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THE

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DAYS AND STRENGTH.

Progression is a law of God's universe. Seasons change into each other. From the opening spring there is a gradual approach, through summer, to the maturity of autumn, which again gives place to the reign of stern winter. The powers of man, physical and mental, have a progressive development. Men out-grow the clothes of childhood, and come forth to battle in strong mail suited to resist the blows of life. Life itself slowly advances through various stages from youth to old age. Year after year passes away. Already the year 1862 is closing, its privileges are being rung out. Life is passing, and we are nearing the boundary line of another section of our earthly sojourn. This brings to us a suitable time for reflection, for self-examination, for renewed consecration, for true decision. There is in man a natural desire to look into the future—we may form general conclusions of the nature of that future, but we cannot tell what may in particular happen to us. The rising curtain of a day may reveal a few objects, yet the exact future is unknown. Is it not a check to a vain curiosity, to go to the promises of God, and as thoughts of future days crowd on the heart, to learn that "as our day is our strength shall be?" The trials, duties and privileges of future days will find us prepared to endure, to obey, to enjoy, when God's strength is ours.

In seasons of prosperity we ought to remember the Giver of all good. We need strength to keep us humble. Surveying our blessings, dare we say, the might of mine own arm hath gotten them? We have peace instead of war—plenty instead of famine—ordinances instead of persecution. Strength is needed to praise God for all the great things he has done for us. The days that many spend are sadly defective in gratitude. The rich man fared sumptuously every day, afterwards he lifted up his eyes in hell; the fool in the gospel thought not only of days but of years to eat, drink and be merry; young men may rejoice in the day of their youth, and walk in the ways of their heart, but for all these things God will bring them into judgment. Our days of mercies may well inspire us with strength to make liberal sacrifices. It has been well said:—

"What has God the Father done for *me*? Up till now He has given me life, health, food, raiment, reason, friends, comforts. He gave me His only Son, His Bible, His Sabbath, His Church, His throne of grace, His communion-table, and His constant access for my soul's welfare; then, if He has given *me* so much, what have *I* given to Him in return? Every sunbeam, breath, raindrop, proves God's liberality to me. Then what can I now return to Him for all His gifts?"

What has God the Son done for *me*? He left His Father's bosom, and gave Himself a sacrifice. He lived on earth in poverty and grief, and died a cruel death for me. Mark Christ's gift. He did not give money, honour, lands, nor jewels, but He gave *Himself*. Am I willing now to give Him *myself*? My life in return for His life—love for love—heart for heart—all for all? Christ's intercession is now daily liberality for my soul!

What has the Holy Spirit done for *me*? He called, adopted, justified, and now daily sanctifies my soul. Daily grace, as well as daily bread, teaches liberality towards God and man.

In days of adversity let us look for support. They that wait on the Lord shall renew their strength. Weak men, in days of warfare, are unfit for rough campaigns, they fail in their own strength to battle with strong foes—God, however, says, fear not Abram, I am thy shield. Trials are appointed to strengthen souls—it was good for me that I have been afflicted. It is the cross that lifts up, nearer to heaven. The three Hebrew youths met with the Son of God in the midst of the fire. It was in the fight, that the valour of faith turned to fight the armies of the aliens. Should the future bring scorn, pain or loss, still as our day our strength shall be.

Work, work, work—for in the day of service your hands shall be made strong by the Mighty God. It was the earnest prayer of Saul of Tarsus—Lord, what wilt thou have me to do? Arise, and it shall be told thee what thou must do. The working time is now. Are there not twelve hours of the day? The day of life should be well spent. It has solemn duties. How much of time is lost! The past time of our lives has been more than sufficient to have wrought the will of the flesh. Does life pay to live to the flesh? Never—it is living for a wrong purpose, striving for trifles and overlooking the great end of our being. To seek God first, to find Christ our Redeemer, and then living to Christ, work for him. The whole complexion and tendency of life will then be to give glory to Him that loved us and washed us from our sins in his own blood. Duties may be numerous and arduous, we cry—Who is sufficient for these things? Strong, however, in God's strength we go forward, that our years spent in his service may end in his favour.

WINE IS A MOCKER.

A resolution of the Congregational Union recommends the preaching of sermons on the question of Intemperance, on the third Sabbath of December. The time suggested is suitable, as the season is ordinarily one of festivity—a merry Christmas and a happy New Year have often associations of a character foreign to true religion. The drinking usages that have long governed social intercourse require special exposure and resistance at that season of the year. Those who watch for souls will feel it a favorable opportunity to testify against the evils of intemperance, and raise an emphatic protest against the use of all intoxicants as a beverage. Much as has been said, and exhausted as the subject may be, so far as the introduction of new thoughts and novel modes of argument are concerned, still line upon line is needed. This mighty evil is not to be allowed to work its dire results unopposed. Its curse must not descend without an effort to ward it off. Especially would we place the shield of truth as a guard to protect the inexperienced. An effort, too, may well be made to persuade those that have been accustomed to handle the wine cup to dash it away. The question has aspects, physically, socially, politically, and religiously, sufficiently marked and important to warrant our deepest

interest. A close connection exists between temperance and religion. We hope, then, that on the third Sabbath of December our pulpits will give forth a strong and clear enunciation of the Gospel of Christ as it bears on what is justly deemed a national sin. Well may we mark the indictment—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. A mocker; for by its work men are exposed to contempt and scorn. What a pitiful object is man under the power of wine or strong drink! Reason dethroned, reeling and staggering to and fro, he issues from the haunts of sin passionate as a fiend, or weak as a fool. Contrast the gentle babe that nestled in innocence on a mother's breast, with the bloated and sin-scarred face of a drunkard. Surely man's nature is mocked; what an indignity to the image of God! This mocker has led its victim, not by one fearful leap to this degradation, but by a circuitous path, step by step; the meanwhile flowers bloomed by the way-side to please and deceive. Reason, conscience, the affections, and at last the soul, are destroyed, burned out, withered, lost. The drunkard's path has a hand pointing to *shame and everlasting contempt!* One would suppose that with a clear view of the evils resulting from the traffic in strong drinks, that measures would speedily be taken for its utter extinction from the land. Alas, it is allowed to flourish, instead of being branded with disgrace. Its victims are kept in slavery—the true dignity of their manhood is torn from them—they are held down, robbed and peeled. Thousands die every year, swelling the drunkards' grave, and peopling the drunkards' hell. Need we statistics to demonstrate what all feel to be true? Every community has cases; every newspaper records them; every court is filled by them. An old story of death and drink, may perhaps point a moral to some of our readers. Twenty years ago, in the city of Toronto, two women, apparently in good health, entered a store to purchase dry goods; suddenly one of them was taken ill, and both left. The store-keeper observed that they retired to a tenement in what was then called the "Devil's half acre." Two days thereafter one of them returned to purchase cotton for a winding sheet: the sick woman had died. Suspecting that a wake might be in contemplation, caution was given to the woman surviving to take care of taking too much whiskey, but she laughed, and said they intended having a good time of it, as she had found a ten dollar bill in the armpit of the deceased. In a few days more a stranger girl entered the store inquiring for cheap cotton to dress a corpse: the same piece of goods supplied a grave dress for both women. The cause of the death of the second was the whiskey which had been in free circulation at the funeral of the first. Thus it works, and in a thousand other ways; spreading its appalling wings with the blackness of the shadow of death over the land.

We follow up the indictment—Wine is a mocker; for the pleasures it promises are false and vain. Sin holds out a bribe. The bait of pleasure conceals the hook. The promise of enjoyment held a place in the first temptation of our race; yet it was a lie. A promise to pay, in the hand of the Devil, is not worth much. Look not then, on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Laughter and smiles come first; biting and stinging afterwards. The cup wreathed with flowers, is soon changed into a death's-head. Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they

that go to seek mixed wine. Our charge against the accursed thing is, that it turns all the blessings men enjoy into desolation: it robs the domestic circle of its joys; hardening a father's heart; destroying a mother's love; changing life into a weariness, and earth into a hell.

Wine is a mocker; for under its spell divine things are held in scorn. Our nature is set against truth quite enough without the aid of this fell deceiver. Its deception is felt strongly in the house of God. Reasoning on temperance is unheeded because of love to the intoxicating cup. Impressions die away when trifled with by indulgence in strong drink; a process sure to deaden and harden the heart. Many professors of religion have fallen under the potent enchantment of this destroyer. Multitudes entering the kingdom of God are shut out for refusing to give up sin in this loved form. It has emboldened thousands to sit in the scorner's chair. It sets on fire of hell, the tongue, the glory of our frame. Religious themes are desecrated, and the song of the drunkard pours contempt on Christ himself.

Enough has been said to show to wise men the lawfulness and necessity of defending themselves from this insidious foe. Great as the change on society is through the temperance movement, there is still much danger. The manufacture, and the sale of strong drinks, is still legal; these agencies for evil are in full operation. The watchman to the house of Israel must warn the people when he seeth the sword come on the land, lest the blood of them that perish be required at his hand. An affectionate advocacy of temperance principles, associated with a clear exhibition of the power of Jesus to rescue from all sin, is, in our opinion, the duty and the privilege of ministers of the Gospel in this age and country.

THE RELATION OF THE CHURCHES TO SOCIETY.

INTRODUCTORY ADDRESS DELIVERED AT THE AUTUMNAL MEETING OF THE CONGREGATIONAL UNION, ENGLAND, 1862, BY REV. S. MARTIN, CHAIRMAN.

Fathers and Brethren—both Ministers and Laymen!—As members of the Congregational Union of England and Wales, we have assembled in the name of our Lord Jesus Christ, for fellowship, for mutual counsel, and for the several purposes of our autumnal convention, made somewhat special by the celebration of the Bicentenary of the Bartholomew Ejectment in 1662. May the Father, the Son, and the Holy Ghost be with us now; may we be conscious of the Divine presence; and may we be susceptible of influence from all that is true, and good, and Divine in this assembly! While firmly closed against all that may be unholy and injurious, may every pore of our spirits be perfectly open to the blessed influences of all good words, and of all holy examples, and to the varied spiritual, moral, and religious forces of which we may be the media. The Lord our God repress all the evil which is brought here by our gathering together, and may He develop all the good! “Sun of our souls”—“Sun of Righteousness”—Thou Saviour most holy, most mighty—so shine upon us during the days of our assembly, as to bring forth from many words of truth and grace, wise counsels and brotherly admonitions, and to produce in all, holy resolutions, good works, and fruits of righteousness to the glory and praise of God.

The topic upon which, Fathers and Brothers, I venture to address you, is—“The intended relation of the churches of Christ to society in general, or to national society,—the consistency of British Nonconformity with that relation, and some of the social lessons taught us by the Ejectment of 1662.” Now, what is the relation of such a community to society in general? We answer this by a few distinct statements which we cannot now illustrate or expand.

1. No such relation can lawfully exist between the churches of Christ and national society as shall remove from the Church the most positive and distinctive features. As the lighthouse, say at the entrance of a river from the open sea channel, is distinct from the fort, and from all other buildings on the shore, and necessarily distinct, separate, in order to secure the end of its erection, and as its light is distinct from every other light, and made so by coloured media, and by a succession of flashes; so must the church be separate in the midst of all other communities, if she would fulfil her mission.

2. Whatever relation is sustained by the churches of Christ to society the following privileges must be preserved—liberty to develop themselves as kingdoms of God, and freedom to put forth an universal, moral, spiritual, and religious influence. They are as salt to the land, as leaven in meal, as a light shining in a dark place, and to fulfil their mission they must be free.

3. Thus distinct and free from human control, each church is intended to be a model society, and at the same time a means of sustaining whatever things are true, honest, just, pure, lovely, virtuous, praiseworthy, and of good report in all other forms of society. A true church will ever be, both by direct and by indirect influences, a means of promoting conjugal affection and fidelity, filial obedience and reverence, parental love and parental care and training, upright and hearty servitude, justice and consideration in the master, loyalty in the subject, righteousness in the prince, contentment among those who are not affluent, honesty in the poor, generosity in the rich, neighbourly kindness between citizens, and honour from every man for all men. A true church shows to the world that perfect society is possible, but possible only by pure religion; and it will seek to impregnate all society with religion, that all society may in its sphere and for its ends be perfect. A true church will thus seek to be the benefactor of the family and of the nation, but it will not aim to be the ruler either in country or in home. It will help the parent, but not supplant him. It will sustain the master in his lawful authority, but will not take his place. It will advise the magistrate and prince, but will not accept the robe of the one or the crown of the other. It will not identify itself with the poor, as a class, in envious opposition to the rich; nor with the rich as a class, in exclusion or neglect or oppression of the poor. It will not be subject in things religious except to God, nor will it withhold from men the dues of men.

What form of civil government a church when duly constituted is likely to promote is an open question, but this is certain—If true churches are kingdoms of God, their influence must always be on the side of government, and never on the side of anarchy. Equally certain it is that their influence will be on the side of a constitutional and just government, and never in favour of despotism or of irresponsible rule.

True churches, then, are model communities, presenting the spectacle of people subject to the ruling power not by constraint but of a willing mind—of people obedient to law, with a profound reverence for law—of people recognising their common rights and the rights of their ruler—of societies, many as it respects diversities of gifts and character and action, but one in their allegiance to their common Lord; and true churches are communities which aid society in general by influences which tend to destroy all that is corrupt, and to increase the vitality of all that is true and good.

In answer to the question, "Can we conform?" and become part of the church established by law in this country, we have already said No! because we believe that the constitution and spirit of that church repress the individual religious life. To the same question we reply to-day, No, we cannot conform! because as conformists we could not, in our judgment at least, work out so righteously and consistently, nor with so good a hope of true and final success, the mission of Christ's church to the nation.

Let us advance another step.

There is a natural limit to the obedience of human beings to each other. A child may lawfully disobey a parent; a wife may lawfully refuse submission to

a husband ; a servant may lawfully decline to execute a master's orders, and a subject withhold submission to the civil magistrate, when the ruling power in question passes beyond its own sphere—requires what the Supreme authority has condemned as unlawful, or forbids what that authority demands, "We ought to obey God rather than men," is as much the sentiment of common sense as of fervent piety. The sphere of no creature ruler is boundless. Absolute obedience is due to Jehovah alone. It is interesting to observe that this sentiment of common sense is the sentiment of universal sense in every age. Plato represents Socrates as refusing, on moral grounds, to arrest Leon by order of the Thirty Tyrants, and as doing this with the penalty of death in prospect. In the Apology he is represented as saying, "Then, however, I showed not in word but in deed that I did not care for death if the expression be not too rude, in the smallest degree, but that all my care was to do nothing unjust or unholy ; for that government, strong as it was, did not so overawe me as to make me commit an unjust action." Sophocles represents Antigone, after having buried the body of Polynices, although Creon had decreed that no funeral rites should be performed, as saying to the king, in answer to his demand, "And did you dare transgress my laws?"—Yes! for it was not Zeus who enacted them, nor did Justice, companion of the gods below, ever establish such laws among men. Nor did I believe that your proclamations were powerful enough to override the unwritten, unmovable laws of the gods ; for they are not of to-day or yesterday, but live eternally, and no one knows from whence they had their being. I will not pay the penalty of breaking them to the gods from fear of any man's threats."

Poets of a certain type represent—as our own Shakespeare, for example—not so much their own ideas as the ideas current in the age in which they live ; and the poet of Colossus may be regarded as expressing not his own ideas merely, but upon this subject the Greek mind, which, from its constitution and training, might be expected to be found on the side of freedom everywhere and of freedom in everything. But hear an illustrious Roman speak on this subject, whose bias would be toward upholding law and magnifying the State, even by the sacrifice of personal liberty. Cicero remarks:—"There is, indeed, one true and original law, conformable to reason and nature, diffused over all—invariable, eternal, which calls to the fulfilment of duty and to abstinence from injustice, and which calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abolished or curtailed, nor affected in its sanctions by any law of man. A whole senate, a whole people, cannot dispense with its paramount obligation." These are testimonies of illustrious men of ancient date, unblest with the light of Divine revelation. Let us now listen to a very different class of witnesses. Hooper, Bishop of Glo'ster, one of Mary's martyrs, said, in a sermon preached in London more than three centuries ago, when the question of enforced uniformity was under discussion—"Touching the superior powers of the earth, it is not unknown to all them that have readen and marked the Scripture that it appertaineth nothing unto their office to make any law to govern the conscience of their subjects in religion." . . . "The Scriptures are the law of God ; none may set aside their commands nor add to their injunctions. Christ's kingdom is a spiritual one. In this neither pope nor king may govern. Christ alone is the Governor of His Church, and the only lawgiver." . . . "The Church of Christ, the more it is burdened by men's laws, the further it is from the true and sincere verity of God's word. The Scripture and the apostles' churches are solely to be followed, and no man's authority, or even cherubim or seraphim." These and like words have been correctly called the first protest, and are said to constitute the martyr Bishop the Father of English Nonconformity. Even Francis Bacon, Baron of Verulam, who as a man of the world had no sympathy with Nonconformity, in his treatise upon "Unity in Religion," quotes the remark of a wise father to this intent, that "Those who held and persuaded pressure of consciences were commonly interested therein themselves for their own ends." He having himself observed, "Concerning the means of procuring unity, men must beware that in the procuring or muniting of religious unity, they do not dissolve and deface the laws of charity and of human society." But by no writer

is our case more clearly put than by the philosopher Locke, who almost a century after Bacon's times, and in the years following close upon the event whose Bicentenary we celebrate, said in his first letter on toleration, "The jurisdiction of the civil magistrate should not be extended to the salvation of souls—because the care of souls is not committed to the civil magistrate any more than to other men. It is not committed unto him by God, because it appears not that God has ever given any such authority to one man over another, as to compel any one to his religion. Nor can any such power be vested in the magistrate by the consent of the people; because no man can so far abandon the care of his own salvation, as blindly to leave it to the choice of any other, whether prince or subject, to prescribe to him what faith or worship he should embrace. For no man could, if he would, conform his faith to the dictates of another. Secondly. Because his power consists only in outward force, but true and saving religion consists in the inward persuasion of the mind. Thirdly. Because, though the rigour of laws and the force of penalties were capable to convince and change men's minds, yet would not that help at all to the salvation of their souls. For there being but one truth, one way to heaven, what hope is there that more men would be led into it if they had no rule but the religion of the Court, and were put under a necessity to quit the light of their own reasons, and oppose the dictates of their own consciences, and blindly to resign up themselves to the will of their governors, and to the religion which either ignorance, ambition, or superstition had chanced to establish in the countries where they were born? In the variety and contradictions of opinions in religion, wherein the princes of the world are as much divided as in their secular interests, the narrow way would be much straitened; one country alone would be in the right and all the rest of the world put under an obligation of following their princes in the ways that lead to destruction; and that which heightens the absurdity, and very ill suits the notion of a Deity, men would owe their eternal misery or happiness to the places of their nativity.

"Concerning outward worship, I say that the magistrate has no power to enforce by law, either in his own church, or much less in another, the use of any rites or ceremonies whatsoever in the worship of God. Things never so indifferent in their own nature, when they are brought into the church and worship of God, are removed out of the reach of the magistrate's jurisdiction, because in that use they have no connexion at all with civil affairs."

Speculative opinions and articles of faith which are required only to be believed, cannot be imposed on any church by the law of the land. For it is absurd that things should be enjoined by laws which are not in men's power to perform, and to believe this or that to be true does not depend upon our will. But, will some say, let them pretend that they believe. A sweet religion, indeed, that obliges men to dissemble and tell lies both to God and man for the salvation of their souls.

Thus, then, do common sense and Christian sense—thus, then, do voices before Christ and voices since Christ—thus, then, do poets, philosophers, and Christian teachers unite to point out a limit to the obedience of man to man, and Nonconformists take their stand upon that line of limitation so naturally, philosophically Christianly, and universally recognised. Our principles, as we have already reminded this assembly, are—1. Personal responsibility in matters of religion. 2. Personal conviction as the basis of individual action. 3. Freedom from the control of men as spiritual masters and fathers; and, 4. Independence between distinct congregations. All British Nonconformists are one with us in the first and second principles; all, too, are one as respects the third in practice, though not in theory; but not all as respects the fourth.

Now, we aver that Churches founded upon "our principles" are in a position to fulfil the intention of the Founder of the Christian church as respects its relation to society. In the first place they are separate communities—congregations not of men of all characters and creeds, but of believing men. In the next place they are uncontrolled from without—free to live and grow, and come forth and work as they have ability. In the third place, unless they be themes which attract the thunderbolts of destruction, they are communities whose social fea-

tures any other community may with advantage imitate. And lastly, the spirit of their life makes them the abettors and helpers of all that is good! History proves that our principles bear this good fruit, and our present position confirms the testimony of history. It is true that "as concerning this sect, we know that everywhere it is spoken against." Dr. John Owen, referring to charges against Nonconformity in his day, remarks: "But as unto those things which are usually charged on them, they are such as interest, hatred, and the desire of their ruin, suggest unto the minds of their adversaries, or are used by some against their science and conscience, to further that end, without the least pretence to be raised from anything in them, their opinions, practices, or conversation in the world. Doth atheism abound among us?—It is from the differences in religion made by Nonconformists! Is there danger of Popery?—It is because of the Nonconformists! Are the judgments of God coming on the nation?—It is for Nonconformity! So was it of old with the Christians. 'Si Tybris ascendit in mœnir, si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fumes, si lætes statem, Christianos ad leonem.'" Nor has this defamation of Nonconformity been limited to any particular time or place. Most entirely have they been made successors and followers of the apostles in being reviled, persecuted, and defamed, and made the filth of the earth, and the obscuring of all things; and richly have they inherited His blessing who said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you for my sake." Even now a man professing to be a gentleman, a Christian, a scholar, and a minister of Christ, has recorded his charge against British Nonconformity. Archdeacon Sandford says: "It has wrought and is working, vast and extensive evil, and imperrilling to a fearful extent the faith, the loyalty, and the moral and religious life of our people." Now, two things we say.—1st. If we Nonconformists be the wicked and mischievous agents which we are here declared to be, there is no principle of our church polity or of our Nonconformity that will account for it; and, 2ndly, the benevolent, patriotic, loyal, and religious works of Nonconformists, wrought all over the land, and in open day, are sufficient to put to silence the ignorance of foolish men, if, before they accuse, they inquire, and if before they condemn, they judge. Without doubt there are Nonconformists in every walk of private life who disgrace a Christian profession, but these are tares among the wheat, and goats among the sheep, and the connection of such with a religious community is at least as common in Conformist congregations as amongst ourselves. Without doubt there are Nonconformist churches in which malice, and guile, and hypocrisies, and envies, and evil-speaking prevail, with schism, and strife, and fiery contention; and the Established Church generally, and the parish church in particular, are as fertile a field for these thorns and thistles as the humblest conventicle. Nonconformist ministers are found unworthy of the prophet's robe and the shepherd's staff; and with sorrow we say that some in the Conformist clerical ranks are far from being found worthy. Some Nonconformist pastors are the sport of church factions, and the victims of the caprice or passion of rich or of violent men; and multitudes of Conformist ministers must live to please their ecclesiastical superiors or lay patrons, and must please to live. What then? Grapes of gall, apples of Sodom, thorns and thistles, the trail of the serpent, ravenous beasts are to be found alike in the ecclesiastical enclosures of Conformity and Nonconformity, and we will not be so unjust as to charge to the account of any particular ecclesiastical polity that which is due to our human nature and to our fallen state. But to say that the influence of British Nonconformity is on the side of unbelief, disloyalty, immorality and irreligion, is, to say the least, to speak in most culpable ignorance, and would expose some men to the charge of malicious falsehood. As to loyalty—although we have no written political creed—I may say for all Nonconformists in our own section, that we believe in the divine rights of every true king, while we also believe in the divine right of every nation and of every man. Our principles bid us to honour the king, although they as certainly constrain us to honour all men. Nonconformist ministers are not found in the royal closet, on her Majesty's birthday presenting congratulations, nor occupying a seat in Parliament, nor attending the Court,

nor acknowledging the Sovereign as their ecclesiastical head ; but if free public prayer for our Queen can express loyalty, and sound Biblical instruction promote it, the pastors of churches that do not conform are behind no ecclesiastical order in attachment to the British Constitution and to the British Crown ! Knowing that the sound cannot reach the royal ear, and bring upon us royal smiles, and secure royal favour, we can in all simplicity and godly sincerity, and true concord, shout in this assembly, God save our Queen.

Applying to our Nonconformist churches the canon of judgment given us by Christ—viz., “Ye shall know them by their fruits”—we are prepared to abide a righteous sentence. We are quite sure that no domestic virtue is degenerated, or social virtue blighted, or national virtue deteriorated—we are quite sure that no patriotic sentiment is crushed, or duty neglected, or responsibility shirked—we are quite sure that no article of faith is ignored, or religious duty avoided, as the direct and legitimate fruit of English Nonconformity ; but with gratitude we believe that, as part of God’s husbandry, as part of God’s building, as part of God’s vineyard, as part of God’s household, as part of the salt of the earth, and of the sunshine of the world—we are in a position to render higher and better service to our country because of our Nonconformity, and so far as the light which now shines guides us, we intend to be Nonconformists still. The events of 1662 seem to echo, “For your country’s sake, be Nonconformists still.”

In cherishing the convictions which we have spoken, and in acting harmoniously with such convictions, we must guard against two evils. 1. Insisting upon points as essential to the constitution of a church which are not essential ; and, 2nd, Expecting unity from any other source than that of the direct influence of Christ. Did not Baxter fail in the Savoy Conference, partly by demanding reforms in detail, instead of fundamental angles. “Make the tree good, and the fruit will be good.” But this is not the only reason for a proportionate development of the features of our church life. The promotion of unity demands it. We say unity, not uniformity. We do not look for uniformity—we do not desire it. We believe in unity without uniformity. Elsewhere we find oneness and diversity. The planets which revolve around our sun are not uniform in size, nor do they circle at equal distances, nor have they all attendant satellites, nor, like Saturn, are they all surrounded by two rings, yet they form one solar system. A prism, or a rainbow, or the spray of water, with the sun shining upon it, shows seven colours in each ray of light. More than fifty single bodies form the innumerable compound substances of our material world. There are eighty thousand different plants in the vegetable kingdom, and a far greater variety in the animal creation. Here, then, where unity without uniformity appears to be the law, we look for oneness with diversity. We would not even seem to imply that, because oneness with diversity exists in the material creation, that the same must obtain in the spiritual kingdom of God ; but, in addition to using natural facts as illustrations of moral and spiritual truths, we all feel that analogy is in such a case confirmatory. Permit me further to remark that our hope of unity between churches rests not on the rising up of some clever logician to settle our differences by argumentation, nor on some Biblical critic who shall render like service by more correct Scripture exercises, nor on some mighty leader who shall command the homage of all hearts, but it rests on Him who is our peace and who has already made both one. Seed of the Woman, Second Adam, Shiloh, Prophet, Wonderful, Counsellor, Prince of Peace, Son of Man, Son of God, Divine and All-sufficient Peace-maker, our hope of unity is born in Thee, grows in Thee, lives in Thee ! In the history of redemption Thou hast united Jew and Gentile in one church—Jews of all sects, and Gentiles of all nations. Of the vain and deceptive Pharisee—of the speculative and daring Sadducee—of the exclusive and ascetic Essenes—of the proud, independent, self-satisfied, pleasure-worshipping Epicurean—of the rational, moral, fatalistic Stoic—of the practical, wise, and spiritual Platonist, with his peculiar theory of ideas, and his dangerous theory of morals—of the Pantheist, with everything God—of the Atheist, with nothing God—of the Polytheist, with his many gods—of the Deist, with his eyeless, armless, heathen god—of the enervated, luxurious Asiatic—of

the intellectual Greek—of the martial and matter-of-fact Roman—of the rude and savage Goths—of the barbarous Britons—of nobles, and of their slaves—of vanquished nations, and of their conquerors—of men of opinions, and habits, and customs, far from each other as the east is from the west—of men and of women—of little children and of old men—of maidens and of matrons—of young men and of men of full age—Thou hast made one Church, and Thou canst give the churches of this land unity in the midst of our diversity! Come and be our centre, our corner-stone, our peace-maker, oh Christ! And that we may tempt Him to come in fuller manifestations of His uniting, let all eyes be turned towards Him, and let every finger point to Him, and let every heart pray, "Come, Lord Jesus, as our peace-maker, come quickly." An advent for such an end would change the present wintry season of the church into beautiful spring. Our Lord Jesus Christ, as the sun in the meridian of the firmament, would thaw the ice, and melt the snow of mutual indifference, distrust, and coldness—would tempt into germination every unquickened seed—would lead out into beautiful manifestation all life of His life, and would ramify into a new creation what now is disorder and chaos. This spring would soon glide into summer, and there would come day without night, light without darkness, warmth without cold, fertility without barrenness, beauty without deformity, joy without sorrow, singing without sighing, growth without decay, life without death, God-like unity with creature-like but harmonious diversity. And until this summer comes, our watchword shall be, "None but Christ can save, and none but Christ shall rule us." If rich men and noble rise up in our churches and strive for preëminence, or if worldly-wise men or scholars seek to be greatest, we will thrust them aside with "None but Christ." If factions or majorities attempt to rule—except by furthering the execution of Christian law—we will resist both few and many, saying, "None but Christ!" If custom, or precedent, or the practice of our sect try to be lord over us, we will refuse our homage, saying, "None but Christ!" If public opinion, like a chief magistrate, attempt to control us—although the mace, which is the symbol of its power, be the wondrous and mighty press—we will drive magistrate and mace out of our churches, shouting, "None but Christ!" If the commercial spirit—that bramble among the trees of the forest—say, "I will reign over you," the fire of our holy indignation shall burn this would-be king, and, amid the crackling of the fire, shall be heard the watchword, "None but Christ." If other churches advance to govern us, we will meet them with this sword of the spirit, "One is your Master, even Christ, and all ye are brethren;" and to every church, however ancient, or honoured, or numerous, we will say, "We honour you as fellow-subjects, but for our ruler 'None but Christ;'" or if some spiritual father should come near us to exercise an authority over us—though he have the piety of Wycliffe, the courage of Luther, the profundity of Calvin, the learning of Owen, the fervour of Baxter, and the spiritual might of Howe, we will refuse obedience, and assign this reason "None but Christ." If enthusiastic and sectarian leaders seek to bind us to some of the illustrious Christian dead; or if some king should arise and offer to be our head—some king wiser than Solomon, and more pious than Josiah—the most religious and gracious that has ever worn a crown—we will decline his supremacy, and adhere to our watchword, "None but Christ." We have much to care for—the adaptation of our church modes and forms to all classes and conditions of men, the admission of none but eligible applicants to our colleges, the soundness of the theological and Biblical instruction afforded in our colleges, and the securing to the students of over ability college tutors and professors who, so far as the acknowledging and teaching of the truth is concerned, shall be men of repute for soundness in the faith, and certainly men who are "above suspicion," decent, orderly, and healthy appointments in our houses of worship, purity of communion, the ordination to the ministry, and the recognition as ministers of such only as are elect of God; but our chief care, next to the soundness of our belief, must be to work out our church principles, and as the embodiment and exhibition of true Christianity is more important than the continuance of our churches, let us be prepared, if it be ever necessary, to lose churches and adhere to our principles. If in the advocacy of

the sole rulership of our Redeemer it be inevitable that our churches for a time perish, let us be prepared calmly to meet their perdition ; for when we stand at the grave's mouth of their destruction, it can only be with a sure and certain hope of a glorious resurrection—the resurrection of churches whose new-built cry shall be, “ Jesus alone saves us, and Christ alone shall rule us—none but Christ.”
—*Abridged.*

Trans-Atlantic Retrospect.

One or two more matters remain to notice in connection with the Autumnal meeting of the CONGREGATIONAL UNION, the full report of which did not reach us in time for our last number. *Home Missions* properly occupied a large share of attention ; the fact that, as the Treasurer of the Missions stated, “ there are hundreds of districts in this country where there is a large amount of positive heathenism,” was felt to demand the thought and labour of all who desired the spiritual elevation and enlightenment of their native land. Various suggestions were made to meet the felt difficulties of reaching the masses, the principal one being the more extensive employment of lay preachers ; an agency which, by the testimony of several ministers present, had been productive of great good wherever used. The idea was ably supported by one of the principal laymen present, Mr. Morley, who said :

Ministers and deacons would look out for suitable men and women, they would find them ready to their hands—ready to be called upon. He held it to be a vital question with Congregationalists at this moment. They had been resting too much on the pulpit, and depending too much on mere organisation. As treasurer of the Home Missionary Society, he could tell them of hundreds of districts in this country where there was a large amount of positive heathenism, so far as the great masses of the people were concerned. Principles, in spite of boasting, were worthless unless they could carry the Gospel to the people. In this respect the Wesleyan Methodists had done most. All honour to them ! They were setting an example Congregationalists would do well to follow ; and he was prepared to say that, if he did not believe there was a greater adaptation in their system to work of this kind than in any other, so far as personal connexion or principles was concerned, he would give up Congregationalism in order to be promoting that kind of action which should diffuse the greatest blessings. Those churches that were doing most direct work were the very churches whose members were giving most evidence of spiritual life, and professing Christians gave poor proof of their sincerity if they were not doing all they could to extend to others the blessing they possessed. He felt that this was their life, and he never before had a deeper impression of the position they occupied, of the union existing amongst them, and of their power for good the moment they rose to their responsibility in this respect. With reference to small contributions received from counties that were doing their own work, he would say that the existence of the Home Missionary Society was only a sad necessity and the sooner it ceased to be the better. It did not care about a flaming report. When money raised in a district was spent there too there was a greater security for its wise expenditure ; and by producing liberality in their churches they were most effectually promoting the great work. There was now ten times more danger of the spread of Popery from the state of things in the Church of England, than from any efforts of the Roman Catholics. People were drifting on to eternity, thinking they were saved because they were baptized ; and evangelists were wanted to go quietly amongst the people, to call upon them systematically in their cottages, to dissipate these errors. The white neckcloth had been spoken of ; but they did not want anything professional. Men were required who would read their Bibles and could pray, who could reach people's hearts by sympathising with them in their daily difficulties, who could take an interest in their social condition as well as in their spiritual existence, and who

could thus lay hold of the sympathies and affections of the people, and thus accomplish easily an effectual work. He should like to know that there were 1,000 such men at work all over England. There ought to be some in connexion with every church; and if the conviction to which Mr. Rogers had referred were only lodged thoroughly in the hearts of ministers and members, the question of money would soon be settled. He did not know what was to become of the western counties, if Lancashire or Yorkshire did not help them. He felt that this was the great subject of the day. A vastly greater number of people were living in neglect of religion than were giving heed to it. Therefore they ought to wake up and provide a new agency. He was thankful for the Evangelist movement; and he would hail with satisfaction any agency by which they could reach the people. They seemed really forgetful of the tremendous necessities by which in many districts they were surrounded. The extent of heathenism in London was appalling. They wanted thousands of pounds a-year to support personal consecration such as they had never witnessed. (Hear, hear, and applause.)

The efficiency of Bible-women was also dwelt upon by Mr. Ranyard and Rev. Mr. Reed, of Preston.

The great effect which the Bicentenary celebration has had upon *Chapel Building* was shewn in the report of Rev. J. C. Gallaway, the Secretary of the "English Congregational Chapel Building Society." It appeared that the number of Chapels already opened this year, or projected with a moral certainty of being opened within three years, was 300, giving 165,000 sittings, at an estimated cost of £495,000. Another speaker gave, unofficially, the following statistics:

In 1856 there were 37 Congregational chapels erected in England and Wales, 31 in 1857, 38 in 1858, and 70 in 1859, being a total of 146 chapels in four years, or an average of nearly one every week. During the past year the ratio had increased to nearly three every fortnight. If, however, the population of London went on increasing, there would be necessity for every chapel that could be built to accommodate the wants of the people. Seventeen churches in London had rebuilt their chapels during those thirteen years at a cost of about £30,000, and the London Society had purchased, built, or aided others to build forty-nine chapels at a cost of about £141,200. Six chapels were either in progress or projected during one year at a cost of £24,000, and four of the number were aided by the society. The society had also purchased Tottenham-court-road Chapel by auction, thus saving that honoured edifice to the denomination. Altogether, the society had called into existence 73 chapels at a cost of £258,000.

The *Distress in Lancashire*, as might be expected, formed a prominent topic of conversation. It was introduced by an able paper read by Mr. Henry Lee, who from personal knowledge and observation contradicted the statements widely circulated, that the employers had been unmindful of the sufferings of their workpeople; he also gave several reasons why the Congregational fund should be continued, and gave details of its disposal, with suggestions for its increase, the principal of which was based on the system of weekly contributions. Since the meeting, the distress has become so much greater and more widely spread, that it will need the most self-denying efforts of all who are able to help to prevent the coming winter witnessing one of the most terrible pictures of distress and suffering which England has ever known. Well might the Rev. A. Reed suggest the propriety of

Setting a part a day of solemn and earnest prayer and intercession before God for peace in America and returning prosperity to Lancashire. He would also venture to suggest—remembering the last chapter in the book which his father had presented to the Union on his return from America—whether they could not address their brethren in the North, eye and in the South too, in words of Christian earnestness, entreating them to use their influence for the speedy termination of so disastrous a conflict.

The *Civil War in America* was the only subject which threatened difficulty in the meeting. Exception was taken to some remarks of the chairman in his opening address, by Mr. Woodruffe, the delegate from America, and the subject was formally introduced, at a later stage of the meeting, by Dr. Massie, who moved a long resolution expressive of satisfaction at the position taken by the Congregational Churches of America with respect to fellowship with slaveholders, and expressing sympathy with them in the present "fratricidal conflict." A lengthened discussion followed, in which strong remarks were made on the causes and aims of the conflict; amendments and successive resolutions were proposed, and Dr. Massie's motion being withdrawn, the following non-committal resolution, moved by the Rev. Newman Hall, was unanimously adopted:

That this meeting deeply deplores the war now raging in America, expresses deep sympathy with its Christian brethren there, and profoundly prays for the speedy termination both of the war and of slavery.

Other matters, some of a pleasant social character, occupied the remaining time of the meeting, which was felt at its close to be one of the most fitting and worthy which had ever been held.

The Sixteenth Annual Conference of the EVANGELICAL ALLIANCE elicited little of permanent interest. The imprisonment of Matamoros and Alhama in Spain, the civil conflict in America, and the best means of promoting union, being the principal topics; the suggestion of Sir Culling Eardley, with reference to the former of these, will probably be carried out, viz.: a petition to the Spanish Monarch and Government, appealing to their generosity and justice in the matter, and referring especially to what Protestants had done for Catholics in other countries. The American question was a source of embarrassment to the Alliance, as it is wherever introduced; after considerable discussion, an innocent resolution was carried, denouncing Slavery as directly and indirectly one great cause of the civil war.

Bishop Colenzo's book—to which we made reference in our last—has been published, and, from the statements received respecting it, appears to surpass in heterodoxy the celebrated "Essays and Reviews." This is not the place, even if the book had reached us, to discuss its merits, but of one thing there can be little doubt, that a man who assails a large portion of the Old Testament as he has done—a portion confirmed and supported in the position which he attacks by the New—is totally unfit to be a Bishop, an overseer, a guide of a Christian Church, and most of all to be sent to teach the Heathen as truths what he rejects as fiction; it is said that no ecclesiastical law can touch him, and with every desire to allow to all men the utmost freedom of thought, believing that all attempts at persecution for conscientious convictions must fail of their end—we yet hope that the voice of his church will be heard in a manner which shall lead him to adopt the course which he was first represented to have decided upon, and to resign a position which he and all full well know he would never have been chosen to fill if he had previously published the sentiments contained in "The Pentateuch and the Book of Joshua critically examined." We trust that after these late developments of scepticism in high places in the Church of England, its supporters will cease to claim it as the guardian of orthodoxy, and to argue the necessity of an Establishment on that ground.

THE OXFORD AND CAMBRIDGE ZAMBEZI MISSION.—Information has been received from the Zambezi of the retreat of the Oxford and Cambridge mission party, through fear of being attacked by the natives, whom they did not wish again to fight. There was a dispute between the Rev. Mr. Rowley and Dr. Livingstone respecting who is to blame for this fighting having arisen.

PROTESTANTISM IN PARIS.—It is pleasant to find that the cause of Protestantism increases. The fact is so palpable, that it has forced itself upon the notice of the Municipal Council of Paris—not the most quick-sighted body, we may be sure, to discover the growth of reformed opinions; and they have resolved to erect a new Protestant church in the city, as a part of their national duty.—*Ev. Ch.*

THE JEWS AT JERUSALEM.—Jacob Saffia, a Jerusalem Rabbi, is in Australia, collecting funds for erecting Jewish buildings on Mount Zion. The Rabbi speaks English, and converses fluently in Hebrew, German, Spanish, Italian, and Arabic. There are now nearly 8,000 Jews at Jerusalem. An opinion prevails amongst them that Scripture warrants a belief that the Holy City is to be re established on Mount Zion.

PROTESTANTISM IN ITALY.—The resolute refusal of Louis Napoleon to surrender Rome increases the chances of a religious reformation in Italy. Lately, it will be remembered, it was announced that some 12,000 priests had signed the address to the Pope urging the abandonment of the temporal power. This work will now go on with fresh activity under the auspices of Father Passaglia. Outside the Catholic Church there are signs also that the people of Italy are awakening from their long sleep of superstition and indifference. It is but a few years since Protestantism (except among the Waldenses) was a thing unknown in the Peninsula. Now there are forty congregations, with 20,000 regular hearers, in connection with the Evangelical Church; and within the last few years more than 100,000 copies of the Bible have been distributed among the Italians.

SOUTH AFRICAN MISSIONS.—The London Missionary Society's *Magazine* for November contains a letter from the venerable Robert Moffat, written with his characteristic energy, and taking a hopeful view of the Mission recently established among the Matabele. The missionaries fully intend to renew the attempt to establish themselves among the Makololo to the north of the Zambezi in spite of the distressing issue of the previous effort when Mr. and Mrs. Helmore, with Mrs. Price, fell victims to fever. They propose now to cross the Zambezi, near the Victoria Falls, and then proceed northwards till they get three days' journey towards the highlands. Here they believe they shall find a perfectly healthy region. This letter entirely disposes of the report of Mr. Moffat's death, the name of the venerable missionary having been confounded with that of his son, whose decease was made known some weeks ago. Mr. Robert Moffat, Junior, died near Kuruman on the 8th of August.

RELIGIOUS FREEDOM IN SPAIN.—The following is the judgment of the tribunal of Grenada in the case of Teva and Matamoros for propagating Protestant doctrines in Spain: "Are condemned—Jose Alhama Teva to nine years' imprisonment, and Manuel Matamoros to eight years' imprisonment, and both are for ever prevented from following the profession of teacher, interdicted from all political offices and rights during the term of their sentence, and condemned to pay a quarter of the expenses each. The books and papers seized will be retained." The other prisoners, to the number of eleven, are acquitted. The *Correspondencia* says: "These men were condemned, not because they were Protestants, seeing that nobody is punished in Spain for religious opinion, but because they openly, with tongue and pen, excited a propaganda in favour of Protestantism, which is forbidden by the constitution of the State—a constitution which in this respect is in harmony with the most democratic institutions which have existed in Spain since 1812."

Official.

MIDDLE DISTRICT—MISSIONARY PROGRAMME FOR 1863.

To the Pastors and brethren of the Congregational Churches in the Middle District, the following Programme is thus early submitted to their notice, that *due* arrangements may be made for our Missionary Meetings, and that all the subscriptions and donations *may be in readiness* for the deputations when they shall come. Let there be an *earnest* attempt to make a considerable *advance* upon last year, and to render this annual convocation preëminently a *spiritual festival*.

1863.

DEPUTATIONS.

Monday.....	Jan. 5	Bell Ewart...	Reikie, Barker, and Raymond.
Tuesday	" 6	Osprey.....	Reikie, J. Brown, McGregor, McLean.
Wednesday	" 7	Meaford	} Reikie, J. Brown, Hooper, and Duff.
Thursday.....	" 8	} Owen Sound	
Friday	" 9		
Sunday	" 11	Oro	Reikie.
Monday.....	" 12	} Toronto	North-Western Association Meeting.
Tuesday	" 13		
Wednesday.....	" 14		
Thursday.....	" 15	Georgetown... } Trafalgar..... }	} Marling, Hay, Denny, and Unsworth.
Friday	" 16	Churchill..... }	
Sunday ..	" 18	S. Caledon....	R. Hay.
"	" 18	Georgetown...	F. H. Marling.
Monday	" 19	Alton	} Hay, Marling, Unsworth, Wheeler, and Denny.
Tuesday ...	" 20	Macville.....	
Wednesday.....	" 21	Albion	
Thursday	" 22	Pine Grove....	
Friday	" 23	St. Andrew's. }	

Wednesday.....	Jan. 14	Newmarket... }	} Byrne, Allworth, and Barker.
Thursday	" 15	Stouffville	
Friday	" 16	Markham..... }	
Sunday	" 18	"	Byrne.
"	" 18	Whitby	Allworth.
Monday.....	" 19	Bowmanville. }	} Allworth, Barker, Reikie, and Byrne.
Tuesday	" 20	Whitby	
Wednesday.....	" 21	Brock	} Allworth, Barker, Byrne, and McGregor.
Thursday.....	" 22	"	

JAMES T. BYRNE,

Sec. M. D. M. C.

Whitby, Oct. 17th, 1862.

MISSIONARY REPORTS.

The Brethren of the MIDDLE DISTRICT are informed that the Annual Reports will be ready for distribution about the end of December, when they will be sent to the office of James Fraser, Esquire, No. 5 King St. West, where they may be had by any one calling for them.

RECEIPTS FOR CONGREGATIONAL COLLEGE,

SINCE 1st NOVEMBER, 1862.

Manilla, on account, per Rev. D. McGregor.....	\$12 00
Kingston, on account, per Rev. K. M. Fenwick	50 00
Whitby, per Rev. J. T. Byrne	12 25
Sherbrooke, per Mr. W. Addie	51 05
J. P. Williston, Esq., Northampton, Mass., per Dr. Wilkes	25 00
Markham and Stouffville, per Rev. W. H. Allworth	17 75
Pine Grove and Thistleton, per Rev. R. Hay	11 17
Warwick, per Rev. D. Macallum	15 60
Zion Chapel, Toronto (additional).....	10 00

From the above list, and that published last month, it will be seen that the College has been duly remembered by many of the Churches, at the appointed season for contribution. There are many others—some having heretofore collected in October—from whom it is hoped that a remittance will be received at an early day.

WESTERN DISTRICT.

MISSIONARY MEETINGS, 1863.

The following is the programme of arrangements for this District:—

EASTERN SECTION.

Hamilton.....	Jan. 19.	Rev. Messrs. Ehbs, & Clarke.
Barton.....	" 19.	" " Wood, Hay, & J. Brown.
Guelph.....	" 20.	" " Pullar, Hay, R. & J. Brown.
Eramosa.....	" 21.	" " Pullar, Clarke, Hay, R. Brown.
Garafraxa.....	" 22.	" " Pullar, Clarke, Hay, J. Brown.
Luther.....	" 23.	" " Clarke, & J. Brown.
Eden Mills.....	" 23.	" " Pullar, & Hay.
Brantford.....	Feb. 16.	Rev. Messrs. Clarke, Ehbs, McGill, Snider, & Hay.
Paris.....	" 17.	" " Clarke, Hay, McGill, Snider, & Wood.
Burford.....	" 18.	" " Clarke, Ehbs, McGill, Snider, & Wood.
Scotland.....	" 19.	" " Clarke, McGill, & Armour.
New Durham.....	" 19.	" " Ehbs, & Wood.
Kelvin.....	" 20.	" " Ehbs, McGill, & Hay.
Norwichville.....	" 20.	" " Clarke & Wood.

WESTERN SECTION.

Southwold.....	Feb. 2.	Rev. Messrs. Watson, Ehbs, Pullar, Durrant.
Watford.....	" 2.	" " Hay, Wood, Strasenberg.
Warwick.....	3 & 4.	Meeting of Western Association to supply the rest.
Forrest.....	" 5.	
Bosanquet.....	" 5.	
Plympton.....	" 6.	
London.....	Feb. 16.	Rev. Messrs. Robinson, McCallum, Strasenberg.
Bothwell.....	" 17.	" " Watson, Robinson, McCallum, & Strasenberg.
Dresden.....	" 18.	" " Watson, Robinson, McCallum, & Strasenberg.
Thamesville.....	" 19.	" " Watson, Robinson, McCallum, & Strasenberg.
Sarnia.....	" 20.	" " Watson, Robinson, McCallum.

Stratford	Feb. 23.	Rev. Messrs. Watson, R. Brown.
Listowel	" 24.	" " Watson, R. Brown, B. Day.
Molesworth.....	" 25.	" " Watson, R. Brown, Day.
Hawick	" 26.	" " Watson, R. Brown, McGregor.
Turnberry	" 27.	" " Watson, R. Brown, McGregor.

As formerly, brethren are requested to endeavour, either personally or by exchange with neighbouring ministers, to present the claims of Home Missions at each of the above Stations under their charge, on the Sabbath before the annual meeting is held, and, as far as possible, prepare the way for the Deputations, by notifying their people, and setting the Collectors to work, so that the meetings may be as successful as possible.

Nov. 25, 1862.

JOHN WOOD, *Sec. W. D. C.*

RENEWED TESTIMONY IN BEHALF OF TOTAL ABSTINENCE.

At the last annual meeting of the "Congregational Union of Canada," in connection with resolutions on the Temperance principle, it was unanimously recommended that Sabbath the 21st December be used by the Pastors as a day for simultaneous advocacy of this important reform. The results of such efforts in former years were adduced as highly encouraging. Let us not be weary in this department of well-doing, for in due season we shall reap, if we faint not. This principle has such momentous bearings on the temporal and religious prosperity of Canada, that all Zion's watchmen may be expected to bear loud and repeated testimony in its behalf.

EDWARD EBBS,

Secretary-Treasurer Cong. Union of Canada.

Paris, C. W., 28th Nov., 1862.

Correspondence.

CHRISTIAN DUTY WITH REGARD TO THEATRICAL EXHIBITIONS.

To the Editor of the Canadian Independent.

If religion be spiritual in its nature, involving spiritual duties, those who profess to be Christians are bound to act consistently with their principles in all things, and to bear a faithful testimony to the truth as it is in Jesus. They cannot be *of* the world, nor *conform* to it, without a violation of their most sacred obligations. Yet, alas! there are many who bear the Christian name who are found in places, and who take part in worldly recreations, who cannot be regarded as *honouring* the great Master, whose servants they claim to be.

"*What doest thou here?*" is a question applicable to not a few who patronize popular amusements. And the Lord has a right thus to interro-

gate those especially who avow discipleship to Him. Has He not said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them?" And is there not reason to believe that in the much frequented entertainments of the present day, and which are increasing in this young country, there is much in their moral character and tendency, that cannot be justified, as either consonant with reason, the teachings of the Bible, or the interests of practical religion? This, I think, holds good emphatically with reference to *the stage*.

The theatre, on account of its antiquity, and because its fascinations are peculiarly adapted to our depraved passions and pleasurable habits, is very popular with many, and is likely to become more so with the masses, unless thinking Christian minds shall reprove these unfruitful works of darkness. No doubt many are *amused* by what they witness, and occasionally experience a degree of satisfaction in historical plays, and the talent displayed in the representation of certain characters; but what benefit can be derived from the many foolish love-stratagems often presented, and from the ludicrous in panto-mimic pieces? Taking the stage as a whole, how can we expect to experience any moral or religious good from the actors employed? Doubtless some salutary lessons may now and then be taught in the dramas of the day, but are there not very opposite instructions mingled with these? Are there not frequent *mock-prayers, irreverent appeals to the Deity, profane terms, obscene allusions, and sly slurs*, upon what is serious and religious? How then can any one having faith in the gospel of Christ, sanction what is opposed to its principles and teaching? Can the Lord smile upon such a school? Can we expect His presence there? Can we dream of honouring Him by supporting it? Is it not a criminal waste of time and money to be there?

Time and space will not allow me to go into the history of the stage, or to adduce arguments in support of the views I entertain against theatrical exhibitions *in toto*. My object at present is merely to awaken thought, by interrogations and occasional remarks, in the minds of the moral and religious reader. Hence I proceed in the strain already pursued. Has the theatre conduced to public or private happiness? Has it taught the mechanic industry, or the merchant more economy and skill? Has it fitted the civilian to manage aright the cause of his client at the bar, or to guide the affairs of nations? Has it trained mothers and daughters to regulate the concerns of the family, and to adorn society with the beautiful simplicity of virtue? Is this the place to acquire urbanity of manners and intellectual refinement? Are these benefits derived from the stage? Is not the unavoidable tendency of the theatre to dissipate the mind and to demoralize society? If so, our duty as Christians is plain with regard to such exhibitions. We shall aim to return to the subject soon.

Whitby, Nov. 10, 1862.

J. T. B.

BRITISH COLUMBIA.

(To the Editor of the Guelph Advertiser.)

Guelph, C. W., Nov. 12, 1862.

Sir,—The following letter from his Lordship the Bishop of British Columbia, will, doubtless interest your readers. I therefore beg its insertion in your columns. In so doing, it is proper to say, I violate no confidence, as in the letter of mine to which his Lordship refers, I requested a communication which I might be at liberty to use in the most public manner.

I am, Sir, yours very truly,

W. F. CLARKE.

 Antler, Cariboo, British Columbia, August 17, 1862.

My Dear Sir,—I had the pleasure of receiving a letter from you a few weeks ago, introducing to me a young Canadian friend, and making an enquiry upon the "Coloured question."

I thank you for your expressions of cordial feeling, which I heartily reciprocate towards yourself. The difference is wide, as you say, even on the material points, between the body to which you belong, and the Church of England; yet, as unity is the earnest prayer of all true christians, so mutual charity amongst those who differ, is both delightful in itself, and the best approach and step to real and substantial union.

The divisions of Christianity are, indeed, to be lamented, and especially in the presence of the heathen, and amidst immorality and unbelief. They separate the disciples of Christ from one another, breed suspicions and provoke jealousies, present religion as a war of sects, and truth as mere opinion, when with one heart one will, and one example in "one body," Christians might be advancing far more rapidly the Kingdom of the Lord.

I rejoiced greatly, I assure you, in the public sentiment manifested through the press of England in favor of the principle for which you suffered loss in Victoria.

Entirely groundless is the statement which you say has been circulated to the effect that the Church of England here has swerved from full recognition of the Christian equality of our coloured brethren. No distinction whatever is made. They have equal rights, and the same accommodation upon the same terms as other members of our congregations, and are admitted on equal terms to our schools. This principle we have always asserted, and are prepared to maintain without the slightest deviation, as alone consistent with the fact of the common Redemption, and of our oneness in Christ Jesus.

I am sorry many of our Canadian friends have been disappointed in their visit to this Colony.

An unusually severe winter checked provisions to the upper country for two months, producing scarcity and high prices the entire season.

The same cause deferred the commencement of mining operations, and has circumscribed them since.

The "prospecting" for gold cannot be carried on here (in Cariboo) until July or August, whereas, the greater part of the new population arrived at least six

weeks too early, heedless of advice to the contrary. They were of course disappointed, and compelled to return.

Still, we have a considerable population here, doing well, to whom three of my clergy and myself are ministering in the three principal towns of Antler, Williams, and Van Winkle at the present time.

This season entirely establishes the Colony as a rich and prosperous gold field.

I am happy to know of a good many Canadians who are prospering, and one young man of my acquaintance is about to visit Canada with \$30,000, the result of two seasons in Cariboo.

Believe me, my dear Sir, very faithfully yours,

G. COLUMBIA.

Rev. W. F. Clarke.

Review.

SERMONS PREACHED AND REVISED BY THE REV. C. H. SPURGEON. Seventh Series. New York: Sheldon & Co Toronto: W. C. Chewett & Co.

We have read with much pleasure four of the twenty-two sermons of which this volume is composed. Our opinion of Mr. Spurgeon's sermons remains unchanged; they are bold, clear, fervent and practical. The wide diffusion of this, and the other volumes by which it has been preceded, will doubtless accomplish much good. We are pleased to notice that a brief history introduces each di-course to the reader's notice. Highly favoured is the servant of God who can recount the marks of honour placed on his work, by the comfort and salvation of souls.

News of the Churches.

WOLVERHAMPTON—REV. J. ROAF.

Copy of a Resolution expressive of sympathy and condolence with Mrs. Roaf, widow of the late Rev. J. Roaf, of Toronto, passed unanimously at the Church Meeting held at Queen Street Independent Chapel, Wolverhampton, on Thursday, the 9th day of October, 1862.

Moved by the Rev. T. G. Horton, chairman.

Seconded by Mr. W. Clifford.

That this Church have heard, with feelings of deep sympathy and sorrow, of the long illness and eventual death of one of their earliest pastors and ministers, the Rev. J. Roaf, for some years past resident in Toronto. And that it desires respectfully and affectionately to assure his once beloved wife, but now sorrowing widow, of its deep and sincere sympathy with her, and with her now fatherless children, in the painful bereavement which has deprived them of their earthly head. This Church delights to testify to the zeal and ability with which the late Mr. Roaf ministered in holy things, in Queen Street Chapel, Wolverhampton, during the fourteen years of his pastorate there, and would respectfully record

the fact, that ever since the time of his removal from them, his name has been dear to them, and the remembrance of his many virtues and faithful ministry, precious. Not a few owe their salvation instrumentally to him—some of whom have gone before to welcome him to heaven, while others remain behind desirous of glorifying that Great Name which he always delighted to honour. This Church has heard with thankfulness to God of their late friend and brother's success in the gospel in another land, and while grieved to be told of his severe sufferings during the latter part of his life, it is cheered to know that these sufferings were borne by him with most exemplary patience and submissiveness; truly of him it may be said, 'that he has rested from his labours, and his works do follow him.' Finally, this Church sincerely prays that the wounds of the widow's heart may be soothed and bound up by the great Physician of souls, and that her dear children may long be spared to her, imitating their father's excellencies, and following him as he followed Christ.

In the above expressions of deep Christian sympathy and earnest prayer, the members of the Church at Snow Hill desire respectfully to join.

Signed for the Church at Queen Street,

THOMAS G. HORTON, Pastor.

Signed for the Church at Snow Hill,

JOHN PARNELL PALMER, Pastor.

ORDINATION SERVICE AT MEAFORD, C. W.

It will give unfeigned satisfaction to the friends of the Redeemer's kingdom to learn that the Congregational church so recently formed in this village is presided over by a pastor, (the Rev. Chas. Duff, late of the Cong. Coll. of B. N. A.) who has already received numerous proofs of the Divine blessing in the forms of conversions and additions to the church, and who was solemnly ordained to the work of the ministry by prayer and the laying on of hands, on Friday, the 19th of September last. The service was one of deep interest to all present, and no doubt will long be remembered by many who have hitherto been but ill-informed on the subject of the principles and practices of our body ecclesiastical.

The following was the order of service:—

Reading Scriptures and prayer—Rev. Mr. Bennet, of Meaford.

Introductory Discourse and Questions—Rev. J. Hooper, of Owen Sound.

Ordination Prayer and Charge to the Minister—Rev. A. Lillie, D.D.

The charge was founded on 1 Tim. iii. 1, "This is a true saying, if a man desire the office of a Bishop he desireth a good work."

Right hand of fellowship—Rev. J. Hooper.

Address to the church and congregation—Rev. D. Auld, of Meaford.

Rev. Chas. Duff concluded the service by pronouncing the benediction

The friends at Meaford are under great obligation to the Presbyterian Christians of that place, who have for a considerable time permitted them to hold their services in the brick church. H.

RELIGIOUS MOVEMENT IN HAMILTON.

The following particulars of this remarkable work of grace are taken from very full accounts of it in the *Canada Christian Advocate* and *Hamilton Evening Times*:—

“Towards the end of the month of October, Rev. Mr. Hammond, an Evangelist, whose labours have been greatly owned of God in other places, visited this city. After spending one week in the field with much success, Dr. Irvine arrived from Britain, where he had visited the scenes of the great revival of 1858-59, and distributed among his Sabbath School scholars some 50 copies of a revival address sent out by the Rev. Dr. Knox of Belfast, in whose congregation a great and good work has been going on. The Dr. entered very heartily into the movements with the other clergymen of the city who were already lending every possible aid in the great and good work, and all the Presbyterian, Methodist, Baptist and Congregational Ministers of the city have helped and encouraged the movement. A daily prayer-meeting at 8 a.m., for the children, has been held in Mr. Inglis' Church; also a Union Meeting for prayer, daily, at 3 p.m., in the Congregational Church; and crowded meetings each evening in St. Andrew's Church; besides, preaching in the open air, 6.45, at the Gore ou King Street, has been attended each evening by crowds. In the open-air services, Mr. Hammond, Rev. Mr. Burnett, Rev. Mr. Pullar, Rev. Mr. Henderson, Rev. Dr. Irvine, and others, have taken a prominent part. At the close of the evening meetings in St. Andrew's Church, each day, hundreds of anxious souls have been conversed with, and prayed for, and many have found peace with G. d. All the ministers have been thronged by people pressing on them to know and hear about their sins and their Saviour. At 5 o'clock each day, Dr. Ormiston and Dr. Irvine have been meeting with the young enquirers of their charges. We are informed that the Rev. Mr. Inglis, the Rev. Mr. Burnett and the Wesleyan and other Methodist Ministers have also had many earnestly enquiring “What shall I do to be saved?” Some declare that the movement, although new in this community, yet (the prostrations excepted) the other symptoms of the work are very like those which accompanied the recent revivals in Ireland, Scotland and America.

“On Saturday, 8th Nov., at 3 p.m., there was a general gathering of children at Knox's Church. After addresses by several clergymen, the assembly was dismissed, when a few girls gathered around Dr. Irvine, the pastor of the church, and requested liberty to hold a prayer meeting in his vestry, which being granted, in a few minutes about one hundred girls met. The boys made a similar request, and about half the number of boys met in another room. The two prayer meetings were then going on at the same time. Ministers and Sabbath School Teachers were present, some of them bathed in tears while they heard the children sob and pray for the pardon of their sins.

“An immense audience convened at 3 p. m., on Sabbath the 9th, in Rev. Mr. Burnett's church, to hear Mr. Hammond. Ministers of various denominations were pre-ent. Every corner of the large church was filled. The interest was unflinchingly kept up for two full hours. At an early stage of the meeting, Mr. Hammond introduced a man who had for many years been praying to the Virgin Mary. Many were in tears while he told of his having come to the meetings a careless man, and of his being led to attend to the things of eternity. He declared that his happiness was unspeakable, since he had found peace. His statement was very simple and pointed, but most telling; though he was evidently a man who had never addressed a public audience before. Mr. Hammond spoke with much freedom and effect. At the close of the service it was announced that if any parties present wished the prayers of the congregation, they might signify the same by rising up, as there was not time to hold an enquiry meeting,—when over two hundred persons rose to their feet, and for them the solemn prayers of the congregation were offered.

“On Monday evening, the 10th, Mr. Hammond preached in the Wesleyan chapel, John Street. The place was filled to overflowing, and at the close the adjoining rooms were crowded with persons anxious about their souls, for whom and with whom many prayers were offered. In these meetings most of the ministers were present, and were kept conversing and praying with the enquirers until a late hour. Mr. Hammond preached a powerful sermon from Hebrews, vii., 25. In

all the Presbyterian churches the work is going on with good effect, and the ministers of that body, as also the other ministers of the city, are working night and day among their people. At the open air meetings one of the speakers, Dr. Irvine, said he was ashamed that he had been nearly twenty years in the ministry and had been so long in going *into the street* to speak for Christ, and call sinners to repentance.

“Every evening Mr. Burnett, Mr. Hammond, Dr. Irvine, Mr. Cheetham, and Mr. Pullar, were preaching in the open air. Each evening also crowds assembled in the Wesleyan chapel, John Street, and were addressed by Mr. Hammond, Mr. Burnett, Mr. Pullar, Dr. Irvine, Dr. Ormiston, and others, whilst hundreds nightly sought the prayers of God’s people for their salvation. The Sabbath School meetings at 8 a. m., were largely attended, and many of the young enquiring the way of life. The united prayer-meeting at 3 p. m. was attended by hundreds. One day Lieut.-Col. Hoste, of the Royal Artillery in this city, addressed the meeting in simple but earnest words, expressive of the great pleasure and benefit he had derived from those meetings, and the good he believed must ultimately result from them; he regretted that a few seemed to labor under the impression that those meetings were more adapted for the lower classes; if the rich were devoid of souls that must live throughout eternity, they might not need such meetings, but in the sight of God we are all alike sinners, and in need of salvation through Christ; he therefore hoped that more of the leading people would enlist themselves in the good work. He was astonished to find any professing Christians holding back. He had not any opportunity of knowing the poor of Hamilton, but he had no doubt that many of them would say that these meetings were intended for the *rich*, “thus,” said he, “the devil tempts both rich and poor to throw off their responsibility,” but his conviction and experience was, that those meetings were equally suited for the educated as well as the uneducated.

“The meeting at 3, p.m., on Sabbath the 16th, in Knox’s Church, was the largest we have ever seen in any church in this city. It has been variously estimated at 1,600 to 2,000. Every standing and sitting space was occupied, whilst a large crowd repaired to the Lecture Room and Vestry and conducted prayer-meetings and other religious exercises during the services in the Church. The services were conducted by Dr. Irvine, pastor of the church, who delivered an address upon the WITNESS of the HOLY SPIRIT WITHIN, as an essential element in experimental religion. Afterwards Mr. Hammond spoke for nearly two hours, from Heb. xi, 7, to a breathless audience. At the close of the service over 400 persons stood up and asked to be prayed for as being anxious about their souls. On and around the platform we observed Isaac Buchanan, Esq., M. P. P., Sheriff Thomas, and other prominent citizens.

“Interesting enquiry meetings were held in the German and Congregational churches on Sabbath evening, and were addressed by Mr. Hammond and others.

“The meetings were kept up the following week also, not only with unabated fervor, but with increasing interest. At the meeting in Knox’s church on Sunday, 3 p. m., the prayers of the congregation were asked by over two hundred persons. The evening service in the same place was marked by special evidence of the Divine presence, the enquiry meeting having been kept till nearly one o’clock on Monday morning. Dr. Irvine, Mr. Hammond, and others remained conversing and praying with the anxious. The closing meeting was held with the children in Mr. Inglis’ church at 8 a. m. on Monday. Dr. Heacock of Buffalo, Mr. Bennet of Lockport, Mr. Pullar, Mr. Burton, Mr. Hammond, Dr. Irvine, Col. Hoste and others, were present, delivered addresses and offered prayers. Mr. Hammond left on that day; he could hardly tear himself away from the children, who, with those of larger growth, inspired by the same spirit as the converts at Ephesus, accompanied him to the depot, where, like the Evangelist of old, he sang and prayed with them all. Unlike the Ephesian converts who, parting with Paul, wept with grief because they should see his face no more, Mr. Hammond’s children rejoiced because he promised to see them again.”

SABBATH-DAY FUNERALS.

The Ministers of the different churches of Brantford beg to call the attention of their congregations to the impropriety of having funerals on the Lord's Day.

1st. They often increase the labours of a minister beyond what he is able to perform.—2nd. They call him from other duties where his presence is required.—3rd. They frequently interfere with the regularly instituted means of grace, keeping persons from the House of God who would otherwise be present.—4th. We are of opinion that funerals on Sabbath, in a majority of cases, violate the sanctity of the Lord's Day.

We therefore agree to submit to the consideration of our congregations the propriety of avoiding funerals on the Sabbath Day, as far as is possible and we agree not to attend funerals on the Lord's Day, except in cases of absolute necessity.

WM. POLLARD, *Wesleyan Minister.*

JOHN ALEXANDER, *Baptist Minister.*

JOSEPH YOUNG, *Presbyterian Minister.*

W. S. HUGHAN, *Prim. Meth. Minister.*

The Rector of Grace Church.

JOHN WOOD, *Congregational Minister.*

WM. COCHRANE, *M. of Zion Presb. Ch.*

Brantford, Oct. 21st, 1862.

MADAGASCAR—CONDITION, PROSPECTS, AND WANTS OF THE CHRISTIANS.

Letter from the Rev. William Ellis to the Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society.

ANTANANARIVO, August 23, 1862.

My dear Friend—In the course of the three months which I have now spent in Madagascar, I have often been powerfully impressed with the important changes which have occurred and are still occurring in the country itself, and in the attention it attracts from other nations. It is certainly at the present time one of the most attractive and deeply interesting countries on the face of the earth.

Twelve months ago little more was known of Madagascar than that it existed—was inhabited by a people comparatively uncivilized, superstitious, idolatrous, and vicious; that its population was wasted by interminable wars and the scourge of a government, by which human life was sacrificed with a relentless prodigality, at which the civilized world stood aghast with horror.

Attempts had been made, forty years since, to introduce among the people letters, arts, and the pure and humanizing religion of the Bible. Multitudes had then been educated and enlightened; but the severe and cruel persecution to which the Christians were subjected destroyed many, imprisoned and tortured others, and drove the rest into exile or concealment in the remote and unfrequented parts of their own country, where they languished and pined in privation and suffering. But twelve months ago, one of those great changes occurred which often in the history of nations form an era in their character and course. The ostensible, if not the actual head of the government, which had for more than thirty years made the nation mourn and bleed from every pore, was struck by the hand of death, and the members of that government were scattered. On the same day the present Sovereign was raised to the throne by the determination of nearly the whole people. The Prince, then in his thirty second year, proved equal to the occasion; and not only justified by his earliest acts the nation's choice, but increased in an almost incredible degree the love and admiration of the people. Divine Providence had in a most remarkable manner trained the young ruler for the share he was to take in introducing the era which his reign seems destined to inaugurate in this beautiful and splendid island.

The sun did not set on the day on which Radama II. became King of Madagascar before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come.

He despatched others to recall the remnant of the condemned ones from remote and pestilential districts to which they had been banished, and where numbers had died from disease and exhaustion occasioned by the rude and heavy bars of iron with which they had been chained from neck to neck together. The exile hastened home; men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbours, who had deemed them long since dead, but to the grateful joy of their friends. The long-desired jubilee had come, and gladness and rejoicing everywhere prevailed; for many who were not themselves believers in the Gospel, sympathized with the Christians in their sufferings, and rejoiced in their deliverance.

The King proceeded at once to diminish the burdens of the people and encourage their industry. For their benefit, and at his own loss, he relinquished duties or taxes heretofore levied; invited the commerce and friendship of other nations; and promised protection to all who might assist in developing the resources of the country. The first effort he made was in furtherance of the enlightenment of his people by the erection, not of a fortress nor a palace, but of a substantial stone building for a school, or the germ of a college, in which education of a superior order is to be given by one of the missionaries. The presents and messages of friendship which the King has sent to remote and alienated or hostile tribes, has made them his voluntary and grateful subjects, and the presence of their chiefs, or representatives, at his approaching coronation, will constitute one of its most interesting and hopeful features. He has abolished the ordeal of the taugena, the practice of divination and sorcery; at the same time he has withdrawn all support and encouragement from the idols, and they have all been removed from the palace and the capital.

What makes the country so deeply interesting at the present time, is the intermixture of the ancient and worn-out superstitious customs and opinions of the past, with the new order of things, which Christianity is consolidating and extending. The hatred and horror of persecution which their sufferings have produced in the minds of the Christians, their unquenchable thirst after instruction, their industry in acquiring knowledge, the influx of foreigners, which the interests of commerce are drawing to their shores, are making great changes among all classes. But, above all these, the daily increasing numbers of the Christians; the great influence for good which the sufferers for Christ exercise over their brethren; the simple, humble recital of their sufferings, always given with devout acknowledgment and thanks for the Divine consolation they received, carries with it unquestionable evidence of the vitality and strength of that faith by which they were sustained. There is also beyond this a spirit of activity and force of character among the Christians, while their growing numbers and blameless lives, their clear perceptions of the saving truths of Holy Writ, their family religion, the large number of young persons who have joined them during the past year, their spacious temporary chapels, and large congregations in the city, together with the smaller assemblies in almost every village in the surrounding country; these, with other facts equally striking, encourage the most sanguine hopes for the future.

It is true that the Christians form but a small portion of the population; the last statement gave their number at seven thousand, while the inhabitants of the capital amount to forty thousand, and the population of the entire island to four millions, all accessible to the Christian teacher. The evil among the great mass of the people on whom the abolition of the taugena, of divination and idolatry, has wrought no moral or spiritual change, is far more apparent, especially to a stranger, than the unobtruded piety and virtue of the Christians. Nevertheless, small as the number of Christians is, as compared with the general population, they are making a deep and salutary impression on the whole community. I have more than once heard strangers say, "The only real life seems to be among the Christians; they certainly are in earnest."

Next to their own beloved sovereign, the English seem to be the objects of their joyful and admiring attachment. The long and severe persecution which they have endured has impoverished them greatly, and I have occasionally had to

relieve actual want; but they decline the educational and religious aid of the Catholic priests, of which there are a number here, and look to us for assistance to supplement their own efforts, with the confidence and hope which the past inspires. The well-appointed mission, and the ample supply of books now on the way, is received by them as an evidence that they will not look to England in vain.

Their most pressing want at the present moment is places of worship. I did not expect such large congregations; 800, 1,000, 1,500, meet every Lord's-day; but, hoping that the increase of their numbers would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined "the noble army of martyrs," I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for memorial churches, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose, and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. I have repeatedly visited the places, in company with those who had witnessed the martyrs' death, or the near relatives of those who suffered. The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

Ambohipotsy (White village—so called from the colour of the rocky ground), the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. The foot of a cross, on which the Christians as well as ordinary malefactors were crucified, remains; and the transverse piece of wood, to which their hands were nailed, lies on the ground at a little distance; while around the spot on which the Christians knelt before the executioner's spear, bones, blanched by the sun and rain, still lie scattered. The King is building a house not far from the place; other dwellings are rising in that quarter: and but for my early application, the site for the church would have been already occupied. The King informed me, the last time I spoke with him on the subject that he would assist in building the church there, and he spoke in a manner from which I inferred that he would attend it himself.

Arapimarina (the place of hurling down or casting away), the granite precipice 150 feet high, down which Eighteen were thrown in the second great persecution, is the second spot. It is situated on the western side of the hill, near the centre of the city, almost a mile from Ambohipotsy, not far from the Palace and the residence of many of the natives. The ground here is occupied, but the King has taken measures for its being vacated whenever we require it, on our paying the price of the existing buildings, &c.

The next place, Faravohitra (the last village), is a spot on the crest of the hill, near its northern extremity, in the midst of a dense population, including a large number of Christians, and near an ancient burial place, covered with rude and massive memorials of the departed. On this spot, in the sight of the whole city, the four nobles were burnt alive, and the bodies of eighteen thrown from the rock were also consumed. When I visited the place in company with the Bishop of Mauritius, we stood and gazed on the prisons in the distance, in which the sufferers had been confined, on the place where their sentences were read over to them, and where, as they sat together on the ground, bound with chains and encircled by soldiers, they sang their hymn of praise to Christ. We passed up the road along which, surrounded by an excited crowd, they raised their voices in prayer that God would remember them. We stood by the side of the spot—the place itself we felt to be holy ground—on which, when fastened to the stake, they sang—

"There is a blessed land,
 Making most happy;
 Never (thence) shall rest depart,
 Nor cause of sorrow come."

Our companions, most of whom had been spectators on that eventful day, and one the brother of a martyr, pointed out where the soldiers and the heathen stood around and cried "Where is Jehovah now? Why does He not come and take you away?" To which, from the midst of the flames, the martyrs answered, "Jehovah is here; He is taking us to a better place." Our companions also showed us the part of the road, a little distant, on which the relatives and associates of the Christians stood, waving their last adieus to their rejoicing friends, who smiled, and lifted up, as far as they could, their scorched hands, or burning fragments of dress, to return the salutation. In perfect accordance with this account is the spirit and feeling manifested by survivors when recounting their sufferings. I have sometimes sat as if enchained to the lips of the venerable widow or sister of a martyr, as she has recounted with simple pathos the suffering she has endured; and have been overcome with wonder and admiration at the marvellous power of "the love of Christ shed abroad in their hearts by the Holy Ghost given unto them." The Christians especially rejoice in the proposal to raise, as a perpetual memorial of these events, a church consecrated to the worship of the martyr's God and Saviour.

Ambalinakanga. The next place on which the Christians propose to raise a temple for the service of God, is situated midway between the last two. It has been the scene of much hope and disappointment, suffering and joy. Here the first Christian Church was formed, and the communion celebrated, in May, 1831; when the natives of Madagascar first united with the missionaries in commemorating the dying love of Christ. After the persecution broke out in 1836, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined. This chapel was a prison when I was here, in 1856. King Radama restored it to its original use, and a most attentive congregation of about eight hundred people occupy it every Lord's day. The people have almost as strong an attachment to this scene of their distress and sorrow, as the spots on which their companions actually died. The site is admirable; being in the midst of a large population, on a sort of rocky terrace, with building materials at hand. Here, also, it is proposed to raise a church.

At Fiaduna, the spot where, during the last persecution, in 1857, Twenty-one were stoned to death, it is also proposed to erect a small village church, as a sort of appendage to Ambohipotsy, from which it is not far distant. Three at least of these buildings should be of stone, if all cannot be of that material; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each. So far as I can judge, the cost of these buildings could not be less than £10,000.

Will England give to Madagascar these memorial churches, and thus associate the conflicts and triumphs of the infant Church with the remembrance of the source from which, through Divine mercy, Madagascar received the blessing of salvation, and thus perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their brethren in England?

The Christians here will do all they can, although twenty-six years of spoliation and suffering have greatly reduced their means. But they are willing, and will, I have no doubt, as far as they are able, render effectual aid in promoting the evangelization of Madagascar. Labour for building the churches can be obtained here or in Mauritius, but a superintendent will be required from England. The present state of feeling in relation to Madagascar, both here and elsewhere, favours the attempt to achieve this important work now, rather than at any future time. May the Lord put it into the hearts of His people to enable us to effect it.—Very faithfully yours,

Rev. Dr. Tidman.

(Signed) WILLIAM ELLIS.

Rills from the Fountains of Israel.

IT IS BEST AS IT IS, THAT INFANTS, CHILDREN, AND THE YOUNG DIE.

I am fond of children. I think them the poetry of the world,—the fresh flowers of our hearths and homes :—little conjurers, with their “natural magic,” evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think—if there was never anything anywhere to be seen, but great, grown-up, men and women! How we should long for the sight of a little child! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is, “to turn the hearts of the fathers to the children,” and to draw “the disobedient to the wisdom of the just.” A child softens and purifies the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favourable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Infants recal us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart;—they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children; *but*—it would be a far more terrible one *if little children did not die!* Many, I dare say, would be shocked by this assertion. It may be true, however, nevertheless.

I am quite aware that Death is in itself a very fearful thing; and that *premature* death is thought to be “mysterious,”—something to be submitted to, as incapable to be reconciled with the idea of presiding wisdom and love,—to be mourned over as an unmixed evil, expressive only of the wrath of God and the misery of man! Now, I quite hold that death is *punitive*. I believe it to be the consequence and the proof of the apostacy. I take it to be the mode of departure from earth *which was introduced by sin*.—painful, appalling, dark,—instead of that bright and glorious translation which would probably have awaited successful virtue. You will please to observe, that, as no world of limited extent could have continued the fixed dwelling-place of immortals, whose numbers were perpetually receiving augmentation,—and as the primary law of all intelligence would seem to be that of progress and advancement,—the probability is, that man was never meant for this world only; departure from it would be the law of his creation; but, on the alternative of his retaining his loyalty to God, that departure would have occurred after the full development of his nature *here* had fitted him for a rise in the scale of being, and it would have come in the form of reward and honour, perhaps with visible and public splendour,—the joyous congratulations of those left on earth mingled with the welcome, the symphonies and the songs of those superior spirits, to whose higher sphere the individual ascended. Sin, however, reversed all this. Instead of it, Humanity had to “depart hence” by returning to the dust;—to go down into the dark valley, and to pass thus towards the awful future—the vast unknown!

Death, then, simply considered, having become the law by which man’s residence here was to terminate; and Humanity having become what entirely changed its character and circumstances,—giving a new importance to the relations of life, and impressing uncertainty, to say the least, on the future beyond it;—this being the case, *to render life itself tolerable to man*, it was necessary that the fixed, general law, should be softened and modified by two others. That is to say, it was necessary that death should so occur, as not to be of the nature of a distinct, positive, and public *revelation* of the precise *future* into which each individual passed; and, that men should live *utterly uncertain* as to when they were to die. The punitive character of the original law being admitted, anything that would modify it in these two respects, would be of the nature of *benevolent relief*. This relief is accorded to us. The first is provided for by death happening *alike to all*;—and the second by its occurring at *all ages*.

Whatever the character of individuals may be, however possible it is for any to acquire a fitness for a higher sphere, (and that, as we believe, is pre-eminently possible now through Christ)—still, *all* die, and, as a general rule, under the like circumstances of pain and suffering, and very generally, too, with similar feelings to themselves and to survivors. There is not such a difference between the death-beds of the religious and the worldly, except in particular cases, as some may suppose; and there is always that ignorance in relation to the dead, which makes it possible to the living to hope. So far, therefore, as all the *circumstantial*s of death are concerned,—the precursors and attendants and immediate results, disease, pain, dissolution, corruption,—which in all ages have constituted topics of pathetic discourse, or subjects for odes and songs of lamentation,—so far as these are concerned, they are the benevolent products of a modifying law, with which God in his goodness has softened the rigour of the original infliction.

The same principle applies to *premature* death. All of you can see, that a general law, terminating life in all cases on a precise day, would be painful and intolerable; it would poison life from first to last, and it might provoke and exasperate licence and lust. It is important both for happiness and virtue that no one should know when he is to die. This object, however, can only be secured by death happening at every moment throughout the entire period allotted to man;—extreme cases, even, such as death before leaving the spring-head and fountain of life, and death being delayed beyond all known or ordinary instances,—these are alike the working out of the same law. To secure, then, the proposed object,—to place humanity under the most gracious and benevolent constitution of things at all *possible* now;—in order that men might so live as to *enjoy* life, because happily ignorant respecting its termination,—on this account it is, that infants and children die; that youths and maidens die; that the young man splendidly endowed, the young woman beautiful and accomplished, die; the bride in her day of tremulous delight, the mother in the hour of her new joy, the strong man in the glory of his strength,—on *this* account they die. They die,—*that all who live* may live on under the blessed consciousness that they know not when *they* are to die. The whole race reaps the benefit of premature mortality. The glow and brightness of all life, is connected with the graves and sepulchres of the young. Those who die early, or in the midst of their days, enjoy the advantage while they live. But the law would be infringed, and would be contradictory and unnatural, if *parents* were to be *sure* that no child could possibly die till it was a day old, or a month, or a year, or two years, or ten;—to be thoroughly kind, the law must be carried out to its farthest extent, and come into play from the very first moment of possible vitality. Hence it is that infants die;—they die through the working of a most benevolent secondary law, brought in to break the rigour of the first! And they die *for the benefit of the race*. Their lives are taken, for the sake of securing the happiness of the world. I had almost said,—and I *may* say it as speaking *in a figure*,—that a babe in its coffin may be supposed to look, to its weeping parents, like a little “dead Christ!” It has died vicariously,—to secure a temporal advantage for the world, even as Christ died vicariously to secure for it a spiritual redemption. The one dies, that we may not know *when* we shall die; the other died that we *might* know “that our Redeemer liveth.” By the one fact we are enabled to endure life; by the other we are taught to die in hope, and to look forward to the resurrection of the dead. Let a halo of glory, then, seem to encircle that fair brow,—the brow of that little babe, lying cold and dead there, on the lap of its mother! Poor mother! thy sorrow is great! Weep away;—let the hot tears gush out;—it is not the time to speak to thee now. But very soon thou wilt come to understand, how, all thy life, thou hast been reaping advantages *that came to thee by the death of the infants of others*; and thou wilt learn to acquiesce in what is really the result of one of the most benevolent of God’s arrangements. The death of thy child, *as a human being*, is from sin; but his death *as a child* is, because he is one of the chosen of the race, whose lot and mission are not to live to *do* and to *enjoy*, but simply to die,—but to die for the benefit of the whole species, the world over!—“*A Thought for the Thoughtful*,” a tract, by T. Binney.

Poetry.

HYMN FOR SUNDAY, AUGUST 24, 1862.

God of our fathers, in whose name
 Succeeding generations meet,
 To-day and yesterday the same,
 The ages worship at thy feet.
 Thou wast the patriarchs' only guide
 To the far land they did not know,
 And still Christ's pilgrims seek thy side
 And ask thee, "Whither shall we go?"
 The prophets in their solemn line
 Might speak no message but thy word,
 They but thy breath, the voice was thine,
 Their truth, the burden of the Lord.
 Nearest thy throne the apostles sit
 Since they Christ's flag of truth unfurled,
 And 'tis His name that men have writ
 In martyr fires across the world.
 Nor are they least in heaven's esteem,
 Nor are they last in thy regard,
 Who showed our land thy servants deem
 Thy blessing as their best reward.
 Despite the frowns of priests and kings,
 Of home, and lands, and friends bereft,
 Yet were they rich in heavenly things
 While Christ and conscience still were left.
 Help us to tread the way they trod,
 And teach their courage to our youth,
 As children of the unchanging God,
 And faithful servants of the truth.
 O Thou who art the patriarch's home,
 The prophet's light, the apostle's word,
 The martyr's strength, to thee we come
 To be for ever with the Lord.

H. W. PARKINSON.

Fragment Basket.

THE FIRST ENGLISH BIBLE.—A copy of the first complete English version of the Holy Scriptures, of extreme rarity, was sold by Messrs. Sotheby and Wilkinson, in disposing of the effects of the late Miss Richardson Currer, of Eshton-hall, Yorkshire. It is entitled, "The Bible; that is, the Holy Scriptures of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn into Englyshe, MDXXXV." "Angular Gothic letter; folio; prynted in the yeare of our Lorde MDXXXV., and fynished the fourth daye of October." The entire volume was superintended by Miles Coverdale, but portions of it had previously undergone revision by William Tyndall and others. The present is regarded as one of the best copies extant, being quite perfect from the first chapter of Genesis to the last of Revelation, the only portions supplied being the title, address of the translator to King Henry VII., the prologue, table of the books, and the map, all of which have been admirably fac-similed by Harris; blue morocco, extra, gilt edges, by C. Lewis. A fac-simile of a letter from Miles Coverdale to Thomas, Lord Cromwell, respecting his translation, and a portrait of William Tyndale, are also inserted. It was bought by Mr. Willis, for 250l.

ENERGY.—The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then, “Death or victory!” That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.—*Sir Fowell Buxton.*

LIFE.—At best life is not very long. A few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injured and injurer will pass away. Is it worth while to hate each other?

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drop runs off. God rains His goodness and mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

Family Reading.

THE GRAVE AND BEYOND IT.

Two kinds of children, and two homes for them, on the other side of death. Yet how close they lie here! goat to sheep—tare to wheat—husk to grain; how close! None but he can part them, no other can be quite sure which is which. Only his eye reads the writing over some nursery beds, and under the group of faces hanging on the wall these dark words, *One shall be taken and another left.* Jesus is on his way to part them. His fan is in his hand. He did not let it go even on the cross. His fan made it be seen which thief was taken and which thief was left. And he will bring that fan to the floor where the wheat and chaff lie mixed, where the child that loves him, and the child that hates him, grow, and work, and play, side by side. And his fan will wave, and its wind will search, so that the vile, light chaff will fly away, and the wheat will fall in one shining heap. And while he parts them, *all* will get a sight of Jesus.

Away into the outer darkness your eye will carry, and keep for evermore, one vivid image fixed, the Son of Mary on the throne of God. On, on, and on, in that home of woe, you will think, “He might have been mine, but I thrust away his hand of love.” That everlasting regret will be your “worm that dieth not,” amid the heat of the fire God’s hand has prepared. “*Their* worm dieth not, and the fire is not quenched.” The fire is God’s. The worm will be your own.

How you will mourn as you are forced to confess, “I chose it, instead of the pearl of great price, to lie in my bosom for ever. The choice between the two lasted while life lasted: my will carried it for this worm that never dies. All my days they lay before me to choose, either

THE PRICELESS PEARL, OR THE UNDYING WORM,

And I chose this worm that never dies. More than once my hand was stretching out to lift the pearl, but Satan slid in always such sweet sin between my lips, that my hand let go. And, at the last, the pearl shone whiter than ever before my dying eye, but my heart only froze to feel the choice was past.”

And you, CHILD OF THE KINGDOM, will then be in your Father’s house—that vast and happy home where myriads crowd the city. John speaks as if it were fifteen hundred miles long and wide, and high, up to the summits filled with worshippers, and in the midst our Lamb as it had been slain. You will know all about its true size and glory then, and take the golden reed from the angel’s hand to count the measure of the jasper wall. No man can number the saved who dwell there. It does not add much to any great sight in this world when we get past a certain number of thousands in the crowd. When the crowd meets on a plain the eye takes little of it in. If you sat on the green floor of the

Colosseum, whither old Rome used to pour her thousands out to see lion fights, or the gladiator fights of man with man; and if you looked up, by the galleries that rise all round it, from the grass to the blue sky, you could think better about John's words, "The city lieth four-square, and the length is as large as the breadth. The length, and the *height*, and the breadth of it are equal." You can fancy, if air were pure enough and the light strong, that an eagle eye could see up through all the street of the great city, away to the harpers on the sea of glass and fire. Each eye could take it all in, and still be resting on the Lamb—our light in the temple of our God.

As to glory, think what our own poor moon can do when she walks through the dark heavens, and gives a white robe to each cloud that meets her. See the aurora, with her pale northern lights, how she casts her net-work on the autumn skies, and brightens them till they glow into pink fields of glory. We do not speak of the *sun*, for who ever saw *him* go down in his yellow blaze, without seeming to see heaven's gate opening? And how fair is the bow he leaves, even on the rain-drops, when he goes to hide behind the storm-cloud!

Fritz, and Johanna's summer home stood on the greenest slope of a beautiful valley. Half way up a steep ascent it lay, like a nest among the wooded mountains. The valley was lonely. Only one other dwelling could be seen from any point. On the rocks breasting the high hill over against the children's home there was a cottage. It was so placed that its chimney smoke by day, and its window lamp at eve, told them where they were if they wandered on the hills. The bleat of the sheep, the dog's bark, and at times the shepherd's own voice, they could plainly hear. They saw the milk-pails carried in, the yarn spread out to whiten, and all the other goings at the cottage door.

But the cottage they could not reach. A rushing, torrent river lay between them. The boat they tried to keep there, went to pieces. A quarter of a mile, as the pigeon flew, would carry them from the one window to the other. But to go there and back by the road might be fourteen miles. Fritz and Johanna often sat by the river's brink, and said the autumn ferns of the *other side* were of a brighter yellow; and that the heather, as it caught the last rays of each sunset, seemed redder than their own. Years had passed, yet the journey to the *other side* still lay before them.

The first use of their ponies was to reach it. And this was their first day together, after years apart in other lands. They passed two bridges over two rivers; reapers on all sides they passed, that clear autumn day. Through woods of fir, and underwood of hazel, juniper, and heath, past the roaring waterfall, they slowly climbed the dangerous road of surpassing, everchanging beauty. "What a view it will be brother; how strange to see it only for the first time now!" There stood the old cottage, the rocks above it, the foaming stream far, far below; but the centre beauty of the prospect was, what they had least thought of, *their own home*. Like a single jewel on the bosom of a robe of green it lay alone; every way so changed, from the new setting in which they now saw it, and yet the same.

The sight caused an overturn of all the old childish fancies. "Have we lived in it so long, and not known that *our home* was the only thing to look at from the *other side*?" they said. Was it a whisper of the guardian Angel about a bright future? Or was it all the solemn thought of a childhood past, and earnest youth begun? The brother and the sister knelt on that sacred spot and prayed. Fritz never was there again. That was the mid day of his course. He worked as long again; and died far, far away among the heathen, whose souls he went forth to seek.

How often, weary of sin and change, we cast longing looks from home here, to THE NEW HOME on the other side. When we get there, heaven will perhaps seem less strange to us, than the new aspect which earth will wear. Earth with her opportunities, earth with the lost sheep to seek, the bright crown to gain, will spread itself out before us in a new light. Earth giving songs to heaven, earth full of his glory, earth with her Bible story, her awful passage-ways to hell and heaven, we shall know all her value then.—*The Child of the Kingdom.*