupied in England was one formerly occupied by Dr. Isaac Watts in Bunhill Fields Chapel, London. It had been bought at an auction, when that Chapel was taken down, and removed to its present position. Though not superstitious with regard to "relics," I was certainly pleased with the thought. From Liverpool, I went to my native place, the beautiful vale of Stroud, Gloucestershire, where a very delightful week was spent among the early haunts, and in visiting the friends whom nineteen years leave still surviving. But how many a vacant place! Sabbath morning, August 25th, found me preaching in Roxborough Tabernacle, my native Church, (so to speak,) in the graveyard of which all my grand-parents and many other relatives lie buried. But a remnant knew me, though to others I was "beloved for the fathers' sakes." In the evening, the old Chapel, Stroud, was the scene of labour, and so passed the second Lord's day. During the following week I made my way to London, reporting myself on arrival at the rooms of the Colonial Missionary Society and the Congregational Union, by the officers of which I was received with all cordiality. But they all regret, as I do, that the senior member of the delegation was not able to come. I have now met with the Northern Sub-Committee and the General Committee of the Colonial Missionary Society, the present result of which interviews—which were personally most agreeable—is the appointment of a Special Sub-Committee to go into the whole matter in detail. This will be convened as early as possible; but at present several active members of the body are out of town. I will only say further, that I have strong hopes of serving our cause in Canada by this visit. There was present at this meeting of the Committee the Rev. F. Miller, from Hobart Town, Van Diemen's Land, who went thither thirty-one years ago, and whose pulpit is at present supplied by our Canadian brother, Rev. James Hay. Another Australian lay-brother was with us, who spoke of munificent doings among our fellow colonists there. I shall not fail to use the opportunity offered by the presence of these brethren for enquiry in regard to their plans and progress as compared with our own. The Secretary of the Colonial Missionary Society is engaged in preparing a plan for using my offered services to increase the interest in Colonial Missions, by arranging for a series of meetings at important places. The Society is now a quarter of a century old, and it is proposed to found a special appeal on that fact. It is claimed by its friends, that no society within the same time, and at the same cost, has accomplished more real good. The correspondence presented at this meeting from New Zealand, Australia, South Africa, British North America, East and West, impressed me with the extent and value of its operations. The Committee of the Union have not only appointed a time for hearing me among the Delegations from other bodies, but have requested me to represent the Colonies at the Public Meeting for British Missions, to be held in Carr's Lane, Birmingham, on Tuesday evening, the 8th October.

To-morrow, I purpose starting for Geneva, where a Conference is being held under the auspices of the Evangelical Alliance. I could not resist the temptation to spend ten days in France and Switzerland, and to meet with the leaders of Evangelical Christendom from various countries in Europe. One session is to be devoted to the Colonies, on which I am invited to speak.

I may add that, on the first evening I spent in London, I had the oppor-

tunity of hearing Mr. Spurgeon preach in the Metropolitan Tabernacle, and of seeing him immerse over twenty persons. It is a noble edifice! Its magnitude is almost sublime, while its proportions and arrangement are in every way admirable. All is suitable and convenient, nothing gaudy or mean. I will not add another to the thousand previous descriptions of the preacher. He gave us a capital sermon, but not an extraordinary one. There must have been 3,000 persons present, on a Thursday evening! The baptisms he conducted very effectively. On Sunday morning, 1st inst., I had the pleasure of hearing Mr. Binney at the Weigh-house, in his best vein, and of sitting down with his people at the Lord's Supper. On the first Sabbath of September, 1842, my last Sabbath in England, I had heard the same preacher in the same place. Looking through these nineteen years, how good God has been! In the evening I was laid under tribute by Mr. B. for a service.

Such is a brief sketch of my proceedings to this hour. You shall hear from me again as soon as I have anything of importance to communicate. Many thanks for all your help in regard to my mission. I feel assured I am not forgotten in prayer by many in Canada. Let me again urge intercession for my beloved charge in Toronto.

I remain, yours most fraternally,

F. H. MARLING.

News of the Churches.

PROPOSED WEEK OF SPECIAL PRAYER IN JANUARY, 1862.

The Committee of the Evangelical Alliance have issued a circular on this important subject. After introductory remarks it proceeds:

"Brethren beloved, we affectionately and earnestly ask you to unite with us in repeating and perpetuating the observance of the week of prayer. Nor shall we ask in vain. The hallowed influence of our former New Year's services, still lingering in the hearts of thousands, will obtain to this request a quick and devout response. Let not our earnestness cease, until, in answer to believing, wrestling, importunate supplications, the windows of heaven are opened, and far richer and more copious blessings descend upon the Church and the world.

"The following are suggested as topics for a prominent place in our exhortations and prayers on the successive days. If adopted, they will serve to give unity to our services—"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is heaven."

"Sunday, January 5.—SERMONS ON THE HOLY SPIRIT: His divinity and personality—His offices and operations. Prayer for the Lord's blessing upon the services of the week.

"Monday, 6.—HUMILIATION AND CONFESSION OF SIN: as individuals—as families—as churches—and as a nation. Thanksgiving and praise for recent religious awakenings.

"Tuesday, 7.—HOME OBJECTS FOR PRAYER: The conversion of the ungodly—the cessation of intemperance and all immorality—and the spread of vital religion in our families and households, among our rulers, the rich and poor, our soldiers and sailors, the authors of our literature, secular and religious.

Wednesday, 8.—FOREIGN OBJECTS FOR PRAYER: The revival of pure Christianity and the extension of religious liberty in Europe and the lands of the east—

the overthrow of every form of anti-Christian error—conversion of the house of Israel—the prevalence of peace among all nations, especially in America—and a yet more abundant blessing upon our brethren and sisters engaged in the work of missions, Christian education, and literature in foreign lands.

“Thursday, 9.—THE CHURCH OF GOD AND THE CHRISTIAN MINISTRY: The increased spirituality of the Church, and its more decided separation from the world—brotherly love, sympathy, and union of labour among the Lord’s people—a higher standard of piety and power among Christian ministers and all their fellow-labourers—the outpouring of the Spirit upon our universities and colleges, and on the rising ministry at large—the conversion of the young, and a large blessing upon Sunday and other schools.

“Friday, 10.—THE WORD OF GOD: That it may be received with increased faith, reverence, and love—that its assailants may be enlightened and brought into the way of truth—that the power of the Divine Spirit may attend its private study, and its circulation throughout the world.

“Saturday, 11.—THE LORD’S DAY: That its divine institution may be recognised, and its desecration at home and abroad may cease.

“Sunday, 12.—SERMONS ON THE SIGNS, DANGERS, AND DUTIES OF THE PRESENT TIMES—motives to personal holiness and Christian activity.

“‘Open thy mouth wide, and I will fill it,’ is both the Divine warrant and encouragement with which we are emboldened to make known these requests unto God. Let us, in unity of spirit and prayer, obey the precept, and God, even our own God, will fulfil His gracious promise. ‘God shall bless us, and all the ends of the earth shall fear him.’”

AMERICAN HOME MISSIONARY SOCIETY—STATE OF THE TREASURY.

It is due to the missionaries, who for several months have been anxiously expecting remittances from this Society, that they should know the present condition of its finances. The amount received into the Treasury since July 1st, is less than half the amount received in the corresponding part of last year. More than \$20,000 are now due to missionaries; and the amount of indebtedness is steadily increasing. We are well aware of the disappointment, perplexity, and positive suffering that have thus been occasioned; but we can only assure our brethren that we deeply sympathize with them; that we are making vigorous efforts to obtain the means of affording them relief; and that remittances will be forwarded as soon as the necessary funds are received.

We earnestly invite the attention of all the friends of this Society to the pressing necessities of their missionary servants. If they be not *speedily* relieved, they must abandon their work, or be reduced to the deepest distress. Shall this be? While we nobly sustain the soldiers who are fighting our country’s battles, shall we compel the soldiers of the Cross, on the outposts of Zion, to desert their posts or *starve*? This is the question: Will every friend of Home Missions take it into careful and prayerful consideration, and RETURN AN EARLY AND LIBERAL RESPONSE.—*Home Missionary.*

AFFAIRS IN SCOTLAND.—A LETTER TO THE EDITOR OF THE “BRITISH STANDARD.”

SIR,—I am just closing a series of thirty-seven services in thirty-three days in Argyle, Dumbarton, Renfrew, Ayr, and Dumfries shires, by invitation of the Free Church, other friends being invited to attend. I never had fuller audiences in an equal number of succeeding engagements, the broadcast circulation of the speeches delivered to the General Assembly having won previous attention to the subject on which I speak. To speak of results were premature; but, if anything may be augured from the grateful bearing and avowed interest of those visited, happiest consequences may be anticipated. The prevalent sentiment was well expressed by an eminent professor,—“The method which you circulate is even more valuable for its elevation of the spiritual life than for its great enrichment of God’s treasury.”

Passing through Glasgow on Tuesday, the 27th inst., I found a strong excitement prevailing concerning a series of revival services commencing that day in the open air, both east and west of the city. Many distinguished ministers and gentlemen were to take part in them. They were designed in a most catholic spirit, as the enclosed programme will show.

Audiences of thousands, as far as the preacher's voice could reach, round two distant placed platforms, and the emotion of many faces, told that Glasgow Green was a scene of intercession for the bestowment of the Holy Spirit as well as of pleading with men "to be reconciled to God;" while in a chapel (once a theatre) hard by, several ministers and friends were directing anxious souls to the only Saviour of men, Christ Jesus.

Full and free intercourse with many excellent brethren assures me that the gracious gale that passed over Scotland last year has left most blessed results here in the west, as I witnessed also along the east coast, and that the churches generally are panting for a renewal of or a similar baptism of the Spirit of grace and power.

I have heard of cases of peculiar answer to prayer in the bestowment of a quickened spirit on individuals and churches, and in the conversion of various persons, and of extraordinary prostrations of body and strength under a sense of danger, followed by peculiar peace and joy on the experience of pardoning love.

The temper of the Church of Christ here is one of seeking the Lord. May English churches also join in the aspiration and effort, and share in the boon!

I am, Sir, yours &c.

Dumfries, August 30, 1861.

JOHN ROSS.

SOMETHING NEW.

The lovers of Church music in New York have a daily, mutual, devotional Singing Meeting, for one hour, from 8 to 9 A. M., at 596 Broadway, next to the Metropolitan Hall. The object is to cultivate a taste for church singing. It is designed not for those who can read music, but for all who love to sing, and for all who love singing. The exercises open and close with prayer. A leader is appointed for the hour, as in the Noon Prayer-Meeting. Visitors can stop for the whole hour, or for any part of it, without interrupting the exercises. Music books are furnished. Any one may ask for a tune to be sung.—*S. S. Times.*

LIBERAL BEQUESTS.

Mr. Richard Bond, an old and honoured citizen of Roxbury, Mass., an architect by profession, lately deceased, left a will in which he converted his large estate into a trust fund, the income of which must be paid to his wife during her life. After her death, one half of this fund is to be conveyed to the Trustees of Dartmouth College, and the other half to Williams College (which will give about \$25,000 to each); \$10,000 are also bequeathed to the American Board for Foreign Missions; \$10,000 to the Massachusetts Home Missionary Society; \$5,000 to the American Tract Society; \$8,000 to the American Educational Society; \$7,000 to the Theological Institute, East Windsor Hill, Ct.; \$1,500 to his niece; \$1,400 to a niece of his wife; and the remainder to Amherst College. Mr. Bond was a prominent member of the Elliot church of which Rev. Mr. Thomson is pastor.

Bills from the Fountains of Israel.

THE BIBLE AND THE FASHIONS.

1. *Be not ambitious to appear the first in any fashion.* Affect not to take the mode by the forelock. Keep some paces behind those that are zealous to march

in the front of a novelty. When the danger is sinning, it is valorous enough to bring up the rear. When custom has familiarized the strangeness, when time has mellowed the harshness, and common usage has taken off the fierce edge of novelty, a good Christian may safely venture a little nearer, provided he leap not over those bounds prescribed by God, by nature, and decency. It is time enough to think of following when the way is well beaten before us. A modest Christian in conscience as well as courtesy, will not think scorn to let others go before him.

2. *Follow no fashions so fast, so far, as to run your estates out at the heels.* Costly apparel is like a prancing steed: he that will follow it too close, may have his brains knocked out for his folly. Advise first with conscience, what is lawful; then with your purse, what is practicable. Consult what you *may* do, and next what you *can* do. Some things may be done by others, which you may not do; and there are some things which you might lawfully do, if you could conveniently do them. "All things" indifferent "are lawful" in themselves; "but all things are not expedient" to some under some circumstances; and what is not expedient, so far as it is not so, is unlawful. 1 Cor. x. 23.

If you will drink by another man's cup, you may be drunk when he is sober; and if you will clothe at another man's rate, you may be a beggar when he feels not the charge. But how many have run themselves into debt, and from the height of gallantry sunk to the depth of poverty, forced either into a jail or out of their country, whilst they would strain to keep pace with a fashion that was too nimble and fleet for their revenues!

3. *Follow lawful fashions abreast with your equals.* But be sure you get right notions *who* are your equals. Some may be less than your equals in birth, who are more than so in estates; pedigrees and titles will not discharge long bills and reckonings. And some may be your equals in both, who are not so in that wherein equality is most valuable. Walk then, hand-in-hand with them who are "heirs together" with you "of the grace of life" (1 Pet. iii. 7), who are partakers with you of the same "precious faith" (2 Pet. i. 1)—with those who have the same hopes with you "of the common salvation" (Jude 3). Why should we zealously affect a conformity to those in apparel, from whom we must separate in a little time for eternity?

4. *Come not near those fashions whose numerous implements, trinkets, and tackling require much time in dressing and undressing.* No cost of apparel is so ill-bestowed as that of precious time in apparelling; and if common time be so ill spent, what is the solemn, sacred time laid out in such curiosity! How many Sabbaths sermons, sacraments, prayers, praises, psalms, chapters, and meditations, has this one vanity devoured! Let me recommend the counsel of holy Mr. Herbert to you:

"O, be dressed!
Stay not for t'other pin! Why, thou hast lost
A joy for it worth worlds! Thus hell doth jest
Away thy blessings, and extremely flouts thee,
Thy clothes being fast, but thy soul loose, about thee!"

5. *In all apparel, keep a little above contempt, and somewhat more below envy.* He that will ever high either extreme shall never avoid offence, either for sordidness or superfluity. Let not your garments smell either of antiquity or novelty. Shun as much an affected gravity as a wanton levity: there may be as much pride in adhering to the antique garbs of our ancestors, as there is in courting the modern fooleries. A plain cleanliness is the true medium between sluttishness and gaudiness. Truth commonly lies in the middle between the hot contenders, virtue in the middle between the extreme vices, and decency of apparel in the middle between the height of the fashion and a mere running counter and opposition. Only because our corrupt hearts are more prone to the excess than the defect, I laid the rule, to keep a little more below envy than above contempt.

6. *Get the heart mortified and that will mortify the habit.* The most compendious way of reforming persons, families, nations, and churches, is to begin at and deal

with the heart: as the shortest way to fell the tree is by sound blows at the root. Could we lay the axe to heart-pride, the branches would fall, the leaves wither, the fruit fade, with one and the same labour. It is an endless labour to demolish this castle of pride by beginning at the top; undermine the foundation, and all the glory of the superstructure falls with it. As a pure living spring will work itself clean from all the accidental filth that is thrown into it from without, so the cleansing of the heart will cleanse the rest. And when the Spirit of Christ shall undertake this work—to convince the soul effectually of sin—of the sin of nature, and the nature of sin—all these little appendices and appurtenances of vanity will fall and drop of course. For this was our blessed Saviour's method: "Cleanse the inside of the platter and the outside will be clean also" (Matt. xxiii. 26). And if we could (as supernatural grace only can) "make the tree good," the fruit would be good by consequence (Matt. xii. 33).

7. *Let all your indifference be brought under the government and guidance of religion.* Indifferent things in their general natures are neither good nor evil; but when religion has the main stroke in managing and ordering them, it will make them good, and not evil. Advise with God's glory what you shall eat, what you shall drink, and what you shall put on: that will teach us to deny ourselves in some particulars of our Christian liberty: "Whether ye eat or drink, or whatsoever ye do" else "do all to the glory of God" (1 Cor. x. 31). Than which all the masters of the art of eating, all the mistresses of the science of dressing, cannot give you a more approved directory.

8. *Use all these indifferent things with an indifferent affection to them—an indifferent concern for them and about them.* Treat them, value them as they deserve. Clothes commend us not to God, nor to wise and good men: why are we then so solicitous about them, as if the kingdom of God lay in them? The apostle, in consideration that "the time is short," would have us "use this world as not abusing it," because "the fashion of this world passeth away" (1 Cor. vii. 29, 31). Yet a little while, and there will be no use, because no need of them. But God and the world are commonly of contrary judgments; and "that which is highly esteemed among men" is oftentimes an "abomination in the sight of God" (Luke xvi. 15). Lukewarmness is a temper hot enough for what is neither good nor evil. How great, then, is our sin, who are stone-cold in those matters wherein God would have us "fervent in spirit"—but where he would have us cool and moderate, all of a flame!

Let it have its due weight in your hearts, that you have another man, a new man, an inner man, to clothe, to adorn, beautify, and maintain. Think not with the atheist of Malmesbury, that you have enough to do to maintain one man well; for you have two. And shall all the care, all the cost, be bestowed on the case, the cabinet, the shell, when the jewel is neglected? Think with yourselves, when you are harnessing out for some sumptuous feast, when the "gold ring and the gay clothing" go on, to conciliate respect in the eyes of others: "Have I on my wedding garment? Am I ready for the marriage of the Lamb? Have I on the white garment, 'that the shame of my nakedness appear not' before a pure and holy God?" (Rev. iii. 18.)

Look into the gospel wardrobe: Christ has provided complete apparel to clothe you, as well as complete armour to defend you; and he commands you to put on both.

Would you have a chain for your neck which outshines the gold of Peru; or a tiara for your head which shames that of the Persian kings? "Hear the instruction of thy father, and forsake not the law of thy mother," and you have it (Prov. i. 8, 9).

Would you have clothing of wrought gold, and wear those robes [which] "the King's daughter" glories in, when she is brought into the King of glory, that he may take pleasure in her beauty? (Psalm xlv. 11-13.)

Would you wear that jewel "which in the sight of God is of great price," beyond those celebrated ones of Augustus or Tiberius? Then get the "ornament of a meek and quiet spirit" (1 Pet. iii. 4).

Would you have that which dazzles the diamond, and disparages the Oriental pearl? "Adorn your souls with modesty, shame-facedness, sobriety, and good works, as women professing godliness" (1 Tim. ii. 9, 10).

Would you have the whole furniture of the gospel!—You have it provided by the apostle: First "put off all these; anger, wrath, malice, blasphemy, lying," (Col. iii. 8; Eph. iv. 25) "Anger" ferments to "wrath," "wrath" boils up to "malice," "malice" swells up to "blasphemy," and all these break out into "lying." And "put on, as the elect of God, holy and beloved, bowels of mercies kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another" (Col. iii. 12, 13). And for an upper garment, "be clothed with humility" (1 Pet. v. 5); and that your clothes may not sit loose and indecently on you, but close and fast, gird yourselves with the girdle of truth (Eph. vi. 14). And would you have all in one? Then "put on the Lord Jesus Christ" (Rom. xiii. 14).

Here then is your real ornament, your truly gorgeous apparel; if you have but faith to apply it, skill to use it, decently to put it on, and comely to wear it. In a word; would you have the faithful mirror, that will impartially discover all your spots, all your stains, and help you to judge whether they be "the spots of his children" (Deut. xxxii. 5), such as are consistent with the truth and power of godliness, and which will not only reveal them, but wash them away? Then take the glass of God's Word; therein view and dress your souls every day: but be sure you forget not what manner of persons that glass has represented you to your own consciences; but "be doers of the word, and not hearers only, deceiving your own selves" (James i. 22-24).—*Written in the 17th Century.*

The Fragment Basket.

THE LOVE OF THE HOLY SPIRIT.—We may be mistaken, but we think that Christians are not sufficiently sensible of the love which the Spirit of God manifests towards us, when He leads us by "the narrow way" unto "life everlasting." In Scripture, the love of God the Father and Christ the Son, is frequently asserted, and enforced upon our attention; but the sympathetic compassion which the Spirit feels, when He takes the things of Christ and shows them to us, is not so plainly or earnestly insisted on. The reason for this is not now the question, only the fact. So, too, in theological systems and sermons, this point is, we think, almost entirely overlooked; and yet, in the harmonious action of the Sacred Three in the work of turning us to God, is that work alone rendered effectual and certain. Nor ought we to suppose that one is more deeply, feelingly or earnestly engaged in that work than the other.

"There is no conversion from sin, until there is conviction of sin." and there is no saving conviction, ending in turning us to God, and teaching us to love holiness, but that which the Spirit originates. Think, then, how necessary spiritual influence, exerted upon the heart, is, to its becoming acquainted with the way of life, and ask yourself why the Holy Spirit should exert that influence, if not from love. Is He not a "free Spirit?" Does he not save "whom he will?"—Could he not leave us in our sin?

The agency of the Spirit alone explains the difference between his saving work, and the influence of natural conscience. Conviction of sin, induced by the presence of the Holy Spirit in the heart, is never desperate, reckless or despairing. He wounds to bind up; casts down, that he may enable us to rise; creates des-

pair of self, in order to bring us to Christ. How beautifully the Prophet Jeremiah paints the sorrowing soul which the Spirit has begun to turn! It is not only willing but anxious to "lay its mouth in the dust," if so be there is hope. Indeed, the heart, under the Spirit's breaking process, cannot be too empty or too contrite, but it will still look up, and "hope in God." Now this is not what natural conscience may do. It blinds, hardens, drives to despair, in many fatal instances—produces a state of mind in which madness is let loose, and the buckler of Jehovah rushed upon in violent despair.

All the conviction of the Holy Spirit is intended to bring to Christ, and glorify Him. "He shall take of Mine, and show them to you;" but "the sorrow of the world works death." Now, in this, we see the love of the Spirit. He wounds, to heal; He humbles, to exalt; He turns us from our own righteousness, in order to bring us to apprehend that of Christ; and His love is seen in the kindness of His operations, as much as in their end. He is "the Spirit of love," teaching us that which is lovely and of good report.—*Christian Treasury.*

WATCH AND PRAY.—"In the morning will I direct my prayer unto thee," set my prayer in order for thee, "and will look up" (Ps. v. 3). There is here a beautiful allusion to the Mosaic ritual, which is unavoidably lost in a translation. The Hebrew verb is the technical term used in the old testament to signify the act of arranging the wood upon the altar (Gen. xxii. 9; Lev. i. 7), and the shew bread on the table Ex. xl. 23; Lev. xxiv. 6. 8). It therefore necessarily suggests the idea of prayer as an oblation, here described as a morning sacrifice to God. *And I will look out*, or watch for an answer to my prayers. The image presented is that of one looking from a wall or tower, in anxious expectation of approaching succour. A similar use of the verb occurs in Hab. ii. 1, and in Mic. vii. 7. *True faith is not content with the act of supplication, but displays itself in eager expectation of an answer.*—*Alexander on the Psalms.*

PAUL AND TROPHIMUS.—'Trophimus have I left at Miletum sick.' Did you, Paul? And why did you leave him sick, when you possessed the power of working miracles? Why were you so profuse of your miracles at Melita, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the Gospel than for the private benefit even of the heirs of glory. God is sovereign in this, as well as in everything else. Jesus healed the ear of the high priest's servant, while Paul did not heal his friend Trophimus. The Apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, is yet of great importance to the children of God. They are not to expect that they will always be free from sickness, or that their sickness will be soon dismissed. They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to Him as a Sovereign who gives no account of his matters.—*Dr. Carson.*

SHROUDS HAVE NO POCKETS.—For we brought nothing into this world, and surely we can carry nothing out. Grasp the gold we gather ever so tightly, there is no pocket in the grave-clothes we will wear, in which we can hide any treasure that will be of use to us when God takes away the soul. Foolish, then, it is to lay up treasures on the earth, when there is no currency here that is not worthless in that better country, whither we ought to be going.

PRAY AND THRIVE.—Rev. Mr. Carter, a Puritan divine, was once in company with a poor man, who complained of the hardships of his condition, saying, "Mr. Carter, what will become of me? I work hard and fare hard, and yet I cannot thrive." The reply of Mr. Carter was: "You still want one thing; you must work hard, and fare hard, and pray hard, and then you will be sure to thrive."

KEEPING THE FARM OUT.—Many Christians seem never to overcome the sin of covetousness. They are all their lives held in bondage, and know little of the luxury of giving to the Lord. This sin, when once rooted in the heart, goeth not out by prayer and fasting. Dr. Sprague's *Annals of the Baptist Pulpit* has a capital illustration of this in the sketch of Rev. Clark Kendrick.

His church had occasion to exclude for covetousness a member who refused to pay his church dues. A few days after, the excluded member met his pastor, and, as in former times, said,—

'How do you do, brother Kendrick?'

But brother Kendrick declined the recognition, saying as he alone could say it, 'You need not call me brother. I belong to a brotherhood who hold all for God as His stewards. You do not belong to that brotherhood; you must not call me brother.'

The countenance of the man fell; he went away in grief; but, at the next covenant meeting, he came to the church, and said,—

'Brethren, I wish you would take me back, and try me. When I first joined the church I made a mistake; I kept *my farm* out. This time I wish to put in *all I have*.'

He was re-admitted into the church, and his pastor again called him brother.

OFF GUARD.—Thou hast contended with Satan, and hast been successful. Thou hast fought with him, and he has fled from thee. But O, remember his artifices! Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent, and is, perhaps, singing thee some siren song; but he was never more a devil than he his now. He now assaults thee *by not assaulting thee*; and knows that he shall conquer when THOU FALLEST ASLEEP!—*Old Writer.*

Poetry.

LIGHT IS BREAKING.

(Original.)

Heavenly light is breaking
O'er the world again;
Satan's throne is shaking,
Jesus yet shall reign:
Gospel rays are spreading
Through the gloom of night
Jesus now is shedding
Pentecostal light.

Wake, ye Isles of Ocean,
Wake to life divine!
Pour your heart's devotion
At no Idol's shrine.
Wake, behold the glory
Of the living Lord;
Chase the phantoms hoary
That your sires adored.

Wake, each orient nation,
Sunny South, awake,
Jesu's broad salvation
North and West partake;

Wake ye rills and fountains,
Jesu's love proclaim
Till earth's tow'ring mountains
Echo back his name.

Rise, O King, eternal!
Lord of hosts arise!
Shed thy light supernal
On benighted eyes:
Pour thy gracious Spirit
Down on every heart,
Till thy Son inherit
Earth's remotest part.

Hark! the Lord's fulfilling
His blest promise *now*;
Many knees made willing
To Emmanuel bow;
Myriads now confess him;
Haste O glorious day
When *all* tongues shall bless him
And *all* hearts obey.

Whitby.

ROSS JOHNSTON,

Family Reading.

THE MARTYR OF THE MOORS.

John Brown could no longer, with safety, attend the markets held in the neighbouring towns. Several times visits had been paid by the moss troopers to his house. It was well known that his life was sought. He was obliged to spend much of his time amid the highlands of the district, and to endure the bitter damp and cold of the dreary winter days and nights, in order to avoid the still more bitter blast of persecution. - Yet he was not without support and comfort, and sometimes rapture, such as his enemies could not know.

On one of these days, when driven from his home, he had fled for refuge to a deep ravine that had been formed by the current of a waterspout, which had carried shrubs, soil, stones, and all before it, to the plain below, leaving a frightful chasm amid a vast field of heath. Its steep mossy sides made it inaccessible to strangers; only the neighbouring husbandmen and shepherds knew where the brackens hid the way among the rocks which conducted safely to the bottom. In the sides of this natural alley were dens and caves, sufficient to conceal a large company. In one of these Priesthill intended to spend the day in prayer, and had begun to do so, in the language of Jeremiah—'Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens'—when there was wafted towards him the sound of praise; at first soft and low, as if afraid, and then louder and stronger, as if from several voices. He could now distinguish the words which were sung, which were as follows:—

"Because I brought very low,
Attend unto my cry;
Me from my persecutors save,
Who stronger are than I."

"It is the hallowed sound of praise to God, and by some fellow-sufferers," said John Brown, as he rose from his knees, resolved to go and find them out. And to his no small joy he discovered David and William Steel, his neighbours, and Joseph Wilson, from Lesmahago, in the cleft of a rock that jutted half-way into the ravine. The Steels had a narrow escape the day before, and it was to avoid a similar danger that they had resolved on retiring to the hollow. Nor did they flee in vain. They found, in their hallowed experience, this dreary waste a Bethel; and in their harassings and hidings, as it was with Moses on the mount, so they discovered that they were nearest God when they were farthest from mere creature comforts. All day long they read God's word, prayed, and praised by turns; as well as during the dark and silent watches of the night.

But they must part, each to pursue his solitary way of suffering, till removed from it by death. Before bidding each other farewell, they once more prayed and praised. The words which together they sang were beautifully appropriate:—

"Oh! let the prisoners' sigh ascend,
Before Thy sight on high;
Preserve those by Thy mighty power,
That are ordained to die."

A voice in the ravine, sweeter than any they had ever heard, as if responding to theirs, sang the following verse:—

"Though ye have lain among the pots,
Like doves ye shall appear;
Whose wings with silver, and with gold
Whose feathers covered are."

Amazed they stood and listened. They gazed on each other, but spoke not. The sound had died away some time before they could converse. They looked

to see if they could discover any other worshippers, but none could be found. "Whoever sung these words," said John Brown, "it is of little concern. One thing we may take comfort from; they are God's words to His people in affliction, and that is our situation. Who lie among the pots? We, who are black in the opinion of our enemies. But God sees not as man sees, and compares us to doves—doves on the wing, whose wings of silver and feathers of gold are best seen while they fly. It may be we are on the wing to an eternal world, and this Bethel meeting is preparing us to mount up. If so, let us keep in mind that we have nothing to boast of but grace—grace; unto it is our acknowledgment due." William Steel has left it on record that John Brown's face shone as the face of an angel as he spake these words; and as they parted, never again to meet on earth, they stood still and looked after him.

Isabel Brown had of late frequently recalled the words which Mr. Peden had spoken to her apart, after her marriage. "Isabel," said he, "you have got a good man to be your husband, but you will not enjoy him long; prize his company, and keep linen by you to be his winding-sheet, for you will need it when you are not looking for it, and it will be a bloody one." For several weeks the district was less frequented by soldiers than it had been for years. This was during the time of Charles' death and his brother's coming to the throne. It was the lull before the storm. Orders of the most rigorous description were soon received, to root out everywhere the Covenanters. To encourage Claverhouse in his cruel work, on James' accession, he was created Earl of Dundee. The storm was now to burst. At the close of the month of February, John Wilson and John Smith of Lesmahago were shot by Colonel Buchan and the Laird of Lee. John Brown of Blackwood, in the same parish, sometimes confounded with John Brown of Priesthill, was put to death, in the beginning of the month of March, by Lieutenant Murray. Graham was now himself in the district, having considerably increased his forces.

During the few weeks of comparative quiet, John Brown had rejoiced in the opportunity of being much with his family. His enemies had anticipated that he would be thrown off his guard. It was the first morning in May, and a beautiful morning it was, the birds singing, not a breath of air stirring, the wild-flowers already blooming on the mountains, the cattle quietly grazing, and all nature beginning to assume her beautiful garments. But what is the beauty of nature to men intent on blood? That morning Priesthill had risen with the early dawn, and had offered in secret his morning service. He called his family together, and after breakfast they sang four verses of the 27th Psalm. The 16th chapter of the Gospel according to St. John, equally suitable, was read: and prayer was offered, as his beloved Isabel afterwards said, "in which he seemed to lose sight of this world, and entered into the holy of holies, through the rent veil of the Redeemer's flesh." As the Lord would have it, this was a blessed preparation for the last day of his earthly pilgrimage.

John Brown went forth with a light step and trusting heart that day to his labour. He had scarcely reached the moss, where his people were about to engage in cutting peat, when all of a sudden Claverhouse came upon him with a body of dragoons, and brought him down to his own house. He left his implements of industry and servants behind him with the utmost composure and walked in front more like a leader than a prisoner. Little Janet was at the door, and seeing a large number of horsemen coming towards it with her father, she went and told her mother of their approach.

"Alas!" said Isabel, "the thing that I have most feared has come upon me. O Lord! give me grace for this hour." She hastily took into her arms her boy, wrapt her plaid around him, and leading Janet by the hand, went out to meet them, praying for strength as she went.

They halted in front of the house. "John Brown," said Claverhouse, "why do you not attend church and listen to the ministry of the curate? and why do you not pray for King James? Answer it once!" It is remarkable that though,

as we have elsewhere said, he was a stammerer in speech to strangers, this morning he answered Claverhouse distinctly. "I acknowledge," said he, "only Christ as supreme head of the Church, and cannot attend the curates, because they are placed there contrary to His law, and are the mere creatures of the bishops, as the bishops are of the king; while the king himself is a Papist, and I a protestant Presbyterian, who, along with all ranks in the nation, have sworn and covenanted to God, that no Papist shall bear rule over these lands. I, therefore neither can nor will pray for him as a King but as a sinner; but if he repent and turn from his wicked way I will acknowledge him as King, obey and pray for him." "Go, then to your prayers," shouted Claverhouse, "for you shall immediately die." And pray he did, so that the soldiers, as they listened, were filled with amazement.

The scene that now passed between him and his family no pen can describe. There stood Isabel, with one child in her arms, and another by her side, trembling with excitement, yet supported from on high. Her husband continued his prayers till, twice over, Claverhouse commanded him to be silent, using the most blasphemous language. "Isabel," said John, "this is the day I told you of, before we were married. You see me summoned to appear, in a few minutes, before the court of heaven, as a witness in our Redeemer's cause, against the ruler of Scotland. Are you willing that I should part from you?" "I am willing," she replied, in a voice which at once bespoke sincere regard for her husband, yet true submission to her Lord. "That is all I wait for, Isabel. "O death, where is thy sting? O grave, where is thy victory?" Tenderly now he embraced his wife and little son; then turning to Janet did the same, saying, "Janet, my child, give your heart to God and make Him your guide; be a comfort to your mother." All of them wept together.

"No more of this!" vociferated Claverhouse. And placing John Brown a few paces from the front rank of his men, away from his wife and children, in fury he shouted, "Front rank, ready, fire!" They fired—he fell. "What thinkest thou of thy husband now, woman?" fiercely demanded Claverhouse.

"I aye liked him," sobbed Isabel, "and as a saint in heaven I shall ever love him."

"Wretch!" cried Graham, "it were just to lay thee beside him."

"If you were permitted, I doubt not your will to do it," sighed Isabel. "But how will you answer for this morning's work?"

"To man I can be answerable," thundered out the blasphemer, "and as for God I will take him into my own hands. Soldiers, march!" And in a few seconds Isabel was left alone with her now dead but sainted husband.

She was not long alone—for speedily the tidings flew far and wide of what had happened. Crowds came to Priesthill for days, to gaze on the features and weep with the widow of "the pious carrier."—*Peden; by Dr. Brown.*

FRANCE NEEDS A SABBATH.

Lamartine, in one of his articles, written since the Revolution of '48, declared that the fatal defect in French character, which made a permanent French Republic impossible, was lack of conscience. This is exactly true. But how happens it that this want should so especially prevail in France, and not in England and America, where free government is in successful operation? Certainly it cannot be said that nature in making up Frenchmen has omitted conscience, or the elements out of which a developed and enlightened conscience proceeds. The cause then must be that conscience is not cultivated. The root is there, but there is no outgrowth and no fruit. And the plain cause of this want is, that there is no time set apart for attending to such cultivation.

The Frenchman at home has no Sabbath, and in consequence what little religion he has consists of sentiment, not principle, and lies in acquiescence, not conviction. It originates not in the deep-rooted springs of moral obligation, but is rather the result of that vague instinct of worship which is common to all races.

"The thoughts of this people are not the thoughts of a civilized race," exclaimed Casimir Perier, in Guizot's "Memoirs;" "their imaginations are those of a savage tribe!" Their thoughts and imaginations will never, never, never be different until they shall become subject to the purging, chastening, solemnizing influences of the Christian Sabbath. Not otherwise can they acquire a reverence for and allegiance to the Great Invisible, or that humble, self-denying, self-disciplining faith which enables man to 'erect himself above himself,' and to act in constant view of eternal truths and immortal destinies. Not otherwise can they ever obtain that moderation and prudence, that earnest seeking after the truth and right, that habit of acting in reference to settled maxims of conduct, which alone qualify man for freedom."

We profoundly believe that there is no institution under the sun, Divine or human, that is so absolutely indispensable to a free people as a day set apart for retirement from the whirl of pleasure, and for sober attention to the higher aspirations of the heart and soul. The man who saps this institution is a traitor to his country; he is sapping the very strongest pillar of the State. He is taking the very surest means to assimilate us with the masses of Europe, and to involve us in the same degraded destiny. Sundays, for self-indulgence, may suffice for slaves; but freemen must have Sabbaths for the worship of God.

RICHARD CAMERON.

Picture to yourself this noble and majestic youth with blooming countenance and eagle eye, standing on some huge rock uplifted in the wilderness. Ten thousand people are grouped around him: the aged, with the women and children, seated near this pulpit of nature's handiwork; the men of middle age and the stalwart youths of the surrounding hamlets composing the outer circle, many of them with their hands on their swords, or their trusty guns slung by their side; and on each neighbouring heights may be seen the solitary figure of the watchman, intently gazing in all directions for the approach of the troopers, who are now kept garrisoned in every district, and who night and day are on the prowl to catch some poor outlawed Covenanter, or surprise some conventicle in the depths of the hills. It is a Sabbath in May. The great wild moor stretches out to a kind of infinity, blending at last with the serene blue sky. How sublime and peaceful the moment! even in this age of violence and oppression,—of the dungeon, the rack, the scaffold, and murder in cold blood in the fields. Heaven smiles on the "Remnant." All is hushed and reverent attention. The word is precious. There are but three men now in Scotland who will venture their all to preach to the people, free from the claims of despotism, and asserting the independence of man's spirit and man's creed from all State control. These are, faithful old Cargill, weary-footed, prophetic old Peden, and the youthful Cameron, who now stands before us. The psalm has been sung, and the echoes of the myriad voices have died on the moorland breeze. The prayer has been offered, the earnest wrestlings with Heaven of men who before sunset may themselves be an offering for their religion. The preacher rises. He eyes for a moment in silence that vast multitude, gathered from all parts of the west. Always serious, always inspired with elevated feeling, there is in his manner more than the usual solemnity. There is a mysterious look, full of mingled emotion, of tenderness, sorrow, weariness, longing for rest, and the presentiment of Paul, "I am now ready to be offered, and the time of my departure is at hand." Yes! he knows that his days are numbered; and but a few more suns, the heather-sod shall be his bed of death. A strange, almost unearthly sympathy is visible, stirring those assembled thousands to the very depths of their being. Rousing himself from the reverie which had passed over him, the preacher announces his text, "*Ye will not come to Me that ye might have life.*" He commences by expounding the words: he enters into a plain and forcible illustration of the various doctrines which lie imbedded in the text. Yet there is manifestly something weighing upon his mind, a vehement desire to throw aside

mere general discourse, and to come into close interior contact—soul to soul—with the consciences and affections of the people. He may never see them more; never again address them on the concerns of their eternal well-being. He bursts away from the trammels of common didactic speech. Harken! as that mighty thrilling voice startles the solitudes around—

“Are there any of you here saying, this doctrine is true that you are telling us; you have told me the thoughts of my heart, for there is a great unwillingness in me to come to Christ.

“Alas! ye came too easily by your religion in the west of Scotland, and so betides. You have taken it up at your feet. You have been born with it.

“Oh, sad to think upon the west of Scotland! The wild Highlands have not neglected so many calls as thou hast done. O ye in the west! ye all have religion! Truly, ye are like the Church of Laodicea, that lacked nothing, but knew not that she was lukewarm, poor, wretched, blind, and naked.

“It may be ye think ye have enough, and stand in no need of persecuted Gospel ordinances. Yet ye are the people in all Scotland that are in the worst condition. My Master hath been crying unto you in the parishes of Muirkirk, and Crawfordjohn, and Douglas, “Ye will not come unto me that ye might have life.” What say ye? Shall I go away and tell my Master that ye will not come unto Him?

“Ye that have been plagued with deadness, hardness of heart, and unbelief He now requires you to give in your answer,—Yes, or No.

“I take instruments before these hills and mountains around us, that I have offered Him unto you this day. Angels are wondering at the offer. They stand beholding with admiration, that our Lord is giving you such an offer this day.

“What shall I say to him that sent me? Shall I say, “Lord, there are some yonder saying, I am content to give Christ my heart and hand, house, land, and all I have, for His cause.”

“Look over to the Shaw-head, and all those hills,—look at them! They are all witnesses now, and when you are dying they shall come before your face.”

The preacher trembles as he speaks; and the thousands around him, from the aged patriarch to the tender stripling, are touched with indescribable emotion. Language fails to paint the scene. Fancy cannot realize it. The old chronicler, with Hebraic beauty and simplicity, records: “Here both minister and people fell into a state of calm weeping.” *Calm weeping!* What a depth of meaning in that one phrase! The Shaw-head seemed to look down into their very souls. “All those hills” became animated into living creatures with eyes of flame. Surrounding nature was bound over to appear as a witness against them at the day of dread decision; and already they felt themselves amid all the fears and anxieties, the shadows and gleams of hope that wait upon a dying bed. “The Shaw-head and all those hills! . . . When you are dying, they shall come before your face!”

After a long and affecting pause—after an interval where so many thousands were subdued into “calm weeping”—Cameron, before again proceeding, offered up a prayer for the composing and tranquilizing influences of the Holy Spirit.

If you comprehend, even in the faintest measure, the scene which I have endeavoured to depict, you have the key which at once explains the whole problem—How it was that Scotland could bear up for so many years, and grow in strength and fortitude, and ultimately triumph over the fiercest and most desolating persecution which, perhaps, ever descended upon any age or nation. The mother of sons like Richard Cameron could not be crushed.—*Fifty years struggles of the Scottish Covenanters.*

ΣΥΜΠΑΘΥ.—The happiness of making happy is one that all can attain. Whatever we may be, there are still some to whom we can give happiness. It does not need wealth, nor talent, nor high spirits, nor indeed any quality, except that one which is given to all by nature, but is cherished and kept alive by so few—sympathy.