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James W. Appleton
D. D. Appleton

THE
CANADIAN INDEPENDENT.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

VOL. VI.

TORONTO:
MACLEAR & CO., 17 & 19 KING STREET EAST.

1860.

P R E F A C E .

However imperfectly the work of another year has been performed in connection with our denominational periodical, it may not be out of place to state, that the aim has ever been, conscientiously to advance the objects of Congregationalism in Canada, linked however with the highest and gravest consideration of the general interests of the Redeemer's kingdom.

Periodical literature is a department of service for Christ which we feel persuaded it would be impolitic and unwise to neglect. To impress the public mind, and to leave traces in future ages of the principles of the New Testament as having operated in the formation of these rising countries in British North America, demand the vigorous and faithful use of the Press. Congregationalists in Canada, and their coadjutors in the neighbouring Provinces cannot afford to be unrepresented. For the diffusion of information, for the defence of principles, and to spread the great and glorious truths of the everlasting gospel, an agency like that presented by the *Canadian Independent* is valuable and indispensable. Is it then too much to ask a zealous co-operation in aiming at a decided success? Could our Magazine not be borne by the flowing tide of your support and prayerful interest on to a position of power and influence?

Amid the care and responsibility which our position entails, two features of the year's work have been especially pleasing to ourselves. One, the embellishment of our pages by the life-like portrait of the honoured Professor of our Theological Institute;—and may the churches never fail to possess a succession of true and noble men, worthy of being thus had in remembrance and honour. The other, the frequent call to record intelligence of the progress of the great work of God in these revived and favoured times; a satisfaction which would become intensified a hundred degrees had we to declare such things as wrought among ourselves.

Bowmanville, May, 1860.

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THE
CANADIAN INDEPENDENT.

Vol. VI.

TORONTO, JULY, 1859.

No. 1.

WHERE ARE WE?

Religious men, admit the importance of self-examination. Lurking evils are thereby detected in the hidden chambers of the heart, and brought out to the light of truth, that they may die. Immense advantages issue from the enquiry, Where am I? to the mind searching for truth. The clear perception of the true position of an argument, is necessary to its successful establishment and defence. In war, the mystery thrown around the movements of armies, and the concealment of the ground occupied, may secure success. A knowledge of the exact position of the Allied forces, in a recent battle in Italy, might have shielded Austria from ignominious defeat. The utility of a calm and clear view of the actual position of important questions, affecting us in our work for time and for eternity, is evident.

This question we do not put as to our Editorial position, with the burdens and hopes of another year before us; or as to the prospects of the *Canadian Independent*, trusting that the question shall be solved at the close of the year, in a satisfactory account, resulting from the generous support of the churches, and the enlightened contributions of gifted brethren to the pages of their own periodical.

It is in view of the state of the churches, and the position we occupy as a denomination in this country, that the question has suggested itself, as likely to stimulate to thought and action; and may lead to the elucidation of great truths, affecting our progress and the glory of Christ, if an answer were given by some of those honoured brethren, who have been in this field from the beginning.

Here we are, at what may be deemed the commencement of our Ecclesiastical year; at such a time, the tabernacle of the Lord was set up. The meeting of the Union may be deemed a culminating point; we review the past, we anticipate the future. It should be like Pisgah. It is a time of stock-taking. The review of the ground has impressed on our mind the fact, that God has blessed us with gradual growth; that we are ready for more work; that our financial condition is good; that we have no reason to draw back discouraged, but are called to go forward, seeking a higher degree of spiritual vigor, a stronger faith in God, and an undaunted spirit to utter fearlessly, the truth as it is in Jesus.

Where are we? Our work is before us, let us understand it, and accomplish it.

We are in churches that maintain a testimony, which, to be effectual, demands the consistency of holy living, and the supremacy of Christian love.

We are in a land, that needs much of the leavening influence of the gospel. The fearful prevalence of crime, as proved in the frequency of public executions,—the financial and commercial trials which have for many months depressed the people,—the political and moral movements of the country—all set before the eye of the Christian, the truth, that righteousness exalteth a nation.

We live in a day of special interest. The light of the gospel is breaking over many benighted countries. The bloody Moloch of war, is gorged with the sacrifice of thousands. An age too of mercy, as well as of judgment, in the remarkable manifestation of God's grace to hundreds of thousands, in America, in Sweden, in Britain, in Ireland. These events call us to a calm consideration of our spiritual state and condition, to awake to our work of prayer and effort, till we rejoice to find that we are in the midst of a revival of true religion in Canada.

EXTRAORDINARY WORK OF GRACE IN IRELAND.

As cold waters to a thirsty soul, so is good news from a far country. The North of Ireland is at present the theatre of a most remarkable revival. Ireland so long the difficulty of British Statesmen, the scene of late years of striking changes and rapid development in the improvement of the physical and educational condition of its people—has been visited in the Northern counties with one of the most extraordinary awakenings of which we have read. The Province of Ulster was from 1623 to 1641, the scene of a remarkable revival of true religion, the inhabitants were then men, "ripe for a great manifestation either of judgment or of mercy" but through the labours of persecuted ministers, who fled from Scotland and England, many souls were converted. That same land has at present a time of refreshing from the presence of the Lord. One account that we have seen attributes the uprising of this movement to the personal effort of a Christian woman from England, who in a mission from house to house during 1856, in the district of Ballymena, laboured for the conversion of souls: "ye must be born again," was the mighty truth enforced. From a statement made to the Synod by the Rev. David Adams, on behalf of the Presbytery of Ballymena, it appears that in the region much attention had been given to the great revival in America. By the pulpit, tracts, and prayer-meetings, the people were earnestly solicited to call upon God for a copious outpouring of the Holy Spirit. And further it is stated that,

Owing to the brief, earnest, pointed addresses to the people at the winter Sabbath evening service in the sanctuary, bearing directly on their spiritual condition and prospects for eternity, a deep and solemn impression was produced, and some were led to the Lord. More particularly, in consequence of a sermon at the ordinary public worship on the first Sabbath of the new year, several were persuaded to commence to read the Bible entirely through this year, and to have family devotion and small social prayer-meetings in their own dwellings, for the conversion of sinners and the growth of holiness among the professing people of God.

About this time a young man greatly concerned for his own soul, came from the parish of Connor to his relatives near Aboghill, and through his earnest entreaties and prayers, they were almost instantaneously converted by the sudden effusion of the Spirit of God, it is believed, feeling deep convictions of sin and need of the mercy of Jesus. Having obtained peace and joy through believing in the Friend of sinners, they joined with others in prayer and reading of God's Word at private dwellings, in school-houses, and at length in the place of public worship. And now, about the middle

of February, the work of God assumed a much stronger, more sudden, and rapid development. Men and women, old and young, married and unmarried, parent and child, educated and uneducated, rich and poor, farmer and weaver, moral and immoral, were suddenly struck with an overwhelming conviction of their sin and danger, and immediately thrown into a state of bodily suffering and mental excitement. They did exceedingly 'quake and fear'—the whole frame sometimes agitated with uncontrollable convulsion. The party so affected felt irresistibly compelled to pray; and did cry loudly, unceasingly and with intense earnestness, for pardon of sin and acceptance with God, through the mercy of the Lord Jesus Christ. They have no shame of Christ and his cause; and men, who before would have mocked at the name of religion, now delight to tell what God has done for their souls; and many of them have a great desire to come to the Lord's table. Prayer is the great distinguishing feature of this blessed work. Prayer daily abounds in houses, in the family, in the social meetings in school-houses, in the open fields, in the churches; and the fluency, power, and rapt fervency of these devotions almost surpass belief, 'like the rapt seraph that adores and burns,' while many leave their busy work in mid-day to attend some of these meetings, as they occasionally, incidentally, and unpremeditatedly occur. Even boys and girls not more than twelve years of age, and others hitherto ignorant and careless, exhibit both privately and publicly, an impulsive energy in prayer truly astonishing.

Conviction of sin is often instantaneous, and is frequently accompanied with great physical excitement; our readers may judge of this from the following remarks taken from the *Ballymena Observer*: "We paid a short visit to the Presbyterian Church in Wellington street, at a very late hour of one evening this week, and a description of what we observed on that occasion, would have corresponding application to the proceedings of almost every other evening for the last fortnight. On entering the gate of the enclosure we found fifty or sixty persons, of both sexes, assembled in the open air about a young woman of very interesting exterior, who, at an earlier hour, and while in attendance at services within the church, had been suddenly and very deeply impressed with a conviction of sin. In this case, the usual outburst of mental agony was past, and the sufferer had partially recovered strength, but was still too weak for removal to her residence. In the vestry-room, we beheld a scene which it would be impossible to forget, but equally impossible to describe. The apartment was filled with persons of both sexes, who had been borne from the church under the most excruciating agonies of strong conviction—some of them in a fainting state—some prostrate and moaning heavily—some shuddering in every muscle from mental excitement, which they found it impossible to restrain—some calling upon the name of the Lord Jesus—some ejaculating prayers for grace and faith—and others crying aloud in frenzied supplication for heaven's mercy. In one corner of the room we observed a gray-headed old man—trembling in every limb; and regardless of all around him—fervently and audibly imploring God to pardon his manifold transgressions, for the Redeemer's sake. A boy, some fourteen or fifteen years of age, was writhing in fearful agony of mind upon the floor, calling incessantly for mercy, and for deliverance from the expected torments of an anticipated hell. 'Oh, Saviour of sinners,' he exclaimed, 'deliver me from *this* horrible pit!' 'Oh, Jesus of Nazareth, set my feet upon *that* rock!' In another part of the room a young man was reclining in a state of partial stupor, in the arms of a more aged supporter, who was earnestly labouring to tranquillize his mind with words of gospel consolation. At this moment a young woman, who had previously been carried from the church in a state of insensibility, and had been seated on a chair of the apartment, recovered animation, but immediately thereon, fell prostrate with her face towards the floor, in a most frightful paroxysm both of soul and body. Every possible as-

sistance was rendered to this person by some pious members of the congregation, who were necessarily in attendance, but, for a considerable period, her suffocating sobs were mingled with appalling cries of terrible despair. The other cases in the vestry-room were of a milder class, and some of them had not occurred on that evening for the first time—several of the parties having been previously among the number of the reformed—but they had become so deeply affected whilst attending the services of the church, that, being unable to restrain their feelings, they were obliged to retire. The prevailing emotion among this class of the converts was exhibited in silent tears of penitence and gratitude—or in an outburst of prayer.”

We give an individual case:—

One of the most remarkable cases on record occurred at Ahoghill on Sunday. The object of visitation was a boy of that neighbourhood, well known as one of the most wicked and abandoned characters that ever troubled a community—a public nuisance in fact—a wretched outcast, whose heart was filled with malice towards man, and his mouth with blasphemy towards God. He had never seriously attended at religious services of any description in the whole course of his life. He was a mocker of all prayer, and delighted in mimicry of the revivalists. Whilst a congregation of Presbyterians were assembling for public worship, he stationed himself near the entrance of the church, and there, in language of the grossest obscenity, he annoyed, reviled, and cursed the passing people. After some of them he shouted, “Ha! ha! the devil will get hold of you to-day!” To others, he cried, “Run fast, or you’ll not get the touch!” Now, we state a fact well known to hundreds of the population when we say that within one hour, and long before the separation of the assembled worshippers, that wicked boy was struck to the earth as with a thunderbolt! He fell prostrate and senseless upon the very scene of his iniquity! It was at first supposed that he had been summoned to final retribution at the bar of the Omnipotent; but the visitation was “in mercy, and not in judgment.” Animation was restored; and with it came the soul-piercing stings of an awakened conscience. His despair was exhibited in words and gestures too horrible for a description: he writhed in mental agonies for which the imagination can find no parallel.

Recent intelligence represents the work as spreading with great power, the *Belfast News Letter* of the 13th and 14th June, says that it continues to progress daily in Belfast;—Cookston, Drumreagh, the Miltown, Maghera, Dervock, Carnaff, Stranocum, Dundrod, Port Stewart, Ballymoney, Macosquin, Parkgate, Ballyclare, Coleraine, and Portrush, are also visited with gracious influences. In Belfast there is a delightful unity among all Christians, and the most learned and venerable ministers of Christ in that City are engaged in the movement. Dr. Cooke lectured on the subject, and expressed himself strongly in its favour, he would give no opinion on the bodily symptoms—he had been told by those who had experienced it, that it was perfectly irresistible—but this he did know, that the spirit in his power was there. Dr. Morgan stated at a prayer meeting, that upwards of 100 were under conviction in the neighbourhood of Stanley Street, and many had found peace. In some parts of the city, there are cases of spiritual enlightenment in almost every house. Even where the parties have attended none of the meetings, they have been struck down at work, or by the domestic fire-side, and it has become necessary to send for persons to join in prayer with and for them—in most of the cases, the issue has been of the most blessed description. Like as it was at the miraculous draft of fishes, it has been remarked, the nets are actually breaking in Belfast.

In glancing at these marvellous accounts of this work in our day, some *Fruits* are more strongly impressed on our minds than others. Thus, it is supposed,

that in one region, more than the number at the day of Pentecost, have been converted. Roman Catholics and Unitarians have felt the power of the truth.—Orangemen, in some localities, meet for prayer, and have formally resolved that, should any of their number not sanction the holding of a prayer-meeting in his house, they would hold it outside his door; but none have for a moment thought of refusing his best accommodation for the purpose. The majority of those who have been impressed, have found hope and peace in Christ. The testimony of an eye-witness, the Rev. F. F. French, who visited Belfast for the purpose of satisfying himself in regard to the great awakening and its effects, is thus given:

“Some persons might be disposed to ask the writer, ‘Do you think that the work is the work of God?’ My reply would be, ‘Whether it is so or not, can only be *proved by the permanent fruit*: but this I must say, that I believe that up to the present every conceivable variety of fruit which the circumstances admit of have been brought forth. ‘Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, love to the brethren,’ have been most remarkable. Drunkards have become sober, restitution made of stolen property, and bitterness towards Roman Catholics, if any such feeling ever existed, has most certainly been removed. I recollect one expression in a prayer which I heard, ‘Lord, thou hast done for us what controversy could not do; Lord, do still more!’ Those who came to mock have remained to pray. Those who would have burned the Bible now read it, and blasphemers now speak the praises of Christ till they are hoarse, and waft the good news by letter to their friends in America.”

In view of these statements, we adore the grace of God, and cry, the Lord hath done great things FOR THEM, whereof we are glad. This cannot prevent the solemn thought that we in Canada cannot say FOR US. There have been mercy-drops, but no wide and general refreshing. Do we not occupy an awful position; our neighbours in the States have been largely blessed, and now we have tidings from the old land of deep interest in divine truth, and wide spreading influence and power with the word of God; and are we to remain unvisited and unblest? For the love of souls let us sigh and cry for the abominations that are done in the land. Let our idols be broken; and our prayers turned in the right direction, that the Lord our God may prove our helper, and that right early. Let us pause and ask, WHEREFORE is the Lord a stranger in this land, and as a wayfaring man that turneth aside but to tarry for a night.

REFLECTIONS OF A CONGREGATIONAL VISITOR TO THE FREE CHURCH SYNOD.

This is an earnest, energetic and able body of men, of such a sort that they cannot fail to make their mark upon the land.

How rapid has been the growth of this body! In 1814, the Synod was formed with eleven ministers; now there are one hundred and fifty. But in duly estimating this increase, we must bear in mind that there were then thousands of Scotch and Irish Presbyterians in Canada, unsupplied with ordinances by their own ministers, and that a very large emigration of the same classes has since taken place. Most of these were the lawful inheritance of this Church. What it has *acquired* from other sources, we have no means of knowing.

The Synod seems to breathe a Christian spirit, but is there not too little of actual devotion? The writer was not present at the opening of a "sederunt," but they were closed with the benediction only—no praise or prayer. Nor were there any meetings designed expressly for informing and stimulating the people of the place. This all but exclusive attention to *business* gave the whole too parliamentary an air for an ecclesiastical assembly. Perhaps time fails. If so, it seems a pity that some of the debates could not be cut short.

The mode of conducting business is much after the fashion of other legislative and judicial bodies. There is great freedom of discussion; the usual popular signs of approval or dissent are freely used; and more noise and confusion prevailed at times than the writer expected. As compared with larger Presbyterian bodies, the conduct of the debates here is not so exclusively in the hands of "leaders" of the court. Ten days were occupied in the present session, but before it was over the meeting dwindled down to a very small number. Some of the most important items of business were transacted by the remnant of the body. In respect of securing attendance, Presbyterian *authority* seemed to be no more powerful a bond than Congregational fraternity.

We learned something about creeds. One lesson was, that *it is very hard to make one*. The chief business before the Synod was the question of union with the United Presbyterian Church. Committees of Union, after several years of labour, had produced a basis, which the United Presbyterian Synod had adopted, after much discussion, by a very large majority. But among even that majority were some who were not wholly satisfied with it, though glad to accept it for the sake of a union on some terms. Nor was it wholly satisfactory even to the members of the Free Synod, while, for a like reason, it was accepted, also by a majority. But the debates caused by almost every phrase in the ticklish articles were enough to show that if the Westminster confession had not been made long ago, and become venerable with age, and so unsafe to meddle with, lest innovation should never stop, it would be an interminable task to frame it now. Again, we gathered, that a creed, when made, was *not of so much service as some suppose*. Here were articles, not relics of the antiquated past, but fresh from the pens of living men, with the authors themselves present to interpret them; yet there was a most serious difference as to what they meant! Still more, it was contended that there was, or might be, a tacit interpretation held of the words, that would nullify their sense. The amendments proposed did not seem to us to make the matter more clear. It is notorious that creeds, in every church that uses them, are held with more or less of allowed liberty of interpretation. How strictly or loosely, must depend on the condition of the living body. But if that condition is healthy, will it not repel fundamental errors without a creed? And if unhealthy, will it not admit them in spite of one?

We were disappointed in the hope of getting some light on the Voluntary question—especially on the duty of the civil magistrate, as such, to Christ—though this was the point chiefly debated; for the discussion turned, not on the doctrine itself, but on the meaning of the basis, and the views held in the United Presbyterian Church. Such is usually the course in public bodies, civil or ecclesiastical. Debates do not accomplish much for the discovery of truth. There are too many side issues and personal questions, and too much need of parliamentary management, to allow of such a result.

It is very clear that the Voluntary question is viewed in a very different light, according to the "stand-point" of the spectator, whether he be in Scotland or in Canada, in an Establishment or out of it. Though the standards of this church are unaltered, the general tone of sentiment in it is much modified by its position and experience. The process will go on, and the body will gain by the change.

We cannot withhold the tribute of our respect from the minority on the Union question. With one or two exceptions, their argumentation was calm and solid, and no one could doubt the sincerity and depth of their convictions. Particularly did we admire the temper manifested by their acknowledged leader, Rev. Dr. Bayne, of Galt. We have seldom seen defeat borne so calmly, while not an inch of the position he maintained was abandoned.

The debate, and its result, show that for the maintenance of the truth, and the exclusion of error, church courts are, after all, but imperfect securities. The course pursued by the majority evinced, in the judgment of the minority, in which were such men as Drs. Bayne, Willis and Irvine, either a diminished soundness on the doctrine of Christ's headship over the nations, or an indifference, almost as lamentable, to the necessity of bearing a testimony on the subject.

Further: the decision of the Court may bind the *action* of the whole body, but not the opinion of any individual. The minority record their dissent; and all the "collective wisdom" of their brethren, the largeness of the majority against them, and the authority vested in the Synod by the Lord Jesus Christ, as they believe, do not weigh a grain against their own personal convictions. Where such thorough independence is practised, ought not the claims of synodical power to be somewhat abated?

The prospect of a cordial and unanimous union between the two Synods still seems remote. On both sides there are inflexible minorities, in which are leading men. They are not likely to yield, nor is it desired to drive them off from the united body in opposite directions, and so form three bodies in attempting to constitute one out of two! Neither discussion, nor the outside popular pressure—though it be so strong—is likely to produce much impression on such men as stand in the way. Their opinions are settled, and matters of conscience.

In dealing with other matters, it was instructive to find that, in relation to ministerial education, for instance, the very same difficulties have to be encountered under another ecclesiastical system, and in a larger and wealthier community, that we have to encounter ourselves. The pecuniary maintenance of Knox College is a matter of much difficulty, although the students board themselves. The deficiency of the young men's previous scholastic training was stated to be very grievous, and at present irremediable, while, as we find it, they appear better in the actual work of the ministry than at an academical examination.

The French-Canadian Mission question is referred to another committee—Dr. Burns, convener. We gather that the views of some parties in the Synod—viz., that this and almost every Christian work should be carried on by the Church, as such, and not by a "society"—do not excite universal or even general sympathy.

These notes do not aim to be a report of the meeting of the Synod, but simply a brief record of personal impressions received during occasional attendance, and therefore they do not allude to many matters of great importance which came up.

We are well aware that nothing like a complete view of the working of the Presbyterian system can be obtained by observing the proceedings of a Synod.

More depends on the "lower courts," as to the details of administration, and every question of importance is remitted to the Presbyteries for their judgments thereupon. But we gather from what has come under our notice, that much of the power of the system consists in the national homogeneity of those professing it, and the strong traditional hold which its doctrines, polity and usages have upon them; and that, where these fail to secure conformity, there is necessarily, in the Canadian church, a very gentle exercise of the right of supreme jurisdiction, and a very constant regard to the acceptableness of any measure to the people.

F. H. M.

ON THE PERMANENCY OF THE PASTORAL RELATION ;

BY THE REV. A. LILLIE, D.D.—AN ESSAY, READ AT THE RECENT MEETING OF THE CONGREGATIONAL UNION, AND PUBLISHED BY REQUEST.

Everything connected with the Pastoral office impresses on it a character of sacredness. Christ—the Son of God and Saviour of sinners—is its originator; it has for its end the accomplishment of the objects for which He poured forth His precious blood on the accursed tree; the qualifications demanded of such as assume its duties, involve the possession of all the higher attributes and characteristics of the Christian life; while its motives are the most sacred and exalted by which even a sanctified nature can be moved, and its responsibilities the most tremendous of which we can form a conception. Hence, both he who takes this office upon him, and they among whom it is exercised, should feel that they stand upon holy ground, and govern themselves accordingly. All trifling with it—whatever the form it may take, or the party chargeable with it—is sin, a crime against God, and a wrong done to man.

Whatever the position we occupy, the Divine will forms the rule to which we are bound to conform our conduct. This principle is of universal application because God has made us and all things for Himself, and maintains us and them in being for the ends for which it was originally bestowed. In the case of the Believer it applies, however, with a special imperativeness, inasmuch as he has been "redeemed, not with corruptible things, such as silver and gold, but with the blood of Christ, as of a lamb without blemish and without spot," and regenerated by the Holy Spirit, that he may live to "Him who loved him, and gave Himself for him,"—thereby obtaining for Himself a right of property in him,—may "glorify God in his body and spirit—which are His." We have no right to please ourselves, or make our own will our rule in anything. The thought of even attempting it should fill us with horror, will do so if we have made but a very moderate proficiency in the Divine life. With respect especially to what has reference to the kingdom of God should a holy jealousy be felt, *will it, in that case, be felt.*

Proportioned to our anxiety to be governed by God's will, will be our desire to know it as an indispensable preliminary thereto, the readiness with which we admit the proofs and manifestations of it, and the honesty and earnestness of our endeavours to ascertain it.

The sources whence we may gather the Divine will in relation to any specific act or course of action are two, to wit: revelation, and the circumstances in which we find ourselves placed.

As to the length of time during which those who enter on the Pastoral relation should continue in it, the New Testament—the law-book of Christ's kingdom—says nothing expressly, though the whole manner in which the office is spoken of would seem inconsistent with the notion of mere temporary engagement.

Between the office of Evangelist and that of Pastor a difference exists, which has an important bearing on the question with which we are dealing;—we allude to the generality of the character of the former, while that of the latter is limited. Unless restricted by the terms of his commission, the Evangelist's

sphere is the world; while the relation of the Pastor is confined to a particular church, conferring on him no right to perform Pastoral acts out of that church, unless their exercise be invited as a matter of Christian courtesy or convenience.

Such being the fact, every exhortation to perseverance in the performance of Pastoral duty addressed to the Pastors of the New Testament, would seem to involve the idea of continuance in the relation with which it stands associated, and out of which it takes its rise. Of such exhortation, the language of Paul to the Ephesian Elders (Acts xx. 28-32), may serve as an example,—in the whole air of which, continuance would seem implied or pre-supposed, though the primary idea is, without doubt, fidelity while the relationship existed.

Keeping in view this *particular* relationship of the Pastorate, the qualifications required for it, with the emphasis laid on their possession, add strength to the argument in favour of its permanency,—the perception of their necessity being difficult on the supposition of mere temporary connection.

Generous as is the spirit of the New Testament, there is about it nothing of slackness. It recognizes no half-qualification for action, has no sympathy with the spirit which would satisfy itself with this or accept of it. Of every man to whom a function is entrusted, it requires full fitness for the performance of the duties involved; but such fitness he does not possess who feels it necessary to relieve himself or those among whom he labours, by repeated changes of location, or whom the churches need to dismiss with this view to fresh ground. Hence, except in circumstances very special, no man in whose case such a course would be requisite, is justified in placing himself in the position of Pastor at all.

By the above considerations a presumption is, we conceive, established in favour of the permanency of the Pastoral relation, which should deter from its light severance in any case. But this presumption, the design of the office, viewed in connection with the circumstances in which it is exercised, greatly strengthens.

The Pastor's work has reference specially to the moral and spiritual interests of his people, those on which depend their present Christian enjoyment, their fitness for the services required of them by their Saviour and Lord, and their everlasting felicity. The care of these interests forms his charge. His office having their promotion as the design of its institution, adaptation thereto must rule everything connected with it.

To establish the propriety of any course of action in connection with the Pastorate, it is only requisite to show the superior adaptation of the course in question to secure its ends over any other with which it may be brought into comparison, not its indispensableness; the Christian principle being that every man shall do his *best*, and that he shall choose in the service of his Master, the modes of action by which it may be most effectually promoted.

Without taking the ground that the ends of the Christian pastorate imperatively demand permanence—though possibly even that might not be too high—we aver, with all confidence, that it is thus they may be expected to be most effectually secured. But, if such be the fact, to ask a dispensation from the obligation of permanence, is to ask a release not merely from duty, but from the privilege of indulging the more generous Christian impulses.

Contemplate for a moment or two, what is comprehended under the promotion of the spiritual interests.

There is demanded, as the foundation of everything else, instruction in the Doctrines and duties of Christianity.

But such instruction requires time, *much time*. It can hardly be spoken of, in fact, as other than the work of a life-time. A change of teacher may not, it is true, necessarily check its progress; but, other things being equal, the man, between whom and the party under instruction, there exists the mutual understanding which long-continued relationship gives, has great advantage in working over a stranger. Should the retiring teacher be replaced by one of a superior character, the learner may be a gainer; but change affords of itself no guarantee for superiority, while the substitution of an inferior in place of a superior may inflict, in danger of inflicting, very serious damage. Suppose them equal, injury is likely to result from the simple disturbance of the continuity.

While cases may exist in which change of location may afford the Christian Pastor the means of adding to his fitness for the work of instruction, by the acquisition of something of which he might not otherwise have so conveniently made himself master, our impression is strong that its ordinary effect is the reverse of this. Speaking generally, growth in adaptation for the performance of duty is best secured by the effort to which, in the case of an honourable mind, its habitual performance prompts, especially where the matters dealt with are of a character to afford free scope for mental action—a condition which holds pre-eminently in the case of the Christian ministry. Take off the strain which necessity imposes, and the love of ease, so natural to us, is in danger of producing intermission of the effort which is the grand condition of improvement. Change, frequent change especially, would seem thus to endanger the work of instruction, by interfering with the requisite qualifications for it.

We conceive, moreover, that it can hardly fail further to operate mischievously by the undue narrowing of its range.

The Scriptures present the work of Christian instruction under the very significant figure of building up,—which includes the erection of a superstructure, as well as the laying of foundations. Assigning, as they do, to certain first principles, the doctrine concerning Christ, by way of eminence, the place of foundation, they call on us to direct our attention first to these, and to urge them with all affection and earnestness, and with fulness and frequency of repetition. The value, however, of these primary truths and considerations arising out of the relation which they bear to others which form their complement,—or to keep up the figure, constitute the superstructure—the presentation of these latter in due proportion is essential to the whole. Hence, we are exhorted, leaving first principles, to pass on to perfection. The sacrificing of the latter to the former, or their neglect for them, is spoken of as at once a misfortune and a reproach,—the existence of a necessity for it marking inferiority of condition. But this is a task too large to be overtaken within a limited pastorate. If teaching is to have in it anything of symmetry or completeness—both of which are requisite to efficiency—its range and plan of procedure must be determined in view of the time which can be devoted to it. Where that is limited, many topics which should be included must be either left out or dealt with in a very perfunctory manner—either of which courses will interfere seriously with the knowledge required for the healthy development of the Christian life. The repetition of a similar course by the Pastors who successively fulfil their brief career must dwarf those whom the Master would have developed to the size and strength of full-grown manhood.

Suppose the instructor, on the other hand, to base his plan on the wants of his charge, irrespective of the time which he may allow himself or have allowed him for carrying it out, the instruction they receive will be in danger of being fragmentary, as a premature, possibly an abrupt termination may be put to it.

Nor is this the whole of the hazard to which a shifting Pastorate exposes those who are so unfortunate as to be subjected to it. There is risk of its inducing confusion, as well as failing in fullness and symmetry. Tie men down as you please, there will be among them differences of view, so that they will on certain points give different explanations of the same creed. Should these differences be in themselves unimportant, their existence may still beget uncertainty on the part of those under instruction, or lead them to the holding of notions inconsistent with one another, and tending rather to mutual neutralization than working harmoniously together. Instances of this sort may be found probably to exist everywhere, there being so many sources besides the Pulpit whence ideas are drawn; but we have been struck with their frequency here. When these differences obtain in relation to the more important matters—which they may do, of course—the consequences will be so much the more serious.

In addition to the instruction of the people, the Pastor's work includes as its end the formation and development of their Christian character, with the cultivation and employment of their capabilities.

This also is a process which requires time, implying, as it does, the persevering use of measures carefully adapted to the dispositions and circumstances of the

parties concerned,—which may call for correction on one point, the supply of deficiency on another, and on a third direction or encouragement. Continuance of connection between the educating and the educated parties, favours this requisite training in more ways than one.

The steadiness thus secured in the operation of the formative influence tends of itself to promote it; while additional advantage is gained, as in the case of simple instruction, by the increased facility in the adaptation of means to persons and ends, flowing from the more accurate acquaintance for which permanence of relationship supplies opportunity. Add to these the growing interest awakened on the one side, and the answering confidence with which it is met on the other, and you have another—a two-fold element indeed for good.

Great, however, as is the advantage accruing from the considerations already named, there remains another to be noticed, without the mention of which our enumeration would be very incomplete,—we mean the assistance afforded by the associations which cluster round the man who has sustained to us through an extended period the relation of which we speak. The intermingling thus occasioned of his form, his countenance, his voice with all our holiest and tenderest recollections, gives him in certain moods of the mind—and most in those which are best—a power over our hearts all-but resistless. How could it be otherwise? By him, ere yet conscious, we were, it may be, consecrated to God in the holy and beautiful rite of Christian baptism. From the first opening of our minds he has taught us with a father's patient love, and watched over us with a father's sleepless care. Through his instrumentality we may have been led to the Saviour, and thus made partakers of "the peace of God which passeth all understanding," of the "hope full of glory," which, "laying hold upon everlasting life," yields us its blessed support in the hour of trial, strengthens us for useful service, and prompts us to it, and is exerting over us an assimilating power which is making us meet for participation in the "inheritance of the saints in light." Perhaps he stood with us by the dying bed of some loved one—a father or mother; brother or sister; husband, or wife, or child—held, it may be, the dying hand, and with voice and look of love, whispered into the dying ear words of consolation, by which the departing spirit was cheered and strengthened for the encounter with the last enemy; laid the loved form in the tomb, which, though long years have since intervened, is still dear for its tenant's sake, whom we hope to see emerge thence on the resurrection morn in His glorious image who is Lord of the dead and the living; turned, perchance, on the completion of the sacred office, to us and wiped the falling tear from our eye, continuing his attentions till the wound which God had made had closed, though possibly the scar may yet remain, and the old pain be brought back by ungentle handling or a lowering atmosphere. Does it not afford matter for surprise that any one wishing to make full proof of his ministry, should consent to throw away unnecessarily a power like this? that any one who would have his soul prosper, would have Christ formed in him "the hope of glory," would grow up to "the measure of the stature of a perfect man" in Him, should willingly, should without the pressure of a necessity the most imperative, have the action on him of such an influence disturbed, not to say shut out?

The Pastor's work has for a further object the establishment and upbuilding of the church as a source of blessing to successive generations of believers, and an instrument of abiding holy action upon the world.

To this part of his charge, the principles above announced apply with an undiminished, if not an augmented force. The time and care wanted to form the man are demanded as certainly and imperatively to form the church. Where a number have to be trained to live and work harmoniously and for one common purpose, line requires to be added to line, precept to precept, here a little and there a little. To reduce the friction to the minimum; to bring out the maximum of power, and give it the most advantageous direction, and keep it in action, requires a skilled hand, and one which is trusted; but skill and trust are the growth, the slow growth generally, of time—the one forming the matured fruit

of experience, while the other constitutes the tribute paid by admiring and grateful love to proven integrity, and generousness, and wisdom.

"Offences," we are told, "must needs come." Here we meet with no perfect human nature, though we expect to do in heaven—where we hope at once to exhibit it ourselves, and to witness it in each individual of the countless throng gathered around the throne, and raising with united voice the song of grateful praise to Him who loved them, and gave Himself for them, and washed them from their sins in His blood, and made them kings and priests to God and the Lamb. To expect in the church, which is but the aggregate of individual believers, that which is wanting in each, would be at once to doom ourselves to disappointment, and to lay ourselves open to the charge of unreasonableness. The folly and sin which are bound up in the one will break out just as does that which has its place in the other, producing misunderstandings, conflicts of feeling, and oppositions of action. Satan, who appears in his proper character, or "transforms himself into an angel of light," as best suits his purpose, will, if suffered, make use of the better feelings of its (the church's) members—their conscientiousness and zeal for God's cause—to aggravate the mischief, by making them fancy themselves "contending for the faith once delivered to the saints," when the true subject of contention is nothing other or better than their own way. Other things being equal, such as have been longest together—feeling themselves bound to one another by ties numerous and sacred—will ride best through these storms. No mistake is greater, on whichever side it may be made, than to take it for granted that trouble will be got rid of by the disruption of the Pastoral tie. The way to conquer difficulty is to face it. Such as flee from it, it is all but sure to follow, compelling them to meet and grapple with it in some new form, if not the same, and possibly under circumstances more unfavourable. A strong repressing influence is brought into play where parties set themselves honestly to work together "for better for worse," which helps to keep trouble down; while the same determination will, in case of its unhappily arising, afford invaluable aid in the discovery of a safe and honorable path out of it. Through God's overruling wisdom and love, good, lasting good will be brought out of the temporary evil; principles being at the same time so developed, as to lay a basis for a future peace, and efficiency, and growth.—and the character of the truth vindicated and illustrated. Should the disposition to part be cherished, or the idea of parting be entertained as affording a convenient refuge from threatened trial, much less pains will be taken either to keep things right, or to make them so. Parties will, on the contrary, be tempted to treat one another with an unceremoniousness and a harshness by which all Christian principle is outraged—in a style which will make their separation necessary, on the same principle which compels the parting of fighting dogs, to prevent, to wit, their tearing one another to pieces. That the commonwealth receive no damage, was a principle to which the ancient Romans felt themselves bound to sacrifice everything. Rights they had none, sought none, which might interfere with that. Let such as stand to one another in the sacred relation of Pastor and flock, act on the same principle, and agree to maintain God's cause intact, come of themselves what may. If that require their parting, *part they must*; but let them *first*, as wise men do in view of death, set their house in order. To separate with that in confusion, so long as any honourable means within reach of putting things to rights remains untried, seems very much like the disbanding of an army on the eve of battle, and in the presence of the enemy—a course execrated by every honorable mind, everywhere and always. Moreover, if misunderstanding come to be recognized as a valid cause for separation, parties who would wish to have a change may be tempted to get one up for the sake of accomplishing their purpose, or a minister for the sake of justifying in the eyes of others and palliating in his own a removal, to which he has, in spite of the protesting voice of conscience, made up his mind.

In our more general endeavours after usefulness, permanence of relationship to the community will afford similar facilities through the influence which it will give us with them,—which is with difficulty carried intact to a new sphere.

Experience confirms the principles we have thus briefly and imperfectly

presented, the fact being that the men who have specially distinguished themselves in the Christian ministry have been, generally speaking, those who have longest occupied the same spheres, and that the churches which have taken the highest position in respect both of character and usefulness, have been those who have enjoyed the most settled ministry. Pastor and people have grown together strengthened by mutual love. In the respect and gratitude of the Christian community they stand associated; and in union will their names pass down to an admiring posterity—the complements of one another. The late Drs. Wardlaw, of Glasgow; Brown, of Edinburgh; and Smith, of Homerton; and Mr. Jay, of Bath; with Dr. Raffles, and Messrs. James and Binney—and their respective charges—may be named as examples in Britain, which we presume there would be little difficulty in paralleling in the United States, did we possess the requisite knowledge. The late Dr. Bogue, of Gosport, father of the London Missionary Society, spent nearly fifty years in that town, whose population at his death numbered less than 12,000; while the late Dr. Emmons, a recognized prince among New England theologians, held the pastorate of a small country church, at Franklin, Mass., (where he died at the age of 95), for nearly seventy years; and the father of Jonathan Edwards, whose place is among the giants, in their very fore-front, lived over sixty years as Pastor among one people.

Time would fail us were we attempting an enumeration of the men capable of better things, who have dwarfed themselves and destroyed their usefulness by their unsettledness,—or of the churches blighted and withered through the same means. I have never sympathized with the wonderment sometimes expressed at the slowness of the progress made by our principles in this country, or the feebleness of our churches. God be praised that he has kept me from the ungenerous-ness, and ingratitude, and blindness of such a course, as I trust he will ever do. The progress realized has been such as should call forth our devoutest and warmest thanksgiving; while the strength God has given us in His love should make us feel increasingly our obligation to labour for him and inspire us with a growing confidence in so doing. At the same time, our growth and present strength might have been greater, ought to have been, would have been, had we, as our late chairman remarked in his very admirable address to us the other morning, been more faithful to our principles. Of all we have to deplore—whether of weakness, or of cause furnished to the adversary for reproach—a large share must in justice be placed to the account of uncalled for, inconsiderate disruptions of the Pastoral relation.

If the things above advanced be correct, or make even a moderate approximation to correctness, it must be the duty of ministers and churches alike to seek by every means in their power to promote permanency in the pastorate, to establish it to the furthest practicable extent as the rule among our churches. Let both guard sedulously against everything in their own conduct tending to disturb a relation so sacred, and cultivate the dispositions and habits of action which would make its continuance an object of desire and a spring of blessing. The jealousy with which we repudiate interference from without should make us all the more careful to be a law to ourselves. We possess no right to do wrong; nor does any one who believes us to be doing wrong commit a crime by telling us plainly, provided he do it respectfully, that such is his opinion. To do so is a duty which he owes not less to us than to his Master and ours.

On what principle the opinion of neighbouring churches and brethren is to be altogether overlooked in connection with the dissolution of the Pastoral relation, while their countenance and co-operation are sought in its formation, we confess ourselves at a loss to understand. A healthful public sentiment among our churches on this point, as possibly also upon some others—a public sentiment which would make transgressors feel that it was at their peril they sinned—would be of incalculable service to us. There is an indecency, a gross indecency, to call it by no worse name, either in a church's tossing its pastor into empty space as a rotten potatoe may be pitched out of a field or garden, or a minister's divesting himself of the responsibilities which he voluntarily took upon himself amidst so much solemnity as he would of an old shoe.

Happily in this country we have very little to fear from wild beasts; but there is a certain mongrel species against which we would set you on your guard,—we refer to the ecclesiastical animal yeleft “stated supply.” Have nothing to do either with the thing or the name. Prove these to whose care you would commit yourselves. Let hands be laid suddenly on no man. But when they have been fairly proved, insist on their settling among you or part with them; and let the minister act on the same principle. The length of time required to put either a church or a minister in a position to form a correct judgment, will of course vary with circumstances; but neither will, in ordinary cases, have much difficulty in reaching a safe conclusion, provided they hold correct views of the relationship of which we speak, are governed by the right motives, and look for direction in the exercise of a humble confidence to Him who has promised, and who waits to guide us in all things. “I speak as unto wise men, judge ye what I say.”

Trans-Atlantic Retrospect.

We briefly adverted in our last, to the annual meeting, among others, of the Colonial Missionary Society, but for want of room, did not give any extracts from its reported proceedings. We return to it this month, for the purpose of giving a brief outline of the speech of the Rev. W. Clarke, from Canada; we regret that we are compelled to abridge it considerably, especially as it appears to have been most incorrectly reported, in the London papers:—

“It has been my happiness and honour, to be identified with this society, from its first organization in 1836. Under its auspices I went to Canada. In the promotion of its important objects, I have spent the vigor of my days, and now, after the lapse of twenty-two years, I can testify to the mercy and faithfulness of God, and to the importance and usefulness of this society. * * * *

In Canada there are some thousands of christian churches, where all the protestant denominations are represented, and are worshipping God according to the dictates of their own consciences.

Our own denomination, is one of the least of the thousands of Judah. This is owing to our lateness in the field, and that our people do not come to us ready made. A Congregational emigrant is a *rara avis*, arising from the fact, that our people at home, are found in the middle classes, and do not feel that stern necessity to seek a home in some distant land, which is felt by others. Still we are not unappreciated, nor is our influence unfelt. Our ministers are among the most acceptable and useful. Our members are among the most generous and public spirited. Loving hearts bind us in the sweet sympathies of christian love, and we have wielded a power that has done much for voluntaryism,—for purity of communion,—for education, yea, and for Christ and souls.

In 22 years, eighty churches have been organised, in which are upwards of 4,000 members—among whom may be found, not merely the white settler—but Aborigines—the redmen of the forest, now fast melting away from the midst of us—and the poor fugitive from southern slavery, who, guided by the polar star, wended his way through scenes of peril and persecution, to the land of the free—for as in Britain, so in Canada, slaves cannot breathe.

“They touch our country and their shackles fall.”

There have been, also, 70 church edifices erected, which will accommodate 20,000 hearers, in which are Sabbath Schools and Bible classes, where is welcomed the juvenile periodical, and religious literature of the day.

Then we have our Theological Institute in the City of Toronto, from which, as

the Report states, forty young men have gone into the ministry—our sympathies and prayers, are with the school of the prophets.

The 60,000 Roman Catholics, entailed upon us at the conquest, have now increased, to nearly 900,000, and we surely have a mission to this overwhelming multitude, under the dominion of the Man of Sin.

The French Canadian Missionary Society, has the entire confidence of our churches, and we are happy to say, it has been abundantly blessed of God, in bringing souls to Christ, among this interesting, but superstitious part of our population.

This resolution speaks of the extension of the Mission to British Columbia, the new gold regions on the western shores of our continent. This important movement, is regarded with much interest in Canada. I most cordially acquiesce, in the appointment of my son, to that important field of labour, and am thankful to God, that I have a son, not only qualified for the post, but willing to devote himself to that new mission.

The question has been put to me many times during these meetings, "Do you want ministers in Canada?" I reply, yes, providing they are men of the right stamp, men of intelligent, earnest piety—of loving hearts, and possessed of sufficient elasticity to accommodate themselves to the roughness, the ungentle, and the freedom of Colonial life. Men of faith and self-denial, who can go into the backwoods, following the sound of the axe, and with warm hearted affectionate zeal, can proclaim the gospel in a log house, and not complain of the hardness of his fare. Men who can take the initiative, who can begin *ab novo*, in gathering the hardy sons of toil into churches, pointing to a brighter world, and leading the way, these men would succeed in our Colonies, as they would any where, and would be welcomed among us."

It seems probable that the change of Ministry in England, will have a favourable influence upon the settlement of the Church-Rate question. The Whig leaders have become converted, and now acknowledge the hopelessness of any compromise of the question. The last House of Commons, declared by a decided majority, for total and unconditional abolition; and there is little doubt, notwithstanding the apparent Conservative ground in the present House, that it will give a similar vote; it may then be hoped, that with a ministry favourable to the settlement of the question, (if they are really sincere and in earnest,) the influence they may be able to exercise upon the Upper House, will induce their Lordships gracefully to yield, and to bury out of sight, one long and much vexed question. Meanwhile, it is encouraging to find, that the Liberation Societies lack nothing of their efforts, but are active and vigorous as if the campaign had just commenced, or was certain to last twenty years longer. To men in earnest, no wrong, however venerable, is unconquerable.

THE WAR IN ITALY.—We are not chroniclers of the War, we would that every line of its accursed details could be blotted from the records of the day; no tricks of eloquence, no flights of imagination, can gild over the hideous enormity of its crimes—when we mention it, therefore, it is only to urge upon our friends, the duty of constant prayer to God, that he will speedily bring this terrible scourge to an end. Thirty Thousand killed and wounded in one battle—the battle of Solferino—a number equal to the entire population of some of our largest towns, and much greater than the adult population of any Canadian city, let that be remembered if any should be inclined to pulliate, or think lightly of the Italian conflict. Meanwhile, we are thankful to find, something is being done for the soldiers engaged in conflict. The secretary of the Tract Society, states that satisfactory arrangements have been made by the Paris Tract Society, the Toulouse Book Society, and the Vaudois Tract Society, Turin, for the distribution of religious works to the soldiers of both armies.

REV. MR. BINNEY.—The extraordinary interest, manifested in the visit of Mr. Binney to Australia, continues unabated. We learn from the public prints, and

also from private letters, that upon every occasion of his public ministrations, the building, no matter the size, is invariably crowded to excess, and to obtain a seat, it is necessary to be at the place, an hour before the commencement of the service. He presided at the meeting of the Congregational Union, in South Australia, and delivered an address (termed by the local papers a charge!) which appears to have had a powerful influence upon the assembled body. Mr. Binney's tour in Australia, will form an epoch in the history of Congregationalism, in those Colonies. It was probable that he would turn his face homewards about the beginning of July, although the churches were pleading hard for a still more lengthened stay.

IMPRISONMENT OF BIBLE AGENTS IN SPAIN.—The *Correspondancia Autografa* of the 14th, announces that two agents of the English Protestant Bible Society, have been arrested at Chiclana, and lodged in prison. A number of Bibles in their possession have been seized.

JESUITISM IN SYRIA.—Ten months ago an American Protestant Missionary had been turned with violence out of the town of Zahlé in Lebanon, by the bigoted Greek Catholic population of the place. For some reason or other the American consular authorities took no active step in the matter, and the consequence is that the offence has been lately repeated, with considerable aggravation of circumstances. This time the victim is the Rev. Mr. Benton, a missionary of the Presbyterian church belonging to the Syrian mission, and employed by the American Board of commissioners for Foreign Missions. This gentleman's place of residence is at Bhamdoon, on the highest ridge of Lebanon; but in company with his wife and family he paid a visit to the town of Zahlé for change of air, intending to reside there a few weeks for the benefit of his health. No sooner did it get noised abroad that Mr. Benton was a Protestant clergyman than his house was surrounded by a mob of fanatics, who declared that he should not remain another hour in the place. No plea that he could urge was listened to for a moment; and on his declining to move for threats, he was, with his wife and three young children, forcibly ejected from the house he had hired, and afterwards from the town. As in the previous case, when the Rev. Mr. Dod was turned out of the same town for the same reason, the French Jesuits—of whom there is a large establishment in Zahlé—never offered to help Mr. Benton in the least; and it has since been found that they were the chief, if not the only instigators of the disturbance. To their eternal shame be it said, these French Jesuits have now on two separate occasions stood by and seen gentlemen and their families treated like felons simply because they were Protestants, and without so much as offering them a glass of cold water. Mr. Benton arrived in Beyrout last week, and laid his complaint before the English and American consuls, the former being the official protector of Protestants in Syria, the latter the representative of the nation to which the injured party belongs. It is to be hoped that this time the affair will be taken up in earnest, and if it be true that the French Jesuits have been instigating the people to commit this outrage, the Protestant consuls should insist upon their being turned out of the province.—*Letter in Daily News.*

Official.

SUMMARY OF STATISTICS—1858-'9.

CONGREGATIONAL CHURCHES.

There are altogether, so far as known, 82 churches. The returns from 75 have been embodied in the statistical table.

The Secretary would here record his gratitude to the brethren generally, for

their prompt and full returns, and would venture to hope that in this good work they may yet attain even to perfection.

No estimate of the statistics of unreported churches has been added, as in previous tables, to the actual returns.

MEMBERSHIP.

Seventy-five churches report on their roll, May 3rd, 3,435 members; of whom 1,368 are males, and 2,067 females. During the year, 38 have been removed by death, 131 have received regular dismissal by letter, 9 have withdrawn without church action, and 40 have been removed by discipline. Total removals, 218.

The additions reported are, 191 by letters of transfer, and 355 by profession; in all 546. Twelve reports show a decrease of 55 in the aggregate; eleven reports show no change, the removals and additions being equal; while forty-four report an aggregate increase of 384. The net increase according to the returns is 329.

Seven new churches have been formed, including one reorganization.

MINISTERS.

Again we are permitted to report that death has made no breach upon our staff of ministerial labourers. But three have resigned their charges, with impaired health, and are seeking its renewal by temporary cessation from labour. A fourth has been entirely disabled by sickness, throughout the year, though he retains his pastoral charge. One of these brethren is about to leave our northern clime for the coast of Africa, in hope of thereby regaining physical vigor.

Three graduates of our Theological Institute—two of last year's classes, and one of the present—have entered spheres of pastoral ministry. Another graduate, who for a time labored in New-York State, has returned to this Province, and gathered a new church.

Three ministers have entered the field from Great Britain, and are in pastoral charges.

Thirteen ministerial settlements have taken place during the year now expiring.

The following table, it is believed, includes all the Congregational Ministers of Canada.

Pastors, or stated supplies	55
Professors, Tutors, or otherwise in Educational departments.....	5
Agents of Missionary or other Religious Societies	3
Without charge	8
	71

AVERAGE HEARERS.

There are 133 regular stations connected with the 75 churches that have reported, with an aggregate average of 9,788 regular hearers, and 2,000 attendants on occasional services: together making 11,788. In addition to the above Sabbath congregations, there are 88 week day services reported, with an aggregate average attendance of 1,739.

SABBATH SCHOOLS.

Eighty-six are reported; 5 of which are "Union Schools," and their attendance is not included. The 81 belonging to the churches reporting, have 555 teachers, and 4,102 scholars.

CHURCH PROPERTY.

The churches in the table report 60 Houses of worship; with seating accommodation for 15,880 persons; estimated as worth \$151,336. There are six other churches owned by the denomination, some of which, however, are at present loaned, or let to other bodies. The sum of \$58,500 is insured upon the 60 chapels reported. Only 42 reply satisfactorily to the inquiry respecting the legal transfer and registration of these real estates.

There are likewise six ministers' houses owned by the churches, valued at \$3 500. A large proportion of the returns evidently state the value only of the buildings, making no estimate of the real estate. Another year this indefiniteness should be remedied. The total value of property, as reported is \$154 836.

FINANCES.

The returns show a sum-total of \$38,971 contributed for all purposes: made up of the following amounts, viz:

For Ministers support.....	\$20,026
“ Incidental expenses	4 400
“ Home missions, including F. C. M. S.....	3,751
“ Foreign Missions.....	1,512
“ Theological Institute.....	1,042
“ Debts, building, or repairs.....	6,014
“ General religious purposes.....	2,226
	<hr/>
	\$38,971

This aggregate compared with the present roll of Church members, shows an average of about \$11 30, for every name enrolled. This, of course is not the true average of each member's contributions, as many, not enrolled, are liberal supporters of religious institutions. But it is the nearest approximation that we can make. The average to each regular hearer, is about \$4

Fifty-three returns report Home Missionary collections; and eleven, have contributed to Foreign Missions. Thirty-eight report subscriptions, or collections to the Theological Institute. Fourteen report considerable expenditures under the heading of “debts, building, and repairs.”

SECOND ANNUAL REPORT OF THE CONGREGATIONAL MINISTERS WIDOWS AND ORPHANS FUND.

The trustees, in reporting the proceedings of the past year, rejoice in the fact that the organization of the fund is now complete, and that they can place the record in the hands of a properly defined constituency. The present roll of members as defined by the 7th article of the Constitution, is as follows:—

Beneficiary Members:—Revs. A. J. Parker, R. K. Black, A. Raymond, W. Clarke, E. J. Sherrill, J. Wood, J. Elliott, E. Ebbs, H. Wilkes, D.D., J. Wheeler, W. H. Allworth, J. Unsworth, J. McKillican, A. Duff, J. Durrant, J. Howell, F. H. Marling, T. Bayne, H. Lancashire, A. Lillie, D.D., T. M. Reikie, D. McCallum, G. B. Bucher, J. Campbell, J. Climie, and E. A. Noble; in all 26.

Churches—By Delegate.—Zion Church, Montreal, per W. R. Hibbard; 2nd Church, Toronto, per E. Childs; Brantford Church, —; Hamilton Church, —.

Life Members:—Mr. and Mrs. Henry Lyman, David Lewis, Wm. Moodie, A. Savage, F. Scholes, B. Hutchins, Chas. Alexander, Wm. McDunnough, R. Holland, Wm. Learmont, W. R. Hibbard, Wm. Rivin, P. W. Wood, T. M. Taylor, Theodore Lyman, John Leeming; 16.

In accordance with the recommendation of the Union at its last meeting, the special effort has again been impressed upon the attention of the churches, but it will be seen from the Treasurer's report that it has met with an almost entire failure. Exclusive of Montreal, the total amount of collections yet received having amounted only to the sum of \$31.43. Though it is known that some of the churches have taken up a collection or a subscription who have not yet reported the results. This failure, we feel assured, is to be attributed mainly to the inability of the brethren to aid the cause at present, rather than a want of appreciation of its value. In several instances, the assurance has been received, that but for the extreme commercial depression, a liberal response would have been made.

We again, therefore, urge it upon the churches, as a matter of necessity and duty, and also as a matter of good faith towards the friends in Montreal, by

whose liberality it has been placed beyond immediate danger, that a hearty effort be made to place it in a position of security for all time to come. If the capital sum asked for be secured, a comparatively trifling annual sum from each church will suffice to carry it on, in ever increasing usefulness. If it is not secured, the necessity of constantly appealing for larger collections will make the working of the plan tedious and burdensome to all parties.

The time having now expired during which ministers might avail themselves of the low rate of subscription, no considerable increase of the number of risks to be borne by the Fund needs to be feared for some years to come. A table has therefore been prepared, shewing the present extent of the risk and the annual income necessary to provide for it.

From this table,* it will be seen that the estimated amount of annual income required to cover the 26 risks now on the Fund, is as follows:—

On account of Widows' annuities.....	\$601 56
On account of Children's annuities	102 81
	\$704 37

This annual sum is actually needed to balance the present risk, and it would not be safe or wise to allow any reduction in the amount until the capital of the fund is large enough to cover the uncertainty which ever attends transactions which depend upon human life, although ultimately the rates upon which the estimate is made, will probably admit of considerable reduction, as will be seen by a comparison of the 6th and 7th columns of the table appended.*

During the past year the Board have had under consideration such By-laws as were considered necessary to facilitate the working of the scheme; in so doing it has been suggested that a slight amendment is needed in the reading of the 8th article of the Constitution. The 12 months notice needed will therefore be given, to amend by inserting a clause to enable the retiring officers of the board to act until their successors are appointed.

The following are the By-laws which have been adopted and are submitted for confirmation.

1st. A Standing Committee composed *ex officio* of the Chairman, Deputy Chairman, Treasurer and Secretary, shall have charge of all matters of finance and investment. They shall examine all claims for annuities and all cases where the liability of the fund may have ceased, approve all accounts previous to payment, and except in doubtful cases which shall be reserved for the sanction of the board, their instructions shall be a sufficient authority for the guidance of the Treasurer.

2nd. The Treasurer shall furnish a statement of the affairs of the funds at all regular meetings of the board, and a detailed annual statement at the meeting preparatory to the annual meeting of the Subscribers.

3rd. The Secretary shall have charge of all correspondence, notify trustees of all meetings, and record the minutes of the same and the action of all Committees, file all papers belonging to the fund, said papers to be kept in a place to be approved of by the board for security against loss or destruction. And submit an annual report at the meeting of the Board, preparatory to the annual meeting of Subscribers, a copy of the report and also of the Treasurer's report being recorded in the Minute book.

4th. All Annuities shall be paid quarterly on the first day of August, November, February, and May, the first payment to be made on the first quarter day after the death of the beneficiary members respectively.

5th. The Treasurer's accounts shall be thoroughly audited previous to the annual meeting of the subscribers, by two auditors appointed by the trustees.

June 9th, 1859.

P. W. WOOD.
W. R. HIBBARD.

* These Tables have not been received.

TWELVE MONTHS NOTICE OF AMENDMENT OF CONSTITUTION.

Notice is hereby given of a motion to be introduced at the next annual Meeting to amend the 8th article of the Constitution, by inserting the words "and assume their duties" after the word "appointed," or such other amendment as may be deemed a desirable, to enable the retiring officers of the Board to retain office until their successors are appointed by the New Board.

Correspondence.

MISSIONARY WORK ON THE WELLAND CANAL.

To the Editor of the Canadian Independent.

St. Catharines, June 24, 1859.

DEAR SIR.—Having laboured long on the Welland Ship Canal, among the numerous sailors who pass through this important channel of commerce, it affords me sincere pleasure to be able to state a few facts which may interest the Christian public.

The length of this canal is twenty-nine miles, from lake to lake—breadth, from eighty to one hundred feet—depth, ten feet and six inches—number of locks, twenty-eight—altitude of each lock, twelve feet and a half, except one lock of six feet, which falls into Lake Erie.

The elevation of the summit level, which is sixteen miles long, is three hundred and thirty feet or more above the level of Lake Ontario, and is supplied with water from Grand River, and not from Lake Erie, as some suppose. The vessels passing through this canal are schooners, brigs, barques, and steam propellers, varying in tonnage from one hundred to five hundred tons measurement.

The following table, made up from official records, may serve to show the amount of business done on this canal last season, and hence the facilities for doing good on an extensive scale :

WELLAND CANAL, 1858.

April,	American vessels	up 151,	down 104.	British up	70,	down	51
May,	" "	" 202,	" 198.	" "	100,	" "	100
June,	" "	" 195,	" 185.	" "	96,	" "	94
July,	" "	" 181,	" 197.	" "	98,	" "	89
August,	" "	" 145,	" 139.	" "	79,	" "	79
Sep.,	" "	" 176,	" 164.	" "	71,	" "	65
Oct.,	" "	" 154,	" 151.	" "	53,	" "	69
Nov.,	" "	" 70,	" 93.	" "	42,	" "	47
Dec.,	" "	" 3,	" 6.	" "	2,	" "	4
		American up... 1,277,		" " 611		" 598	
		American both ways..... 2,514.		British both ways		1,209	
		Sum total, American and British.....				3,723.	

I am aware that figures, abstractly considered, are very dry, but allowing ten men to each vessel, the aggregate of transient men would be 37,230, which gives a monthly average of 4,653, for the entire season of 8 months. To these may be added the lock tenders, and drivers, and some hundreds of emigrants who pass on the propellers, seeking homes in the West.

You will perceive that about two-thirds of the vessels belong to the United States. As already intimated, we have here superior advantages for doing good to a most important class of men. 1st. By meeting the vessels at the locks as they pass, during the week, with plentiful supplies of evangelical and reformatory tracts and publications. The vessels being detained in passing, and often compelled to wait for one another, thus affording time and opportunity for reading,

conversation, &c. 2nd. By tract distribution, and proclamation of the gospel on the Sabbath; the locks being closed by law.

The profound stillness of the Sabbath all along the line of this canal, greatly favours our work, especially under the prohibitory liquor law, from Saturday evening to Monday morning. While crews are waiting for rest and salutary instruction, the murky and poisonous fountains of "*d-stilled death*" are stayed. This is surely a good slice of prohibition, which is not without happy results. In keeping myself familiar with my *beat of 8 miles*, from Lake Ontario up to the mountain brow of Thorold, which comprises most of the locks, my work is found to be sufficiently arduous and exhausting, especially as it has to be done almost entirely on foot. Many of the captains are men of principle, of prayer, of piety, and a large share of them, sterling temperance men, and I frequently meet with whole crews of teetotallers. Thousands of temperance tracts have passed from our hands, and the work of reform is steadily progressing among them, and in harmony with its progress there is increasing attention and desire for the gospel.

By reason of depression in monetary affairs,—scarcity of grain in the West, &c.,—business is rather dull on the canal the present summer, still we have more to do for the cause of Christ than it is possible for us to accomplish. Though mainly burdened with this great and good work, which is not half appreciated because not half supported, we have frequent occasion to afford temporary relief, instruction, and encouragement, to poor sable ones who come to us from the "house of bondage."

Truly and faithfully yours

In the gospel and love of Christ,

HIRAM WILSON.

Literary Review.

THE INTERNAL ADMINISTRATION OF THE CHURCHES; OR, CONGREGATIONAL INDEPENDENCY VIEWED FROM WITHIN. By the REV. H. WILKES, D.D. Montreal: John Lovell. Toronto: J. C. Geikie, and Maclear & Co.

It can hardly be necessary to bespeak the attention of our Churches and their Pastors to the Treatise above announced; for that will be infallibly secured by the interest which they must feel in its subject, and the affectionate respect so universally and deservedly cherished towards its excellent author. The results of much close and clear thinking, tested and commended by the experience of one of the most successful of pastorates, extending over a period of more than a quarter of a century, are here presented within a space very brief for the number of points dealt with, and the fulness of the treatment given them; and in a style lucid and forcible—showing, in connection with the entire absence of anything of the nature of assumption or dogmatism, a manly confidence in the correctness and deep impression of the importance of the views set forth.

If a church would prosper—would secure the ends of its institution in relation to its own members, the world which is in rebellion and perishing around it, or the honor of its Founder and Head—it must govern itself by the laws which He has given it; for these are at once the provision of His love and wisdom for the accomplishment of the ends in question, and the authoritative announcement of the terms on which alone He will effect it. But to be obeyed. Christ's laws must be comprehended, which they can be only through means of repeated, careful, and candid consideration. Such consideration the manual before us is, we think, eminently calculated to promote; in which way the benefit to be anticipated from its publication will be very great, whatever the idea formed of its principles, or the use made

of them. This, we are persuaded, is its author's object, than whom no one will more gladly or more gracefully accept of anything which can be shown on reasonable evidence to be "more excellent." The points in reference to which there can be fair room for doubt seem to us few,—if indeed there be any of this character. So far as we can see, there is nothing which trenches on any of our cherished principles; but on the contrary much calculated to make them better understood than they sometimes are, and to afford valuable aid in working them out. The reservation to the assembled church of the right of managing its own affairs, and doing its business in the way in which it holds, on careful consideration, to be best—the vindication for it, in fact, of that right—secures its independency, whether the plan of committees be adopted or not—which is but the application to church business of the course pursued by other societies;—while the demonstrated relation of the churches to one another, supplies more than a justification of the mutual use of all such means as may be in harmony with the will of the Master, for the repression and correction of what is wrong, and shows the power which may be wielded for what is good. Care will, of course, be requisite to prevent abuse in the working out of the principles and plans embodied in the Doctor's work; but that is not more than will be demanded in the case of any scheme which may be substituted in their place. The suggestions, page 12, as to the separation of matters of principle from matters of detail in the conducting of church business, are all important; so also are the remarks generally in reference to discipline—but specially, in our opinion, what is said, pp. 42–44, about the withdrawal of members in good standing; pp. 49–50, as to the importance and the mode of determining, in disputed cases, where the blame lies, and what are its character and amount, before the church proceeds to pronounce its judgment; with chapters eight and nine, on the duties of the church's officers, the training of its members, and the calling out into the ministry and the preparing for it of such of them as cherish the desire, and give proof of the needful adaptations for it.

We close our notice of this admirable commixture of good sense, respect for Christ's authority, and desire for the well-being of our churches, and the diffusion of our principles—which lets out not a little of the secret of the high character and efficiency of the Church to which our valued brother has held so long the relation of Pastor, as well as the Christian love which at once marks and blesses it—with our best thanks to him for the service he has rendered, and our best wishes and prayers for the continuance and increase of his usefulness and happiness.

THE SOUL AND THE KINGDOM. By the REV. R. A. FYFE, D.D. Sheldon & Co., New York; and J. C. Geikie, Toronto.

With all earnestness would we recommend the above to the attention of our readers, as a faithful and skilfully executed summary of "The Teaching of the New Testament in regard to the Soul; and the Nature of Christ's Kingdom." It "contains the substance of five Lectures, delivered—with the exception of the last—before the '*Young Men's Mutual Improvement Society*,' connected with the Bond Street Church and Congregation, Toronto," of which its respected author is Pastor,—published at the request of many, who were desirous of having a convenient book which they could put into the hands of enquirers and others on the

very important subjects of which it treats. One better suited to such a purpose could not easily be conceived of—whether we look at the fulness joined with brevity, the correctness of the representations and the force of the reasonings, the clearness and vigour of style, and the kindness and earnestness of spirit that characterize it—in all which respects it forms a very happy specimen of Christian instruction.

In chapter first, the distinctness of the soul from the body is established; the second proves its consciousness in the state to which death introduces it; the third, the immediateness; and the fourth, the perpetuity of its happiness or misery beyond the grave. The leading passages bearing on these various points are adduced; and their meaning brought out in a way which reflects great credit on the writer, and is eminently calculated to carry with him the intelligent reader.

Chapter fifth is devoted to an exposition of the nature of Christ's kingdom,—in which the author, after explaining the opposing notions entertained on the subject,—presents a lucid statement of his reasons—one which, as seems to us, can hardly fail to produce conviction where correct principles of interpretation are adopted—for giving his preference in favor of what is usually called the spiritual view.

The service Dr. Fyfe has rendered by the publication of his excellent and well-timed volume, entitles him to the thanks of all who love the truth. Ours we tender him most heartily, and in the full confidence that we shall have neither the honour nor the misfortune of standing alone.

THREE VISITS TO MADAGASCAR, by the Rev. William Ellis. New York: Harper. Toronto: Maclear & Co.

This is one of the most interesting books we ever read; indeed, in point of interest and importance it is worthy to be placed beside Williams' *Missionary Enterprises*, or Livingstone's *Travels in Africa*. Madagascar has had a melancholy interest for us since it was the scene of persecution and martyrdom, and for many long years the eyes of the Christian world have been directed to its gloomy hills of darkness with a sort of sad expectation. The clouds seem now to be breaking, and a change may be at hand which will surpass our largest anticipations. The Queen's son, the heir to the throne, is of a far different disposition to his mother. She has shown deadly hostility to the Christian faith; he, on the contrary, has displayed a strong leaning towards it; he is, moreover, of an open and generous disposition, anxious for information and sincerely desirous for the good of the people. The London Missionary Society had heard tidings of this young prince, and that matters were so far changed in Madagascar that it would be safe for a messenger to be sent on an exploratory visit. Mr. Ellis was selected for the work, and from the sequel it becomes apparent that a better choice could scarcely have been made. He proceeded first to the Mauritius (from whence Madagascar is easily reached), and in the former part of the work we have some exquisite descriptions of the scenery of this lovely and wonderfully fertile island. His first visit to Madagascar was unsuccessful; he landed on the eastern coast but was refused permission to proceed into the interior, and in the negotiations about this business we have our first insight into the Malagasy character. This, so far as intellect goes, stands somewhat higher than credit has

generally been given for. There is a vigorous spirit of nationality about them ; they remember keenly certain outrages committed by British war vessels years ago, and are determined if possible to prevent their repetition. Mr. Ellis was asked what the people of England would do if a foreigner were to land upon the coast, take possession of land and commence trading operations with the people in defiance of the Queen. Mr. Ellis replied he would soon find himself in the hands of the police. They then said it could not be wondered at if they were jealous of the English, for one of them had acted precisely so in Madagascar.

A second visit paid some time afterwards was more successful. The fears which had been entertained as to Mr. Ellis' mission had in great measure been dissipated, and he found on arriving that permission could be obtained to visit the capital. The account of the journey is characteristic. Through deep rivers and thick forests, over high mountains and down deep ravines, passing thickly peopled villages here and there, he travelled on in a kind of sedan, and reached the capital in about a month. He was received with great respect there, as coming from England ; a home, too, was assigned him, and the prince especially treated him with great cordiality and respect. It is impossible to repress a feeling of strong interest and hope as the character of this interesting man is brought out in various conversations ; indeed we have seldom read of one in whom so many good qualities are combined with such rare intellectual activity. He loves the people, and if by God's blessing he is spared to reign over them, brighter and better days must dawn upon this most interesting island. Mr. Ellis had an interview with the Queen, and found her a woman "every inch a Queen"—reminding us somewhat of our own imperious Elizabeth. Indeed we cannot help feeling that her determined opposition to Christianity arose from the fact that it was with her identified as the religion of foreigners ;—somewhat as Henry VIII. persecuted both Protestants and Catholics in his day, so did she the Christians. This, however, is over. The blood of martyrs has been shed, and will doubtless be, as it has often been, the seed of the Church. A seed indeed remains still, though no open profession dare be made, and there can be little doubt that the Prince is in heart a Christian.

The book abounds with most interesting botanical notices ; Mr. Ellis, indeed, seems to be an enthusiast in that way, and goes into such raptures about beautiful flowers that it is almost amusing. Between his first and second visits to Madagascar he visited the interior of Cape Colony, and his account of the fruits of missionary labour there is fully as interesting as that of his visit to Madagascar. The book is eminently one to strengthen the faith of God's people in the power of the Gospel.

News of the Churches.

OPENING OF THE NEW CONGREGATIONAL CHURCH HAMILTON, C. W.

It is just about twelve months since, that the Church in this place was in a weak state, a variety of circumstances combining to this :—among the chief of these was the old and unsightly building in which the Church worshipped. Within a few years, several new and imposing churches have sprung up, drawing away many who are always open to such attractions. The late Pastor was induced to accept

an offer by the Paris church, and, just at this juncture, the Rev. Thomas Pullar who had recently arrived in the neighbouring States, was induced to supply the pulpit for a few weeks; his ministrations were so acceptable, that he was led to accept the offer of the church to become its pastor, and entered in his labours in this capacity last October. With much zeal he entered into the desire of the people to erect a new edifice; a very liberal subscription was made by the Church, so as to warrant the hope that sufficient funds would be forthcoming for the completion of the building; and with much promptness, operations were commenced. The old building was removed to the rear of the lot, and the church, with a short interval, continued to worship therein, and the new building has gone forward despite the "hard times." It was our privilege on the 15th of last month, to be present and take part in the opening services; we were much gratified to find a very neat handsome brick building, with every convenience in the way of School and Lecture rooms, Vestry, &c. It has been our lot to be present at many similar services, but we never assisted at the opening of a chapel more completely finished and furnished.

The building is calculated to seat 450 persons, having a gallery at one end, is well ventilated and beautifully illuminated. It is well adapted for both speaking and hearing. The cost is about \$4,600 and over \$3000 has been collected and paid, so that there is a debt of \$1,600 remaining, which we hear the friends are making a vigorous effort to wipe off; so that, in a few years, we hope that they will have their new and beautiful church free from debt.

The Rev. Dr. Wilkes, preached the opening sermons on the morning and evening of Sabbath, June 12, and the Rev. T. S. Ellerby, of Toronto, preached in the afternoon. The congregations were good, and the collections exceeded, \$100. The Wednesday evening Service, was very interesting—the choir, assisted by several members of the Philharmonic Society, sung several anthems during the evening, in exquisite taste, and contributed much to the enjoyment of the friends assembled. A most interesting letter was read from the Rev. Dr. Dyer, the first pastor, under whose auspices the former house was erected 22 years ago, and was then one of the handsomest churches which Hamilton could boast. Letters were also read from Rev. Dr. Irvine, and from Isaac Buchanan, Esq., M.P.P., expressive of cordial sympathy with the church and desiring its prosperity.

The chair was occupied by the pastor, and spirited addresses were delivered by the Rev. Dr. Wilkes, Rev. W. F. Clarke, (about to proceed as Missionary to British Columbia,) Rev. S. D. Rice (Wesleyan), Rev. E. Ebbs, the late pastor,—the Rev. A. Duff, of Cowansville, and the Rev. T. M. Reckie, of Bowmanville. A collection was again taken up, which with a few donations afterwards made, reached \$127. The whole proceedings of the meeting proved a happy termination to the meetings of the Union, and we are sure that all who took part in these services must have returned to their homes refreshed in spirit, and encouraged in the midst of their varied trials and difficulties to persevere steadfast to the end. It only remains for us to express our earnest desire that the spiritual Israel may grow and increase, and that from the new House of prayer, thus auspiciously dedicated, the word of God may sound forth—and that it may be said "this man and that man was born there."—(*Communicated.*)

J. A. DAVIDSON.

This indefatigable lecturer on Temperance, after an extensive tour in the Lower Provinces, has crossed the Atlantic to Britain. He writes us from Bristol, in which city he has held numerous successful meetings, and expresses strong hope and faith in God. We wish him, and all good men in the Temperance reformation, "God speed."

PRESBYTERIAN UNION.

At the meeting of the U. P. Synod, held in Toronto, on the 16th June, a basis of union with the Presbyterian Church of Canada, was adopted. This basis was approved by the Presbyterian Church, with the addition in the 2nd section of the 2nd Article (referring to the right of searching the Scriptures, and of following

conscientiously its teaching, without let or hindrance) of the words: "provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of Society,"—and further with the intimation to the U. P. Synod, that the note appended to Art. IV, could not be accepted. For the information of our readers we give the said note:

"That the article having relation to Christ's Headship over the nations, and the duty of the Civil Magistrate, has always been, and is, one of the things most surely believed and most firmly maintained by the United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of Nations, delegates his power to earthly Kings—that they are in any sense his Vicegerents, or that magisterial interference in matters purely of a religious nature is a medium through which Christ exercises the authority with which, as King of Nations, he is invested.

As thus approved, the basis of Union has been transmitted to Presbyteries and Sessions, with instructions to report on or before the 1st of November.

ABOLITION OF SUNDAY LABOR IN NEW BRUNSWICK.

The friends of the Sabbath will be pleased to learn that the arrangements of the Postmaster-General to abolish Sunday labor in the Post Office department have been fully completed, and that the whole Sunday labor has entirely ceased. We understand that the St. John's office has been altogether shut up the last two Sundays.—*St. John's N. B. Constitution.*

WALES.

"Nine thousand have been decided in the two counties of Cardigan and Carmarthen, Wales, since the commencement of the revival." In one of the letters he encloses, the clergyman says: "One feature of the present revival is the willingness of the new converts to do any and everything asked of them, answering, in my opinion, to these words of the Psalmist, 'Thy people shall be willing in the day of thy power.' Another thing that speaks well in its favour is the unity and brotherly love that prevail among the brethren of the different denominations. I do not know of half-a-dozen of prayerless families in the neighbourhood." Another says: "In some localities almost all the people have joined either church or chapel, and I have heard it remarked that in one neighbourhood there were only three people who did not profess religion; and this wonderful work is still progressing both north and south. Many thousands have been added to the churches and dissenting chapels within the last six months, and more particularly within the last three; and I have ascertained that seven churches in this neighbourhood have had about seven hundred communicants added to them, chiefly within the last two months."—*British Messenger, May.*

RELIGIOUS STATISTICS OF GERMANY.

A Comparison of the Religious Statistics of Germany in 1840 with those of 1858 shows that the number of Protestants in nearly every state has increased in a larger ratio than that of Roman Catholics. Whole congregations of Catholics, or at least a majority of them, have in a number of instances become Protestant, and Rome has lost to Protestantism four times as many priests as she has gained proselytes from the protestant clergy. The whole number of Protestants in the states of the German confederacy is at present 20,000,000, that of Catholics 23,150,000.

THE BIBLE IN ITALY

The Bible Society, taking advantage of the political changes which have just taken place in Tuscany have sent out a special agent to the authorities in Florence, to plead the cause of civil and religious liberty, and to promote the circulation of the Scriptures in Italy.

Kills from the Fountains of Israel.

THE IDOLATRY OF GENIUS.—BY REV. W. L. ALEXANDER, D.D., EDINBURGH.

I feel that I need not dwell on that grosser form of the idolatry of genius to which I have last directed your attention. There is no person, in the least under the power of religious conviction and feeling, who will not condemn and shrink from such an audacious attempt to carry us back to a system of polytheistic Paganism; and even of those who have themselves been brought under its insidious influence, very few, if any, will be found to stand forward as its advocates. Let it suffice, then, that I have unveiled this monster, and exposed it to your horror. I should trust that nothing more is needed to induce you to be on your guard, lest unawares you fall into its snare. Whatever pastime you may take in the fair fields of literature, let not your feet stray, even for a moment, nigh to its perilous haunts. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." (Prov. iv. 14-16.)

It may be necessary, however, to enter a little more minutely into the criticism of the other and the less offensive forms of this genius-worship. And here I would observe—

1. That, taken even in its most innocent form, the worship of genius is *irrational*. The difference between one man's intellect and another's can never be so immense as to make it compatible with the dignity of a rational being for the less gifted to bow down in homage and reverence to his more richly-endowed brother. The gifted of men is but "a man of like passions with ourselves," and, it may be, a very weak and erring man in respect of those things in which it must behoves a man to be strong. Is it worthy of us, I ask,—is it not a dereliction from our proper manhood,—is it not something slavish and grovelling, to prostrate ourselves before one who, after all, is but for our fellow, simply because he has received from God some shining gift which may have been denied to us, or which we may possess in less measure than he? What would be thought of us were we to treat other gifts of God after the same fashion? Beauty is a gift of God, and sometimes it is so richly bestowed that it almost seems superhuman: shall we say it would become us as rational beings to worship that, or to hold festivals in honour of the individual to whom this rare gift belonged? Strength is a gift of God, and sometimes it descends upon a man so largely as to make him a very Samson,—

"Whom unarm'd,
No strength of man or fiercest wild beast could withstand:"

would it be rational to bow down in reverence before that, and to do homage to the giant in whose arm this resistless might resided? Or if it would be foolish and irrational to worship such gifts, on what ground does it become rational to worship genius, which, like them, is a gift of God, and nothing more?

2. To do homage to genius, simply for its own sake, and apart from any uses to which it may be put, is *immoral*. The first principle of morality is, that a man is neither to be praised nor blamed for what is merely physical and constitutional in him. The mere possession of a gift infers no excellence, implies no worthiness. There is nothing praiseworthy but what is the result of choice, design, purpose. A man no more deserves to be praised or rewarded for the mere possession of talents than he deserves to be rewarded or praised for having ears or eyes. These are but organs or faculties; it is as the possessor *uses* them that he becomes a fit subject for approbation or the opposite. These statements belong to the mere alphabet of ethics; and it is a shame for any man to be ignorant of what they assert. But by the worshippers of genius all this is virtually set aside. With them it is the mere faculty that is the object of admiration and reverence. With them genius, if not positively virtue, comes in for virtue's rewards. They are not content to admire it and to enjoy it; they must needs do

homage to it. What can we say of this but that it is unworthy of those who are endowed with a capacity of moral discernment?

3. The immorality of this mode of judging is greatly heightened when a man of genius is lauded, and flattered, and celebrated, in spite of the impunity, blasphemy, or falsehood by which his writings may be stained, or the crimes by which his life may have been defiled. In this case there is a virtual declaration, that a superabundance of intellect is an apology for a lack of morality,—that the moral qualities of a book are not to enter into our estimate of the worth of its author,—and that a man who has broken the laws of morality, and, it may be, violated every principle of common decency, has made ample atonement if he has written a few clever songs, or dashed off a page or two of unquestionable poetry. What gross perversion of moral judgment is here? If this be a sound principle of judging, the more a man resembles Satan the more will he be entitled to claim our homage; for the greater will be at once his depravity and his intelligence. Suppose a case resembling this; suppose a man combining unparalleled genius with unparalleled depravity; would it be proper or seemly to celebrate him, and hold festivals in his honour? And if not, why not? Do you reply—“Because of his wickedness?” Then you admit that the moral character of an agent has something to do with the estimate in which he is to be held; you admit that there is something higher than power and genius and intellect; you admit that there is something, the absence of which renders it unseemly and wrong to do homage to the possessors of the greatest of powers? You are right; but in asserting this you condemn the genius-worshipper who insists upon adoring his idol in spite of manifold immoralities, and pronounce a deep censure on the principle of all commemorative festivals in which those persons are treated as gods who, when they were alive, fell short of the first and commonest duties of a man.

4. It is worth while to consider the effect which such perverted modes of judging, and the conduct to which they naturally lead, is calculated to have on the moral interests of the youth of the community. What lesson, I beseech you, are they likely to learn from homage paid to genius irrespective of morals? or in what light are they likely to regard works which may be deeply tainted with vicious sentiments, if they find the authors of these works applauded and celebrated as worthy of the highest honours? “I grant you,” wrote a friend to me the other day, in reference to the writings of the poet whose name has of late been so much before the public, “I grant you that it is not a book for the drawing-room table.” Aye, but if you hold festivals in honour of the author, you will not be able to keep his books from your drawing-room table; or if you banish them thence, they will find their way into the private chambers of those whose innocence you would fain shield from their influence, and who will naturally plead that it cannot be wrong for them to peruse what grave and wise and respectable men have united in the loudest terms to praise. Would such a result, I ask you, be desirable? Would you who are parents like to see your children making such books their favourite study? If not, can you wonder that we should exclaim against those who, by their unmeasured plaudits, are forcing this new difficulty on those who have the care of households?

5. The homage offered by the genius-worshipper has in it the essence of *idolatry*. To be in spirit and principle an idolater it is not necessary to bow down to images or to offer prayer to the elements. If that reverence, that love, that service which is due only to God be given to any—even the noblest—of His creatures, there is idolatry, and that oftentimes in its intensest state; or if creatures are honoured to the exclusion of God; or if the gifts which He has bestowed, instead of being made the occasion of glorifying Him, are regarded simply as shedding glory on their possessor,—there too is idolatry, oftentimes the more blinding and pernicious that it wears a guise of generosity and nobleness. But to bring this point to another test, let me ask those who think genius worthy of being revered for its own sake, on what principle they are prepared to condemn Nature-worship? You worship genius: Why?—Because it is the gift of God? So is Nature in all her richness and beneficence. Because it is attractive and brilliant? So is the sun in the heavens; so are the stars in their courses; so is the earth

with its myriad forms of levelness; so is this great and wide sea the image of immensity, and with its solemn voice speaking of eternity.—Because it fills you with delight? So do the flowers that carpet earth's surface, and the streams that dance and sparkle in the sunshine, and the music of the birds rejoicing in the trees. Where, I pray you, do you draw the distinction? On what principle, I beseech you, must I call the worship of Nature idolatry, while I admit the worship of Genius to be consistent with religion and the fear of God?

Such are the grounds on which I rest my argument, and urge my appeal to you; beware how you give any heed or any encouragement to that insidious and perilous tendency which it has been the design of this discourse to expose. The conclusion at which I have aimed is this: that whilst we cannot but admire genius wherever it is displayed, and whilst we are free to delight ourselves with its fruits, so far as they are in accordance with rectitude and purity, we ought not to prefer genius to goodness, or allow it to blind us to moral distinctions and moral obligations; and we ought to give the glory of genius to God alone, whilst we reserve for the possessor of it only such honours as he is entitled to by the uses to which he has put his genius, and the wise and worthy ends for which he has lived. I have sought calmly and dispassionately to reason the subject, solicitous rather to convince your judgments than to carry with me your feelings. I now leave the matter with you, beseeching you to consider what I have said as calmly and dispassionately as I have sought to say it.

There are many reflections of a practical kind which such a subject is calculated to suggest. These, with one exception, I must leave you to gather for yourselves. The reflection to which I am about to give utterance is one of such a kind, that I would it were impressed upon your hearts, though at the risk of your forgetting all else that I have uttered.

There once dwelt on this earth a Man in whom all excellence was combined. To the highest power of intellect, and the freshest and richest genius, He added a life of stainless purity, spent in incessant deeds of benevolence and goodness. In the conflict of reason, He never met His equal: even his very enemies were constrained to turn from Him, saying, "Never man spake like this Man." To those that waited on His instructions He could say, "The words that I speak unto you, they are spirit and they are life;" and deep-thinking and earnest men found them to be so, and turned to Him their spirits, as the flower turns its petals to the sun, that they might drink in His illumination. Nor was it to the wise and learned alone that He could speak with effect; He could stoop to the weakest and the most ignorant, and teach them "as they were able to bear it." Little children recognised in Him an instructor on whose lessons they could feed; publicans and sinners drank in His words as words of consolation and of purity; "the common people heard Him gladly." And yet no honours followed in His train; no laurels were placed upon his brow. Contempt and poverty and grief haunted His footsteps; hatred and cruelty spread for Him their nets; the only crown He wore was a crown of thorns; and when He gave His life for man's redemption, it was by the wicked hands of men that He was crucified and slain.

It is still alas! to a great extent the same. Though no longer amongst us in bodily presence, this gracious Being still seeks to win the confidence, that He may save the souls of men. He seems, as it were, to stand by the highway of earth, along which its myriad tribes are passing, and as He gazes on the hurrying crowds, His voice is ever and anon heard saying: "To you, O man, I call, and my voice is unto the sons of men. Come unto Me all ye that are weary and heavy laden, and I will give you rest." Do men heed Him as He calls? Ah! no; for the most part, they push Him rudely aside, that they may hasten forward in the race for gain or for pleasure; some pause a moment, only to mock and blaspheme; some cry contemptuously still as they did of old, "Can any good thing come out of Nazareth?" and only a few, comparatively, receive His doctrine, and embrace His salvation. And still He waits with that Divine patience of His, and still pleads with men to turn unto Him and be blessed. Oh, Divine Redeemer! despised and rejected of men still, even as Thou wert in the days of Thy flesh, when wilt Thou assert Thy high prerogative, and reign over a subject world? When

shall Thine arrows stick fast in the hearts of the King's enemies, so that the people shall fall under Thee? When wilt Thou, by the attractions of Thy cross, draw all men unto Thee? "Come forth out of Thy royal chambers, O Prince of all the kings of the earth! put on the visible robes of Thy imperial majesty; take up that unlimited sceptre, which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed."—(Milton.)

Be it ours, Christian brethren, to reserve the homage of our hearts for Him who alone is worthy to receive it, and whom the whole Church on earth and in heaven unites to adore.

The Fragment Basket.

PRAYER FOR MINISTERS.—How vast the range of blessing your prayers may take! Who can tell the history, or trace the wanderings of you cloud that sails in light and glory across the sky, or indicate from what source its bosom was filled with the vapours it is yet to shed back upon the earth? Perhaps, though now wandering over the tilled field and the peopled village, its stores were drawn from some shaded fountain in the deep forest, where the eye of man scarce ever penetrated. In silent obscurity that fountain yielded its pittance, and did its work of preparing to bless the far-off lands that shall yet be glad for it. And even thus it is with the descending Spirit. Little do we know often of the secret origin of the dews of blessing that descend on the churches of God. In the recesses of some lowly cottage, in the depths of some humble heart, may be going on the work of pious intercession; in answer to which the grace of Heaven descends on us and on our children, on the labours of the wondering and joyful pastor, and on the hearts of the far heathen, until the wilderness and the solitary place are glad for them. The time is to come, when from every home, brethren, such prayer shall arise. Let us sustain and swell, in our day, the ascending volume of supplication that is yet to roll round the globe, and never to fail until over a world regenerated and purified the morning stars shall again shout for joy and the earth, emerging from her long and disastrous eclipse of sin and wrath shall yet again walk the heavens in her unsullied brightness—a new heaven and a new earth, wherein dwelleth righteousness. Till then we have no reason, no right to intermit our supplications; and it is only when, in the final accomplishment of David's prayer, his greater Son shall have come to reign king over all lands, and to have dominion from sea to sea—it is not until that prayer shall have been made for him continually, and he shall daily have been praised, that the believer remaining on earth will be warranted to adopt to his own lips the touching and triumphant close appended to the supplications of the crowned singer of Israel, "The prayers of David the Son of Jesse are ended."—*W. R. Williams, D. D.*

INEXHAUSTIBLE FOUNTAIN.—At all times and seasons faith and prayer find fullness of mercy and pardon and of grace to sanctify, in Jesus Christ. The supply is inexhaustible. Mountains have been exhausted of their gold, mines of their diamonds, and the depths of the ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes, silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those that follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.—*Dr. Guthrie.*

WANT OF LIBERALITY.—One always receiving, never giving, is like the stagnant pool, in which whatever flows remains, whatever remains corrupts.—*James.*

Poetry.

THE DAY OF THE LORD

The Day of the Lord is at hand, at hand !
 Its storms roll up the sky,
 The nations sleep starving on heaps of gold ;
 All dreamers toss and sigh ;
 The night is darkest before the dawn ;—
 When the pain is sorest the child is born,
 And the Day of the Lord at hand.

Gather you, gather you, angels of God—
 Freedom, and Mercy, and Truth ;
 Come! for the Earth is grown coward and old ;
 Come down, and renew us her youth.
 Wisdom, Self-sacrifice, Daring, and Love,
 Haste to the battle-field, stoop from above,
 To the Day of the Lord at hand.

Gather you, gather you, hounds of hell—
 Famine, and Plague, and War ;
 Idleness, Bigotry, Cant, and Misrule—
 Gather, and fall in the snare !
 Hirelings, and Mammonites, Bigots and Knaves,
 Crawl to the battle field—sneak to your graves,
 In the Day of the Lord at hand.

Who would sit down and sigh for a lost age of Gold,
 While the Lord of all ages is here ?
 True hearts will leap up at the trumpet of God,
 And those who can suffer, can dare.
 Each old age of gold was an iron age too,
 And the meekest of saints may find stern work to do,
 In the Day of the Lord at hand.

CHARLES KINGSLEY.

“THE LORD WEIGHETH THE SPIRITS.”—PROVERBS XVI: 2.

Man weigheth *gold* ; each fragment slight,
 Each atom of its glittering dust,
 He in the well-poised balance lays,
 And marks with unforgetful trust.

Man weigheth *words* : the fleeting breath
 That's coined within this mortal frame,
 May waken anger unto death,
 Or kindle love's exulting flame.

God weighs the *spirit* ; oh, beware,
 Ye who by guile your sins would shroud,
 There is an eye you cannot 'scape ;
 A sun-ray rends the darkest cloud.

And when the gold the rust shall eat,
 The tongue be silent in the tomb,
 The motives of the secret soul
 Give verdict in the day of doom.

MRS. SIGOURNEY.

Family Reading.

SOCIAL INTERCOURSE WITH THE WORLD.

There will arise in the Christian's course from time to time, many occasions on which he will be in doubt as to some points of his duty, especially in the case of social intercourse with the world, and of a participation in its amusements and recreations. Of course, in very many cases his duty will be plain, *i. e.*, if he be honest and sincere and consistent. And perhaps the experienced Christian will seldom find any difficulty; I aim now rather at the case of the newly awakened, the inquiring Christian. Well, in such cases, *he turns to his CHART*, and on that chart (HIS BIBLE), though he finds not every rock and shoal, and quicksand marked down by name, he finds it laid down plainly and decisively that *the whole coast is dangerous*. In plainer words, he finds a general principle though perhaps not in so many words, a specific statute, and that principle is "Be not conformed to this world." "The friendship of the world is enmity with God." By whom is the amusement in question patronized? Whose equipages throng the door, who make up the crowds that frequent it? Are they those who are the votaries of other and less dubious pleasures? Are they those who wear the world's badge and have its mark stamped on their foreheads? Then let the Christian pause, let him fear to find himself surrounded by crowds of wordlings sympathising in their pleasures, joining in their laughter, drinking with them of the same cup. It must be at best, but a suspicious cup that meets tastes which should be opposite; it must be at best a suspicious path in which even for a moment the Christian walks hand in hand with the man of this world. Be quite sure of this, the world would not be drinking of that cup if it were not in some way spiced to their taste. Alas, it is far more likely that the Christian should have stepped out of his narrow path, than that the worldling should have forsaken his, to walk even for a moment with the Christian.—*Rev. J. C. Miller.*

KNOWLEDGE NOT WISDOM.—There is a heaping up of knowledge just as amenable to this censure as the ignorance of the unlearned, not indeed so censured by man, but equally worthy of it in a true judgment. The intellectual fool, full of knowledge but without wisdom, whose way is right in his own eyes, is no less a fool, nay, more so than the ignorant fool, and as far from true wisdom. For knowledge is a very different thing from wisdom; knowledge is but the collecting together a mass of material at best, whilst wisdom is the right perception and right use, leading to further riches. The mere heaper up of knowledge digs, as it were, ore out of the earth, working underground in darkness; whereas the wise man fashions all his knowledge into use and beauty, praising and blessing God with it, and receiving from Him a fuller measure in consequence. Wisdom is knowledge applied to life—a thing of the heart; the heart controlling and using all the head gathers; knowledge by itself is a mere barren store of the head, quite separable from goodness and love, a thing capable of being possessed by devils. For this we must mark, the humblest good heart which loves God alone can attain to the knowledge of God. No mere intellectual power and pride can do that. And hence we may see why the man whose way is right in his own eyes is a fool. Nothing but pride shuts out knowledge. Who is not conscious, taking only the merest intellectual work, how little really depends on himself, how many thoughts are direct gifts, how much precious material comes into his hands—is given—not his own; who will not admit, if nothing more, that a headache, a qualm, may destroy his cherished hopes, so little can he rely on self?—*From Sermons delivered at Uppingham School, by the Rev. E. Thring.*

THE FINAL JUDGMENT.—"We must all appear," or, as now it is generally admitted, the words with slight variation should be rendered, "we must all be manifested before the judgment-seat of Christ"—a far more searching thought. If we were to employ a homely expression, and say, "turned inside out," it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then: every mask stripped off; every disguise torn away; whatever any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance.—*Trench.*