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THE
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THE WEEK OF PRAYER, 1865.

CHRISTIANS in all parts of the world are again invited to united prayer during the first week of the coming year. We hail with joy the measure of unity expressed by these seasons, and hope that many in Canada will avail themselves of the opportunity. The experience of the past proves that this concert of world-wide supplication has been greatly blessed in reviving the people of God, and not unfrequently has been the first step in awakening to attention and inquiry the unconverted. We notice from the *Montreal Witness* that a gracious work, of considerable extent, in Indian Lands, Glengarry, is traced in its beginning to the observance of this call to prayer in 1864. In localities where it is intended to hold meetings, arrangements should be made as early as possible. The following is the circular invitation of the Secretaries of the Evangelical Alliance:

PROPOSED WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD,
JANUARY 1ST TO 8TH, 1865.

The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer at the beginning of the coming year.

Few movements of the Church of Christ have been more owned and honoured of the Lord than these annual seasons of united supplications. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing, as they must, with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; these and other considerations urge on true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."—Malachi iii. 10, "I will that men pray everywhere, lifting up holy hands without wrath and doubting."—1 Tim. ii. 8.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the agency of the Holy Spirit in the present dispensation.

Monday, Jan. 2.—Thanksgiving for blessings upon individuals, nations, and churches; together with confession of sins.

Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, Jan. 4.—The children of Christian parents, congregations, and schools.

Thursday, Jan. 5.—Sunday-schools, and all actively engaged in Christian work.

Friday, Jan. 6.—The abolition of slavery and cessation of war.

Saturday, Jan. 7.—The Christian Church: for increased holiness, activity, and harmony among its several sections.

Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."—John xvii. 21.

THE DRINKING USAGES AND THE TEMPERANCE ACT OF 1864.

By REV. J. WOOD, BRANTFORD, *Sec. Congregational Union, Canada.*

The annual Sermon on the subject of Temperance, just before the festivities of Christmas and the New Year, having now become an established and general usage among the pastors of our Churches in this Province, it is hardly needful that I should call the attention of the brethren to the resolution of the Union with reference thereto, adopted in Brantford, in June last. The burning of the house of worship, however, in which that resolution was passed, affords an unexpected and startling illustration of the evils of the drinking customs which all moderate drinkers help to keep up, and also of the danger to which every man exposes himself who disregards the admonitions of Holy Scripture, and of human experience, in regard to the use of intoxicating beverages. The wretched man who did the deed referred to, and who has been sent to expiate his crime by an imprisonment for five years in the Penitentiary, was once a respectable and industrious young man; but drink has ruined him, and but for the good providence of God, might have ruined the Church whose house he destroyed, through the demoniacal act to which it prompted him. The same fell agency is all the while "scattering firebrands, arrows, and death" all around us. Let us not hold our peace about it, or say, "behold we knew it not!"

Now is the time also to agitate for municipal prohibition of the traffic in intoxicating drinks, as provided for by Mr. Dunkin's "Temperance Act of 1864." The Union, besides recommending the preaching of the usual annual sermon on the evils of the drinking usages (falling this year on Sabbath the 18th December), also recorded "its sense of the valuable aid rendered to the cause of morality in Canada by Christopher Dunkin, Esq., M.P.P., by the introduction and passage through the Legislative Assembly of his Bill for limiting the facilities for the traffic in intoxicating drinks," &c. That Bill, as all readers of the *Canadian Independent* probably know, has now become law, and it will be a lasting disgrace to the Christian Churches, and temperance community of this country generally, if no effort is made to give it practical value by obtaining municipal prohibition wherever public sentiment is not too much demoralized to prevent it. Congregational ministers and Churches have usually been among the foremost in such matters. Let them now show that their resolution meant something!

Let no one say despondingly, "We cannot obtain municipal prohibition." We can obtain it, in very many localities, if we will go the right way to work for it. Lift up the hands that hang down. Say to them that are of a fearful heart, be strong; fear not!

1. Get the statutes of 1864 from some justice of the peace, and study the law (pp. 146-169).

2. Next, get up a petition to the municipal council of the city, town, township or county in which you reside, signed as numerous as possible, asking the said council to pass a by-law prohibiting the traffic in intoxicating drinks within their jurisdiction, as they are empowered to do by the Act.

3. In case of their refusal to do so, be ready with a requisition to the council, signed by at least thirty "qualified municipal electors" in the municipality; or if it be to the county council, by thirty in each municipality in the county, demanding of them, in the form A 2, appended to the Act (page 165), that the question of prohibition be submitted to the ratepayers for their decision.

4. Be sure your requisition is presented at once, or as soon after the election of the new council as possible, so as to afford them ample time to give the *four weeks' notice* in the local newspapers, and also in *four public places* in each municipality, as required by the Act (sec. 5), and hold the poll before the *1st March* (if in *Canada West*), otherwise you lose a year. (In *Canada East*, before the *1st May*).

5. Then use the four weeks which intervene in holding public meetings, and canvassing the municipality in favour of prohibition.

The cause of God, and of public virtue, might also be materially served, at this season of the year, when men are preparing for the municipal elections, if the friends of Temperance would combine, without respect of politics, to secure the return of upright, intelligent, sober men to our council boards, now to so large an extent composed of those who are directly or indirectly interested in the liquor traffic. When will Christian men learn that this is *God's world*, and not the *Devil's*, and is to be ruled, as far as possible, by them for Him! In my judgment, Christians ought to be the most earnest politicians in the country.

Our brother, as a watchman on Zion walls, sounds a faithful alarm. The desolation caused by the use of intoxicating drinks in this and other countries is truly appalling. The head reels and the heart bleeds in view of the wreck and utter ruin of the bodies and souls of men which intemperance, directly or indirectly, produces. While the enemy is at the gate, it is no time for indifference on a question like this. Legislation on the point is a recognition that the State may regulate and control; but with the point at which the law now stands, we confess ourselves not satisfied. Religious bodies, and temperance men in general, ought not to fancy that they have reached the "*Ultima Thule*" of legislation for the repression of abuses resulting from the sale of intoxicating liquors. As the law is, we are disposed to think that more fruit will be gathered from the culture of the field by moral suasion—the same amount of work will accomplish more in enlightening, persuading and converting men than will result from the herculean task of working the "*Temperance Act of 1864*." Of that Act we have not formed a high opinion. Mr. Dunkin deserves the thanks of the Temperance community, and the vote passed at the Congregational Union has our concurrence; but his Bill, which at the time of our meeting had

only passed the Legislative Assembly, has been so amended in the Upper House as to render it comparatively powerless. The omission of the single word "county" has made it impossible to carry out the recommendation of Mr. Wood in his 3rd advice, so far as it regards a COUNTY. The question can be submitted to the ratepayers in any city, town, township, parish or incorporated village in the way suggested; the county, however, is struck out, so that unless you have a county council that will pass the local prohibition of its own accord, there is no redress. The wheels of legislation are easily blocked, however, by the friends of the grog-seller, for should a good council pass the law, thirty in each municipality may require the law to be submitted, but thirty in each municipality cannot demand a poll for the purpose of inducing a COUNTY council to submit the question to the people. Now, unless you have a county acting on the law, the small municipalities are surrounded with difficulties in their local prohibition. That power has *been law already*, before Mr. Dunkin's bill, and when tried, for instance, in the town of Bowmanville, it failed, especially from neighbouring towns drawing off the general trade of those fond of the bottle. We have seen the five gallon purchase produce promiscuous distribution in overflowing goblets in the open street. That kind of thing is untouched in the new bill.

Again, as the adoption of the law will prohibit the issue of licenses, it is to be regretted that the fourth clause of the twelfth section did not define what is meant by "any merchant or trader," because tavern-keepers and others have only to set up a claim to the designation by the sale of jack-knives, candies, &c., as a plea for keeping the liquor and selling it by the measure prescribed, to be consumed, if openly, in the manner already mentioned, or secretly by the thousand-and-one devices of the artful dodgers.

It may be useful to many friends of Temperance to mention that there are a number of very excellent general provisions which are now law, irrespective of local prohibition. A faithful execution of that part of the law would do good, nevertheless it will be noticed with regret that liquor can now be sold up to *nine* o'clock on Saturday evening, instead of *seven* as formerly, and resumed at *six* on Monday morning instead of *eight*—a step sadly retrogressive, bearing in mind the increased danger to the working man on that particular night. The penalties, also, for Sunday offences are much less likely to deter than formerly.

We have felt it our duty to express these convictions, not to damp the ardour of true temperance men, but to rouse them the more to seek by personal effort the deliverance of those who are drawn unto death; and by intelligent political effort to obtain the enactment of a bill that will effectually touch the fountain and spring of the liquor traffic. In this great cause let there be a constant recognition of the hand of God, and a dependence on His blessing in all movements to remove this great stumbling stone—the drinking customs of society—out of the way of the progress of the gospel of Christ.—ED. C. I.

GOD HAS LINKED SUFFERING AND MISERY WITH SIN.

Two verses of Psalm cvii. read, "Fools, because of their transgressions, and because of their iniquities, are afflicted: their soul abhorreth all manner of meat: and they draw nigh unto the gates of death." The Psalm itself is fitted to impress us with the divine benignity, and to draw forth the earnest

cry to Him of all who are in distress. These verses are followed by the statement, "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions." But the sufferings from which he delivers them are described as the effect of their transgressions: their loud and bitter cry to God for help indicates that the stroke is from his Hand, inasmuch as HE HAS LINKED SUFFERING AND MISERY WITH SIN. If this be a fact it is one of great moment to us all. If this is one of the laws of His government, it is well that we should recognize it, and lay it to heart, for we ourselves come under its power.

Now this connexion does not always immediately appear, and Satan takes advantage of the delay to persuade us that sin will not harm us. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil?" Instead of threatening vengeance, iniquity promises us pleasure. It allures us by the gratification which it affords. There is pleasurable excitement in companionship though it may be of more than doubtful character. The intoxicating glass sends a thrill of delight through all the nerves of the body. There is high sensual gratification in those sins against ones body and against God which He denounces with emphasis in both Testaments. There is pleasure also in making a good bargain, though the exactness of morality has been violated:—in tiding over a commercial difficulty with success, though a friend has been all unwittingly to himself, and by representations of doubtful truth, drawn into peril which may prove a vortex of loss and ruin:—and in effecting profitable sales, although you have not done unto others as ye would that they should do unto you.

It is to be supposed that the young man finds pleasure in successfully eluding suspicion while he helps himself to the property of his employer. His fraudulent gains accumulate. The heap which the hand of dishonesty founded and is building up, gradually increases: and there is positive enjoyment in the consciousness of having possession of so much money. There is also doubtless pleasure, in those speculative schemes for the accumulation of wealth into which many enter without any design to defraud, or to do aught of evil; but in the prosecution of which they are tempted again and again, and they yield again and again, to do the thing which is not right. It may be presumed that men enjoy what they have gained in defrauding the public revenue by smuggling, by false entries, or by some other dishonest trick; that they have gratification in the acquisition of wealth, though it comes through trades of doubtful morality, from the vices and misery of the many, and that they have pleasure in being successfully led along step by step in a course of supposed policy, but of hardly supposed honesty.

Yes: there are pleasures in sin. The lying gossip and slanderer wipes her lips and is content after the venom has gone forth. The anonymous letter writer is charmed with the thought of the vexation he may cause. The envious plotter for another's injury delights in the success of his scheme. The vengeful spirit has delight in the sufferings which it causes in the hated one. I suppose that even the devil is not without his malignant gratifications. Hence when he allures the throng onward in the paths of sin and folly and crime, promising them pleasure, there is enough of truth and plausibility in his utterances to sugar-coat the bitter deception that lies concealed under his fatal blandishments.

Yet though sentence against an evil work is not executed *speedily*, that

does not prove that it will not be executed *at all*, and we have terrible proofs that *executed it is!* And those proofs having relation to time and things on earth, hold up a prophetic finger-pointing to a future which must be yet more fearful. It is true now—"There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, which cannot rest, whose waters cast forth mire and dirt." This is true, really true on earth; but in view of perdition the sentiment hath a most fearful significance.

The two verses quoted at the outset, instruct us in regard to the suffering and misery linked with sin. *To be a fool is no slight evil.* The wise man chooses the best ends, which he pursues in the use of the best means. The fool is the opposite of this: his end is bad, and his means are bad. For a time, perhaps, he does not realize that he is a fool: things prosper with him, and he seems to be among the shrewd, keen, well-to-do people, who make money and enjoy it. But this does not last. The time of consciousness that he is a fool at length comes, and that he has been a fool all along. When he is stung to the quick by his evil companionship, and brought to disgrace and ruin by them, he exclaims, "What a fool I was to choose them and to consort with them!" When, through persistence in the sensual gratification of the intoxicating, or otherwise exciting vices, they gain the mastery, and a man becomes conscious that he is their slave! what shame and wretchedness there must be in the conviction "I AM A FOOL." A man stands before himself a confessed fool! When ruin of reputation comes on the heels of successful dishonesty in any one of its phases, and a man's name is cast out, whatever may be his fortune, he feels himself to be a *fool!* When the swindler, defrauder, embezzler is at length discovered and placed in the felon's dock, having aforetime stood high in the estimation of his fellows, does he not feel as a fool? When the cheat or the oppressor is made to disgorge his ill-gotten gains, how nakedly he stands forth as a fool! When the gossip and slanderer finds her lie come back to confront and shame her, is there no misery in the thought that she is a convicted fool and malignant? It is the fool that saith in his heart "*no God.*" And such a desire indicates the wretchedness connected with his life of sin. He is afraid of God—fears the future—dreads accountability—shrinks from thought—and lives a fool.

"*They are afflicted.*" So are the wise, and true, and good. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Sorrows are the discipline of a loving Father, who knows what will prove in all respects the best for His children. Job was sorely troubled, and was purified in the furnace. Joseph was severely afflicted, but it blessed and strengthened him. We are commanded to rejoice in tribulation.

But the affliction of fools is of another kind; it follows sin, and is an element in its punishment. The christian's sorrows are not punitive; the penal element is removed: but these are penal inflictions. Like the punishments of Pharaoh, they speak of the crimes that brought them down. The Noahic deluge destroyed men's lives in punishment for their crimes; and so did the rained down fire and brimstone which utterly swept out of being the five cities of the plain. And it does not require an ext usive acquaintance with society to discover heap on heap of wretchedness and misery the direct result of iniquity. Watch the tortures of the wretched inebriate: he flees when no one pursues: he trembles and is in agony: all the functions of his body are brought under bondage of misery: he is restless, anxious, remorseful, intensely wretched! Another carries in his bosom a terrible secret—it

is of wrong-doing, of shame, of crime, of something which must not be uttered; and it tortures him. To carry it is agony; and yet the dread of its being revealed is greater agony still. Another, in addition to such secret, is involved in the meshes and labyrinths of secret sin. A fair appearance is maintained, but consciousness of hollowness and hypocrisy, is as an undying worm at the vitals: it destroys all happiness: it heaps up misery. Sometimes there is a slight struggle to be free, but the dread of exposure, or the bewitching, befooling nature of the evil, or both, further rivet the chain, and the devil hurls his victim back to his treadmill and his agony.

Upon another exposure comes! He has stood high in the confidence of his employers, and now he is demonstrated to be a cheat and a villain. He has been deemed a respectable trader; but now he is unmasked as tricky and dishonorable. His word was deemed a thing that might not be doubted; but he is openly convicted as a liar and a slanderer. He was supposed to be above reproach in his personal conduct; he is now unveiled as a seducer and a villain; licentious and lean. And others are drawn into this vortex of suffering and misery. Parents, wives, children, friends, hang down their heads with shame as the trusted and loved one falls into the mire, and his character is bespattered by the filth of his iniquities. Any one who gets beneath the surface and knows the suffering caused by sin in its terrible array of details, is ever ready to heave the bitter sigh, exclaiming, "Alas! alas! how iniquity rolls the tide-waves of sorrow and anguish over what would otherwise be the fair fields of human virtue and happiness."

The verses before us intensify the sadness of the description. "*Their soul abhorreth all manner of meat, and they draw near to the gates of death.*" In imagery derived from physical sickness, we are reminded of the desperate malady of the heart. The enfeebled and prostrate invalid often loathes food, and "draws near to the gates of death." We are alas! familiar with exemplifications of this description. Occasionally the most violent diseases in which there is dislike of food and apparent approach of death, are produced directly by vice: they often rack and torture the body and destroy life. The Israelites in the wilderness "because of their transgressions, and because of their iniquities" were once and again plagued: they were stung by serpents, and prostrated by disease. But "while the spirit of a man may sustain his infirmity"—his physical suffering—"A wounded spirit who can bear?" This torture of the soul often destroys all appetite and relish for food, and the victim exclaims, "I shall go mad, or shall die." And this exclamation in some instances proves prophetic: they do madden and die.

Illustrations of the point before us, that *God has linked suffering and misery with sin*, will suggest themselves to all who have had opportunity to observe extensively; and will also come up in reviewing personal experience. Who of us has not 'een befooled and wounded by sin? Who of us has not been tortured by its effects in ourselves or others? Even if we have been kept from open and disgraceful wickedness, the sins of our hearts have found us out and smitten us. Our repentance is a recognition of the connexion between suffering and sin. The godly sorrow, the anguish because of transgression, which even the penitent feels confirms the doctrine. If we sin there is no such thing as avoiding suffering in some form: the link is divinely ordered. And be assured that what is true on this point in the present world is true in all worlds. The thing which is now has been from the beginning, and will be for ever. This meets the whole question of future retribution: everlasting sinning is eternal misery. So long as the evil of sin cleaves to

the being will its curse abide upon him. The difference between the present and the future is simply one of degree. There is much of hell upon earth now, only here it is mingled with hope and possibilities of redemption; whereas *there* hope itself dies. No one can hide from himself without a perverseness which is hardly conceivable, that God has really linked suffering and misery with sin. The connexion is one of cause and effect, and is among the great laws that govern that connexion. The fact is exhibited with special fullness and solemnity in the cross of our Lord Jesus Christ. There could be no redemption of man, no salvation, without the maintenance of this indissoluble link. Therefore taking upon himself our iniquities, as a substitutionary victim "bearing our sins in his own body on the tree," he endured measures of suffering which none can estimate. Oh that we could arouse the careless to consider this everlasting connexion. There are dreary enough proofs of it on earth, and they are all portents of what eternity will be. When one witnesses the excruciating torture sometimes flowing out of sin in this state of imperfect retribution, one dreads to imagine what it must be where retribution is complete.

It would now be appropriate to bring out the tenderness, the compassion, the grace of the God of salvation, as suggested by the next two verses of the psalm; but your space must not be further trespassed upon.

Montreal, November, 1864.

H. W.

BEFORE THE LOYALISTS.

CHAPTER V.—IN THE TIME OF CHARLES I.

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

England is with justice styled the "morning land of freedom." Before the Christian era, we are told in history, "Sigge, the son of Fridulph, led westward a tribe of Sacassani, to seek refuge from Roman oppression," and some centuries later, their descendants had moved on to the western extremity of Europe, and were settled on English soil. Other races of people have found a lodgment in England as well as the Sacassani; but the principle of freedom for which Sigge and his followers left their Siberian wilds was inherited by their Saxon descendants. Rulers of a different race became their conquerors, but this principle was never conquered. In the days of their slavery, when they became serfs, these Saxon bondsmen would assert their MANHOOD, and could never brook the rule of their Norman masters.

There was no power that could successfully keep down the rising spirit of liberty in the descendants of the Sacassani, long after they had lost their identity as such, and the different races had become moulded together. It was principally among the descendants of the Saxons that Wickliffe, the "morning star of the Reformation," had his triumphs; and in later times their posterity and those who were imbued with their spirit, were among the first to grasp at those free principles that are contained in the sacred records. When such an under-current had permeated the nation, is it to be wondered at that "wherever Britain's sons do roam, there's found a pledge of freedom's home?" And whenever British power and civil and religious liberty joined hands, and went forth together among the nations of the earth, the destiny of England was meeting with fulfilment. British power and liberty, the two great currents that were flowing out from England to spread the Gospel, and

regenerate the world, these are the two streams or currents which we are tracing.

And now what can we say about these two influences in the days of Charles the First? British power, where was it? and how was Charles making use of it? He was simply using British power to crush out British liberty, and causing the two great powers of England to destroy each other. When Charles came to the throne in 1625 the nation was preparing for a struggle. James the First had left behind him, says the Scottish historian Hetherington, "a kingdom sunk from glory to disgrace through his mean misgovernment—a kingdom filled with the elements of private strife and social discord, fermenting and heaving onward toward a revolution." He had gone down to the grave in dishonor, his name redeemed from infamy alone by his arrangement for the translation of the Bible.

The "Divine right of kings" was a principle that James had maintained firmly, and had upheld as far as his sluggish disposition would permit—a principle which the bishops had favored with all their might: but Charles had more energy of character than his father, and he determined that his government, both in church and state, should be carried out on that principle, which soon brought him in collision with his subjects, both in England and Scotland. The great body of the English people were at this time in connection with the national Church. Whatever were their views of church order, &c., there was no general wish to leave the Establishment, each one wishing to have it moulded according to his own fashion. In Scotland the people generally held to Presbyterianism, and wished the national Church to be Presbyterian. Charles immediately wrote to Archbishop Spotswood to enforce the Five Articles of Perth, and ordered that all who disobeyed should be subjected to severe punishment.

In England, says Macaulay, every little congregation of Separatists was tracked out. The church in Southwark, which Henry Jacob had organized in 1616 to take the place of the church of which the martyrs Penry, and Barrowe, and Greenwood had been members, and which was in reality the resuscitation of the first church, met with severe treatment, and in 1632 the congregation was seized. Two years later Jacob and some of the Southwark church made their way to Scituate, New England. How many Congregational churches there were in England at this time the writer has not been able to ascertain, but it is probable there were not many. The oldest existing Congregational chapel in England is the chapel at Horningsham, Wilts, which was built in 1566; but that was before the principles of Independency were promulgated. There is an Independent church at Wandsworth, Surrey, which dates as far back as 1573, but it was in its early days a Presbyterian church. There is an Independent church in Wales which was organized in 1590; there are two in England that had their origin in 1600, and two in 1620; but nearly all of these were probably at first composed of congregations of Separatists, which did not adopt Congregational principles until a later period.

The ecclesiastical administration of affairs was at that time in the hands of Laud, Archbishop of Canterbury, who, Macaulay says, "of all the English prelates had departed farthest from the principles of the Reformation." Laud stretched out his hands towards Ireland, Scotland, and the British factories beyond the sea, and was even intent on putting down religious freedom in America. The mission of England is, and ought to be, Freedom; but this priest, assisted by his master Charles, whom he was but too willing to obey,

seems to think its mission is to put out every rising spark of liberty. "Out of the light, ye priest," is the language of one of the poets to men like Laud, who use their power as spiritual guides to keep the human soul as well as body in subjection.

Great numbers of Puritans fled from the country, many of them following their exiled brethren to America, so that the tyranny of Charles was in reality peopling the new world with the lovers of liberty, and at one time some of the leading opponents of the tyranny of the king thought of giving up all opposition, and seeking a home in the wilderness as the only place where liberty could be secured; but the king's obstinacy hindered them, a decree having been issued in 1636 to restrain Puritans from emigrating. Oliver Cromwell, it is said was in readiness, but he was detained, and England became, in consequence, the theatre of his mighty deeds.

Charles, more intent on crushing out liberty at home than spreading English institutions in the new world, or maintaining Britain's honor, very unceremoniously surrendered Acadia to France by the treaty of St. Germain (as already recorded) upon which Louis XIII. parcelled it out among his subjects. Charnise was sent from France as governor and commander-in-chief, but his landing (see Haliburton's history) was opposed by La Tour's son, who had formerly held Cape Sable for France against his own father, but whose services the French king had not acknowledged. Charnise was unsuccessful in his engagement with La Tour, and was killed. Charles de la Tour married Mme. Charnise, and claimed Acadia by right of the conveyance made to his father by the Earl of Selkirk. La Tour was recognised by the French government, a large grant was made to him, and strenuous efforts were made to settle Acadia with French emigrants. Haliburton says several forts were occupied by La Tour, one of them where Carleton is now situated, and another at Gemsee, now called Jemseg. The fort that La Tour occupied at the Jemseg was the one which was taken in later times by Captain Kidd, when he sailed up the St. John with 110 men and plundered the settlements along the river. The fort built at Carleton in La Tour's time was afterwards called Fort Frederick by the English.

The time arrived when Laud congratulated the King on the fact that not a single Dissenting church could be discovered in all England, and he soon hoped to be able to give a similar account of the new settlements. But at that very time Congregational principles were about to receive an impetus of which he little dreamt, and in a short time spread over England with rapidity. Since the days of Wickliffe there had been an undercurrent of liberal feeling in the minds of men in regard to religious matters. It was hidden from sight, but occasionally came to the surface. Everywhere throughout England there had been heard some low mutterings against the doings in both church and state, but with some very few exceptions, the nation as yet adhered to the Establishment. Among the preachers at Cambridge was a pious and learned man, named Perkins, who was somewhat of a Puritan, but who never in his life harbored, as far as can be ascertained, a thought of leaving the English Church. He had great influence over the minds of the students at Cambridge, and John Robinson, Richard Mather and others, who, in later times, became Independent ministers, were accustomed to call Mr. Perkins their "spiritual father." Among the students at Cambridge was a young man named John Cotton, descended from a wealthy and aristocratic family, in whose countenance, it is said, "there was an inexpressible sort of majesty." He drank in the Puritan spirit of Mr. Perkins, and a work of the latter caused

him in after years to investigate the Bible for principles of church government. Cotton was considered a preacher of good ability, and in the time of King James was invited to become rector of the venerable church of St. Botolph's, Boston, England. The building was capable of holding five thousand people, and it was then one of the finest structures in England. It was erected in the year 1309, and its high tower was the wonder of travellers, having been built after the model of the great church at Antwerp. Here Cotton commenced his labors in 1612, and his success was remarkable. During the week he also lectured to a large number of students, who flocked from all parts on account of his celebrity. But the teachings of Perkins had sunk into his mind and his conscience was troubled. In the third year of his ministry he had come to the conclusion that some of the ceremonies of the English Church were unscriptural, and by degrees he began to dispense with them; but his popularity was such that his nonconformity was embraced by his great congregation. He was silenced from preaching in the Bishops' Court, but influential friends had him restored. His popularity was continually on the increase, and old English accounts say "many gentlemen of good quality came to reside in the place" on his account. He continued to preach in Boston until the year 1633, when that narrow-minded but energetic prelate Laud, had him summoned before the English Inquisition, the High Commission Court, for "not kneeling at the Sacrament," &c. The Earl of Dorchester, a strong churchman, interceded in his behalf, but without success. "Tell him," wrote the Earl to a friend, "to fly for his safety: had he been guilty of drunkenness or uncleanness, or any lesser matter, I could have obtained his pardon; but inasmuch as he has been guilty of nonconformity and Puritanism, the crime is unpardonable." Mr. Cotton secreted himself for a short time, hoping to escape to Holland, but meeting with a brother nonconformist named Hooker, who had just returned from Holland, he was persuaded to go to America. At that time there were three very popular conforming ministers in London, whose names became prominent in history, Messrs. Goodwin, Nye and Davenport, who found out the whereabouts of Mr. Cotton while he was secreted in London, and endeavored to persuade him to conform to the English Church, as hundreds of the most pious and conscientious men were doing at the time; but they did not succeed; and afterwards admitted that in this very interview Cotton had brought them over to Congregationalism. Cotton and Hooker, after considerable difficulty, made their way to America, with 200 other Puritans. Mr. Cotton was soon settled over the Congregational church in Trimountain, which from that time forward received the name of Boston, in honor of the English town in which Mr. Cotton had so long been settled. Mr. Cotton, whose mind for some time had been looking into the Bible for a system of church government, and whose views had been somewhat similar to those held by the Independents, soon fell in with the way in which the churches were administered in New England; and in order to keep these churches in harmony with each other, published a little work, which Messrs. Goodman and Nye had reprinted in England some years later, with an introduction of their own. This little work on Church government, became somewhat famous, and convinced some of the leading minds of England, among them the great Dr. Owen. An opponent of Mr. Cotton said that Mr. Robinson carried his system from England, and imparted it to his separate congregation in Leyden; "a part of them did carry it over to Plymouth in New England; here Master Cotton did take it up and transmit it thence to Master Goodwin in London, who did help to propagate it to some

others of Old England first, and after to more in Holland, till now, by many hands, it is sown thick in divers parts of the kingdom." (For an account of Mr. Cotton's life and labors see the *Congregational Quarterly* of April, 1861).

The nation had been preparing for a great struggle for some years. The time arrived when men must range themselves either upon the side of the Parliament or the King. The Parliament was about to assert its majesty. The patriot Hampden was there, his cousin Oliver Cromwell, and the daring Pym, with the courageous Elliott. The struggle is a terrible one, and the position of the patriots awkward. History relates the issue. The king interferes with the liberties of the Parliament; the Parliament impeaches the king's advisers; the bishops of the English Church uphold with all their might the "divine right" of the king; in 1640 the bishops are expelled from Parliament; in 1641 two thousand Church of England clergymen and 15,000 citizens of London sign petitions for the total abolition of Episcopacy; in 1642 an act passes abolishing the Episcopal government and the Liturgy of the English Church, and in the same year Parliament is compelled to rely upon the people; the sword is drawn; the king is driven from the throne on account of his tyranny. In a short time it is apparent that the king's troops have the best of the struggle. Although the king's forces are checked on several occasions the Parliamentarians have not been able to secure suitable commanders.

The Parliamentarians, most of whom incline to Presbytery, are induced to join with the Scotch to set up Presbyterianism as the established religion of the nation. Preparatory to this step the "Solemn League and Covenant" is adopted by both parties. The Parliamentarians seem to have understood it as a civil league, while the Scotch understood it to be a religious covenant. The ordinance calling the Assembly of Divines, known as the Westminster Assembly, was issued in 1643. Men of all shades and opinions were named for the assembly, but it appears that only one bishop attended. Mr. Cotton was invited from New England, but he declined. It appears that there were not more than ten or twelve Independents in this assembly (among them Mr. Cotton's disciples, Messrs. Nye and Goodwin) who stated their views persistently, and resisted all attempts to establish Presbyterianism, unless provision was made that those who chose to worship separate from the establishment should have full permission. Before the labors of the assembly were brought to a close, a number of Independents gathered together and drew up a statement of Congregational principles. Hetherington, a Presbyterian historian, says they were men of ability, "who continued to embarrass, retard and overreach the Westminster Assembly."

As the war progressed, the principles of the Independents spread over the country. Macaulay says "that before the war lasted two years they became not the largest but the most powerful" in the country. "Pym had been borne with princely honors to the grave; Hampden had fallen as became him; Bedford had been untrue to the cause; Northumberland was known to be lukewarm; Essex and his lieutenants had shown little vigor," and "at such a conjuncture," says Macaulay, "the Independent party, ardent, resolute, uncompromising, began to raise its head,"—the soul of that party being Hampden's cousin, Oliver Cromwell. The events of the year 1644 proved the superiority of Cromwell's abilities. He had raised a regiment of Puritans, and at the battle of Marston Moor this regiment covered itself with glory, gaining the day for the Parliamentarians after it had been disgracefully lost.

Cromwell now became the head of the army, and modelled it on the plan of his own regiment, from which time forth he and his Ironsides were invincible. Of Cromwell's army Macaulay says :

"From the time when it was re-modelled to the time when it was disbanded, it never found either in the British Islands or on the continent an enemy who could stand its onset. In England, Scotland, Ireland, Flanders, the Puritan warriors, often surrounded by difficulties, sometimes contending against threefold odds, not only never failed to conquer, but never failed to break in pieces whatever force was opposed to them. Turenne was startled by the shout of stern exultation with which his English allies advanced to the combat; and the banished cavaliers felt an emotion of national pride when they saw a brigade of their countrymen, outnumbered by foes and abandoned by allies, drive before it in headlong rout the finest infantry of Spain, and force a passage into a counterscarp which had just been pronounced impregnable by the ablest of the marshals of France. It is acknowledged by the most zealous Royalists that in that singular camp no oath was heard, no drunkenness or gambling was seen, and that during the brief dominion of the soldiery the property of the peaceful citizen and the honor of women was held sacred.

And yet we are told that Cromwell was desirous for a long time of mediating between the king and parliament, but was compelled to abandon it on account of "the incurable duplicity of the king," who could not be believed, and on whose word or even oath no one could depend. Charles persisted in his mad career—Cromwell was forced to bend to the will of his "Ironsides"—and Charles brought to trial, and pronounced "a tyrant, a traitor, a murderer, and a public enemy," and was executed in front of his own palace before thousands of spectators. His name is handed down to posterity as that of "Charles the Martyr," but his "martyrdom," as it is improperly styled, threw a shadow over the principle of the "divine right" of kings, from which it has never since emerged, except for a short time after the Restoration.

Trans-Atlantic Retrospect.

ENGLISH UNION MEETING—(Continued).—Perhaps the most valuable feature in the Hull meeting, partly reported last month, was the reading and discussion of a paper, by the Rev. S. Hebditch, of Bristol, on "The Spiritual Condition of our Churches, with Suggestions for its Improvement." The paper was very searching and comprehensive, dealing with all the manifestations of spiritual life in the churches in a very earnest and tender spirit. Though it will suffer from abridgement, for it was very terse and full of thought, we must give some abstract of it in the author's own words, hoping that it may be as serviceable, since so much of it is as applicable to the churches in Canada as to those in England.

THE STATE OF THE CHURCHES.

"A serious difficulty meets us at the outset. We have no means of knowing with certainty *what* the state of our churches is. He who has eyes like a flame of fire, and walks in the midst of them, knows. But he makes no report. He does not send and signify it to us. We have no statistics, no reports, no headquarters where full information can be obtained; but we have our impressions, and if on comparison these be found to be the same, this warrants a pretty con-

fidest conclusion. What is the general impression? Does not every pastor here feel a measure of dissatisfaction with the average piety of his own church?

“Most of us could mention names on our church roll worthy of a place in the xvi. of the Romans. But we should then have to add, ‘These only are my fellow-workers to the kingdom of God which have been a comfort to me.’ O if *all* were thus! Then pastors would have no trouble, the world would bring no accusations, doctrine would want no confirmation, and scandal would drop the dirt she has picked up to fling at the saints. Pillars these are, tall, conspicuous, and few. There must necessarily be a certain relation between outward circumstances and the inner life of God’s people. False doctrine marked one age, deficient morals another, inaction another; but neither of these were special faults of their times. Scientific knowledge had given them unwonted power over nature. Stephenson’s pistol, and the electric wire were nearly as effective as Moses’s rod. The present was a utilitarian age and a valiant age—not always for the truth, but for success. Boldness of speculation had challenged the Bible, and had returned the teaching that the stern old Book had not the rights over them that it was thought to have. If that was the spirit of the age, it was difficult to estimate its effect upon them. There were, however, some good things among them. Christian enterprise had widened with the widening of the nation’s ideas. Abuses were more freely denounced. Church organization, correspondence, negotiation, and finance had learned to be business-like. Increased intelligence in the pew had found increased intelligence in the pulpit. The vigorous spirit of the times had entered the temple, and had driven out what was not to her mind there. To this extent the Church had been borne along on the wings of modern progress. It was pressed on every side, and had received some damage from the present spirit of the times. David the exile was higher than David the King; and man’s estimate of himself was exaggerated and unsatisfactory. The more he thought of himself the less was Christ to him. They could never put power into the hands of a man without endangering his humility. Science, like a mother, sometimes spoiled her own child. She laid royal treasure at his feet, and what wonder if he thought himself a king? From the dark adventurers some called spiritualists to the far-seen philosophers, there was a mad, a venturesome *nil desperandum* spirit which undertook to account for everything, and admitted only in the last extremity the direct hand of God. It taunted the supernatural and called it a weakness. From this spirit was spreading nearly all the objections to the Bible, and there was an earnest endeavour now being made to reduce it to a common level; to deny all the inspiration of all the writers, not excepting the Lord Jesus himself. The peril of the Christian was great. Had they the confidence in prayer, and especially in prayer about worldly things, that they used to have? The sparrows and the lilies had not the voice they had for Jesus. The Church of their own time wanted reverence. There was less reverence for ministers among men than formerly; less reverence for the Sabbath among days; for the sanctuary among buildings; worship among acts; religion among topics; and God among beings. Who now stood in awe like Esau? Who fainted like Daniel? Who felt as one dead like John? Who were appalled by the words sin and judgment? Who quaked at God’s word and trembled at His judgments? If God should put them in fear, the feeling would be new. Though they could hardly believe they were less sinful than past generations, they would not pretend to say that the inner life of God’s people ought to exhibit the same phases in all times. No one age was the model for another. The present was a less traditional age than the former. The very experiences of Christians must be different. Now they felt less, and hid their feelings more than was once the case. They required more or less complete identification of their will to God; and, he who thus lived, mounted, and never descended from the altar of God. The great defect of the age was, that their Christian will was somewhat relaxed. It had not built up itself like a breakwater against the waves. It did not always give such a bold and imperial bearing in the presence of compromise as the Christian should show. The watershed of the mind, which, if placed at a due elevation, would give all their powers a direct, rapid, and continuous flow to the

end, had been depressed, and been less uniform and decided. He was not anxious to prove that this view of the churches was correct, but there were symptoms which seemed to supply confirmation. Was there not a general complaint that their most cultivated men never led the devotions of their brethren at all; and one third or even one-fourth only of the members attended the church meetings? How to make their churches fellowships, was a question which occurred to more than one of them, and the decline of the class-meeting had been acknowledged and bewailed by many. The essayist then spoke of the neglected education of the children, and the worldly conduct of business men, who thought more of finance than of faith. Another sign of unhealthiness was the laborious working of their organizations, to keep the stream of contributions at its present level. The miserable unwillingness of the great mass of the people to give was a mournful fact on the dark side. The Wesleyans, the Baptists, and others, had the same complaint to make. He then urged that they were overdoing the mere intellectual training of their young people, rather than in Biblical knowledge. On these grounds it might be said that the spiritual condition of their churches was not satisfactory. He could hardly bring himself to ask one or two questions; but he must ask whether they, the pastors and teachers, were in any degree responsible for their present state, not as producers, but as non-preventers of it? Had the backward movement encountered due resistance? Had they reproached the social extravagance of the rich and rising families? Had they been practical enough in their teaching? And were they sure that the spirit of the times, which had so awakened the conviction, had had no effect on themselves? The next question was how to regain what they had lost; and to secure that advanced position to which God had called them.

REMEDIAL SUGGESTIONS.

“After much thought, I have found the simplest and safest answer to the question, ‘How to revive our churches,’ to be the answer to another, ‘How to revive myself?’ Do you not know what it is to turn the key of your study door on a Saturday evening—the week gone, and the Sabbath near—and to come to yourself? to look back and trace the creep of a chill over your spirit, to note the signs and workings of self, the dimming of your view of Christ, the fading of the Great Priest and sacrifice from your eye, the slackening of your purpose to please God, and the lowering of your standing and tone? Do you not know what it is then to turn and think, amid deep shame and self-abasement, of the blood that cleanseth from all sin, of the plenteous mercy of God, of the love that went out to meet the prodigal and that there again meets and welcomes you? Do you not know what it is to feel the crusted heart crack and bleed, and the dry eyes to moisten, and a new and blessed breath of heaven blow over your spirit? Do you not know what it is to fall on your knees, and, instead of saying prayer, being prayer, lingering, all unconscious of time, at your Father’s footstool, so happy in his recovered smile? And was ever such a Saturday followed by a barren Sunday? The one thing to be done then is to bring our people nearer to Christ, to make them more intelligently and intensely conscious of vital union with a personal Saviour.

Our preaching should be more exclusively and yet more variously a preaching of Christ. We must attempt what has seldom been successfully done, to combine the legal and the moral aspects of the Saviour’s work. Our fathers exclaimed, ‘Not by water only,’ and became too forensic in their Theology. We have wisely, but I think sufficiently, replied, ‘Not by blood only,’ and now is the time to say with John, ‘This is he that came by water and blood.’ The emphasis which some excellent and gifted preachers in the late revival movement laid on the legal effect of the Redeemer’s death, and their almost total neglect of the moral influence of the Cross, go far to account for the transiency of much of their work. They had more power to awaken than to sustain the spiritual sense. Our preaching should, I think, be addressed less to the understanding and more to the conscience and affections. It should deal more in the analysis of the Christian heart, in its decline and growth, its conflicts, sorrows, and joys, the genera, species and varieties of Christian experience, fully setting forth Christ in relation

to all these. It should at the same time be specific and even minute in its specifications of moral duty and profuse in its supply of motive. I have now supposed our people desirous of a higher spiritual life, and possessed of the requisite Christian knowledge. The next thing, and the most important of all, is to implore them to spend more time in the culture of their own hearts. Vain will all our efforts be if we cannot persuade christians to be more alone with God, and to regard themselves as the principals in the work of their edification, ministers, providences, and the Spirit of God being only helpers. But this age is a great thief of sacred time. The daily paper steals it from the Bible, the counting-house steals it from the closet, and the long Saturday balances itself by a Sunday shortened at both ends. Of private habits we must speak uncertainly. But though we do not follow the Christian to his closet, we do in many instances know how long he is there; and I do fear that to all the secret duties of self-examination, study of the Bible and prayer, many christians do not give thirty minutes of the twenty-four hours, and some not twenty, nor ten, and these not the most favourable to wakefulness of body or composure of mind. Christians meet their father with Martha's flush and flurry upon their cheek, and not with Mary's waiting attitude and fixed eye. 'The still hour,' we must show the charm it has, whether as the hour of daily prayer, or of anticipation or recollection of the Sabbath, or of preparation for the Lord's Supper. Moses, Elijah, Paul, Jesus, knew how to be long alone. 'Return unto thy rest, O my soul!' This snatching, and dipping, and rubbing of ears in the field is starving thee. When the evening is come, sit down with thy Lord. The Judases may go out, sit thou till the Master says, 'arise, let us go hence.' And we must take the advice we give. Multiplicity of engagements is doing us, our families, our preaching, serious damage. The daughter of a popular minister, now dead, told me that she did not remember that her father sat down to spend an evening with her once in several years, and some of us, I am afraid, are really sacrificing our children to save our churches. Our hands must be lightened. Why should ministers be chairmen, secretaries, committee men, speakers, deputations, and a hundred other things in cases in which other men could do as well or better? If churches are wise they will not suffer their ministers to be called so often away from their studies and their own firesides."

But here, though somewhat abruptly, we must close our extracts. After prayer the subject of the paper was discussed, and we trust our readers will feel with us, that on no subject can we more fitly bestow unusual space, than on this, for not only is the state of the British churches interesting to us in itself, but their life is continually reacting upon ours. 'If one member suffer, all the members suffer with it; and if one member rejoice, all the members rejoice with it.' We will therefore give a few sentences from the remarks of some of the speakers.

Rev. J. Priddy "had an impression that glorious times were coming on in the history of the church, and that if he were a young man, and were to live again to be old, he should witness, not, perhaps, the Millennium itself, but at least some of its distinct dawnings. Congregationalists had a great work before them. Mr. Roby used to say, 'preach so that not only some deeply-thinking minds can appreciate you, but that all who are not absolutely destitute of intellect may understand you.'"

Rev. H. Gunn "believed that there had been an infusion of increased life in the British churches, and that the very wish for more life was a proof that they had already received some portion of the blessing. There had never been a more working spirit in the church than during the last five years."

Rev. H. W. Parkinson, "with regard to prayer-meetings, was it not possible that ministers might be partly responsible for the scant attendance through multiplying meetings of another description? They had so many tea-meetings, at which the style of oratory was not of the most improving character, so

many Sunday-School meetings, so many dramatized religious performances among scholars, that it was not surprising if a tendency was created which might militate against the spirituality of the prayer-meeting."

Rev. J. H. Wilson "was prepared to state, as the result of many enquiries in all parts of England during the last five years, that there was an amount of indifference, formality, and spiritual deadness among the churches, which went to establish substantially the statements made in the paper. But there were also hopeful circumstances connected with that enquiry, and he rejoiced in being able to point to them. He had found most blessed fruits to result from the holding of revival services, and in London there were several of the most enlightened, intelligent, and able men, including merchant princes and men of high standing, who owed, under God, their conversion to the labours of Mr. Denham Smith, and who were themselves labouring to promote the Gospel with heart and soul. He rejoiced that they had the courage to stand forward in the face of all the world, and confess their short-comings; but he rejoiced also that there was a silver lining to the cloud, and that there was a glorious future open to them if they did justice to their principles and relied on the Spirit of God."

Mr. E. Baines, M.P., "concurred most heartily in the observations with regard to the desirableness of decided evangelical preaching. A pure evangelism was infinitely to be preferred to intellectual display and critical acumen. He knew nothing that produced a better effect, not merely upon the humble, but upon the most cultivated minds, than the simple, earnest, animated exhibition of the great truths of the Cross of Christ. He felt the pressure of the remarks made in regard to the variety of the pursuits pressing upon their attention and diminishing the time which Christians might devote to the exercises of piety. One of the greatest exhibition of practical wisdom was to know how to limit the number of objects and pursuits. Placed as he was in public life, he felt this perpetually."

Mr. S. Morley, read a letter from Mr. Joshua Wilson, in which he expressed the fear that "the great cardinal doctrines of our most holy faith are not presented in the discourses of our ministers with sufficient frequency and fulness, and especially that the great central truth, the vicarious, propitiatory sacrifice of the Son of God, was not preached continually in so clear, explicit and direct a manner, as it was by the Apostles." On the doctrinal schedule, appended to the proposed Model Trust Deed, Mr. Wilson wrote, "'The incarnation of the Son of God in the Lord Jesus Christ, appears to me a questionable mode of expressing the great fact; but the words that follow—'His atonement for the sins of mankind'—are, I submit, much too general, vague, and indefinite. There is no mention even of the fact of our Saviour's death, and no distinct recognition of His priestly office and the vicarious expiatory character of His sufferings. I know this schedule is not intended for a confession of faith—I wish we had such a confession—but, if the language employed in our trust deeds in the specification of doctrines to be taught in our church-houses is so general and indeterminate concerning a great fundamental truth, that the heretical teachers of the day, and even Unitarians, would not hesitate to adopt it as their own, we shall not only be wanting in regard to what may be called 'the present truth,' but shall also be sowing the seed of mischief in future years."

Rev. J. McFadyen "thought there were some remarks in Mr. Wilson's letter which ought not to be allowed to go forth without a protest. He felt that the imputations of hesitation and want of confidence and fidelity in set-

ting forth the truths of the Gospel ought not to be cast upon the younger ministers. As far as he was acquainted with them they were all hearty and earnest, not only in qualifying themselves as scholars, but in the hope that scholarship would only the better qualify them for setting forth the plain and simple truth as it is in Jesus Christ."

Rev. Bryan Dale fully agreed about the importance of evangelical preaching. He did not think that the deadness of the churches resulted from the preaching. He would suggest the propriety of ministers holding frequent meetings of members of the church in sections of about twenty, talking with them individually about their position with regard to the state of the church, and their individual needs and responsibilities, as in the sight of the Master. Another necessity was the oversight of young people who were admitted to church fellowship.

Dr. Vaughan said they might go back to the most sunshiny periods of church history and find a case for lamentation about as strong as they were now bringing against themselves. They could even go to the New Testament and shew that the Apostles had quite as much to mourn over in the early church. But let them not suppose that because the piety they had was not of the same type it was not piety at all. They had learned a maxim in this age which the ancients understood but imperfectly—that work is worship. Formerly the great concern was to be in places of worship. Piety circulated and almost ended there. Now christians were not found so often together in religious meetings, but what they did for Christ vastly outweighed what was done some generations ago. He was pleased to hear the remarks of his former pupil, Mr. McFadyen. He knew what was in his heart concerning the Gospel of Christ, and he was persuaded that he was only one of a vast band of young ministers who were truly devoted to Christ.

Upon the meetings as a whole, the *Nonconformist* says :

"If in anything the gentlemen who represented the Congregational Union at Hull are to be congratulated, it is for the spirit by which the proceedings which we report to-day were characterised. The tone of Mr. Allon's address seems to have been caught by almost every speaker. There was a clear recognition of distinctive principles, but no exaggerated exaltation of them. There was vindication of the sect, but no sectarianism. There was the form of ecclesiastical order, but it was filled by the spirit of Godliness. The proceedings of the meeting for the illustration of Congregational principles afford perhaps the best indication of the reality and genuineness of this spirit. Mr. Sidebottom rightly enlarged on the desirableness of instilling Nonconformist principles into the minds of the young, but he enlarged with greater warmth on the necessity for increased evangelistic effort; the Rev. G. W. Coader happily pointed out how, if they had had Acts of Parliament to unite them, they might now have been in the divided condition of the Established Church—as it was, no ecclesiastical body, however constituted or organised, could show a greater unity of doctrine. Dr. Vaughan concluded a noble address with these words:—'I am not here to say anything against any man's form or creed, but simply to plead for Christ's truth and for all that may contribute to diffuse His religion over the conscience and heart of man.' Lastly, a Presbyterian moved a vote of thanks to the chairman. Not in so many words was it said, but we believe there were at least some present at this meeting, who, even after the illustrations of distinctively Congregational principles, felt that they would be willing to see their Church sink to nothing, and be blotted out of future history if thereby Christ's Kingdom in the hearts of men, could be advanced. If men and churches have not arrived at this, they are yet more sectarian than they are Christian.

"In the ultimate success of the Pastors' Retiring Fund, one reproach will be removed from the practical working of the Voluntary principle. It is gratifying

to find that this scheme is making progress. The deputation from the United Presbyterian Synod went to pay a first courting visit to the Congregationalists. We have an impression that they flatter themselves their advances will be received. They were confident, cheerful, and even gay, as though they were already successful suitors. We need hardly say they were received with courtesy, if not with a little, and under the circumstances, natural, coquetry; but they went away, as they will go to the end of their lives, without even a promise. Our friends must be satisfied with a Platonic affection. The paper of the Rev. S. Hebditch, of Bristol, on "Spiritual Life in the Churches," is one scarcely to be criticised, but certainly to be read, as, also, is the discussion which succeeded it. We take it that the primary object of the formation of the Congregational Union was best illustrated and accomplished in this portion of the proceedings."

THE PERSECUTION OF TURKISH CONVERTS IN CONSTANTINOPLE.—An influential deputation from the Evangelical Alliance has waited on Earl Russell, as Foreign Secretary, concerning the persecutions described in our last. They stated the facts then given, and read a letter from Lord Stratford de Redcliffe, in which he said, "Though I must decline, from motives of delicacy, the honor of taking a personal share in presenting the memorial to Earl Russell, I earnestly hope his lordship will find himself at liberty to attend effectually to its contents. Her Majesty's Government have, in my opinion, most rightful and urgent motives for keeping the Turkish authorities to a full execution of the *hatti-humayoun*, and, in particular, for pressing upon them the bounden duty of not impairing or allowing to be impaired, that part of the Imperial charter which provides for the complete enjoyment of religious freedom and its open exercise without molestation, by all classes and every individual of the Sultan's subjects."

Earl Russell, in reply, stated that the subject was of great importance, but of considerable difficulty. The Turkish Government claimed to be much more tolerant than many other European governments, and that might be true; but he thought that what had taken place this summer in Constantinople was entirely inconsistent with religious liberty. He thought it was impossible, without an infringement of religious liberty, to interfere with the distribution or sale of Bibles. The preaching in the *Khans* was a more difficult matter; but certainly, if a person had religious convictions, and was allowed to retain them, it carried with it the right not only to attend Divine worship according to his belief, but to tell others that he differed from them, and to state the arguments which convinced him that his opinions were right. He should continue to make such representations as were necessary to the Turkish Government, and urge on them to allow full religious liberty in the Sultan's dominions.

This is language worthy of a British minister, as to the principle, but it is not so decided as we could wish in regard to the question of good faith on the part of the Turkish Government. It is too late to discuss the abstract questions of toleration or liberty. Both were conceded by the late Sultan, and the faith of the Government pledged. The fulfilment of this pledge should be demanded in unmistakable terms. There may be some difficulty in seeming to interfere between a Sovereign and his subjects, as it is an internal law and not an external treaty that is in question. But "influence" means a good deal in diplomacy, especially in Turkey.

Official.

ACKNOWLEDGEMENT.

DEAR EDITOR,—Permit me, through your columns, to acknowledge the following donations remitted through my hands to the esteemed widow of our late beloved fellow labourer, Rev. Robert McGregor, towards the expenses attendant upon his last sickness, and the removal of his remains from Wisconsin to Listowell. The widow's heart has been comforted by these spontaneous offerings of Christian sympathy, as her acknowledgments affectingly indicate.

Yours faithfully,

EDWARD EBBS.

By the writer, from Paris	\$5 70
“ Rev. F. H. Marling, Bond Street Cong. Church, Toronto	9 30
“ Rev. T. S. Ellerby, Zion Church, Toronto	20 00
“ Rev. Dr. Wilkes, Zion Church, Montreal	23 00
Total.....	\$58 00

Paris, C. W., Nov. 25, 1864.

RECEIPTS FOR THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The undersigned acknowledges to have received contributions to the funds of the Congregational College of British North America, as follows :

From the Church at Chebogue, N. S.....	\$5 00
“ “ Paris, C. W	73 00
“ “ Cobourg, C. W.....	16 00
“ “ Burford, C. W.....	15 00
“ “ Brockville, C. W.....	7 00

\$116 00

Montreal, November 23, 1864.

THOS. M. TAYLOR, *Treasurer.*

MISSIONARY MEETINGS.

WESTERN DISTRICT—PLAN OF MISSIONARY SERVICES FOR 1864 AND '65.

Missionary Sermons, Sabbath, December 11th, 1864.

Burford, Monday, December 12th,	}	Deputation—Rev. Messrs. Durrant, Ebbs, Wood, Snider, Armour, and W. Hay.
Scotland, Tuesday, “ 13th,		
Kelvin, Wednesday, “ 14th,		
New Durham, Thursday, “ 15th,		
Norwichville, Friday, “ 16th.		

Sermons, Sabbath, January 8th, 1865.

Stratford, Monday, January 9th,	}	Rev. Messrs. Durrant, Marling of Toronto, Smith, R. Brown, Day, and Pedley.
Listowell, Tuesday, “ 10th,		
Molesworth, Wednesday, “ 11th,		
Wroxeter, Thursday, “ 12th,		
Blue Vale, Friday, “ 13th.		

Sermons, Sabbath, January 15th, 1865.

London, Monday, January	16th,	} Rev. Messrs. Ebbs, Hay, Marling of Toronto, Smith, Durrant, and C. Pedley.
Southwold, Tuesday, "	17th,	
Guelph, Wednesday, "	18th,	
Garafraxa, Thursday, "	19th,	
Luther, Thursday, "	19th,	
Eramosa, Friday, "	20th.	

Sermons, Sabbath, January 15th, 1865.

Watford, Monday, January	16th,	} Rev. Messrs. Snider, Day, Spet- tigie, McCallum, and W. Hay.
Warwick, Tuesday, "	17th,	
Plympton, Wednesday, "	18th,	
Forrest and Bosanquet,		
Thursday, "	19th,	
Sarnia, Friday, "	20th.	

Sermons, Sabbath, February 5th, 1865.

Brantford, Monday, February	6th,	} Rev. Messrs. Ebbs, Pullar, Pedley, and Hay. The rest of the week to be supplied by the Ministers of the Western Association.
Paris (As.) Tuesday, "	7th,	
Paris (Miss. Meeting)		
Wednesday, "	8th,	
Hamilton, Thursday, "	9th,	
Boston, Friday, "	10th.	

It is particularly requested that pastors, either personally or by exchange of pulpits, preach on the subject of Missions on the Sabbath before the Annual Meeting is held, and that all collections be ready in good time.

WILLIAM HAY,
Sec. W. D. L. C.

Scotland, November 23, 1864.

MISSIONARY MEETINGS—MIDDLE DISTRICT, 1865.

Thistletown	Tu. Jan. 3	} Clarke, Allworth, R. Hay.
Pine Grove	W. " 4	
Oro, 2nd	Tu. " 3	} Robinson, Duff, Sanderson.
Oro, 1st	W. " 4	
Newmarket	Th. " 5	} Central Association.
"	F. " 6	
Albion	M. " 9	} Denny, R. Hay, Sanderson, Wheeler.
Macville	Tu. " 10	
Caledon, Un. Ch.	W. " 11	
Alton	Th. " 12	
Erin	F. " 13	
Churchhill	M. " 16	
Georgetown	Tu. " 17	} Denny, R. Hay, Sanderson, Unsworth.
Trafalgar	W. " 18	
Stouffville	M. " 9	} Unsworth, McGregor, Allworth.
Markham	Tu. " 10	
Unionville	W. " 11	
Whitby	Th. " 12	
Bowmanville	F. " 13	

Manilla	Th.	Jan. 19	Allworth, Reikie, McGregor.
St. Vincent	M.	" 9	Robinson, Barker, Duff.
Meaford	Tu.	" 10	} Robinson, Barker, Duff, Wood.
Owen Sound.....	W.	" 11	
Colpoy's Bay.....	Th.	" 12	Robinson, Wood, Duff, Kribs.
"	Sab.	" 15	Wood.
Kincardine	M.	" 16	} McLean, Campbell, McKinnon, Barker.
Osprey	Th.	" 19	
Bell Éwart	F.	" 20	Sanderson, McLean, Barker, Raymond.
Toronto.....	Th.	" 19	Wood, R. Hay, Marling.

Pine Grove, Georgetown, Oro, Meaford, Newmarket, and perhaps Albion, Alton, and Stouffville, will be supplied, if necessary, on one or both of the intervening Sabbaths, as may be arranged by the brethren at the Association Meeting.

Newmarket, Nov. 25th, 1864.

E. BARKER, *Sec. M. Dt.*

EASTERN DISTRICT.

The Pastors and churches of this district are hereby respectfully requested to communicate *immediately* with the undersigned, in regard to the filling up of the *Programme*, for the missionary meetings of the season. It is to be hoped that, in this district also, we recognize the obligation, "To consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is."

ALEXANDER MACGREGOR,

Brockville, Nov. 24, 1864.

Sec'y Eastern District.

News of the Churches.

CENTRAL ASSOCIATION.

The Central Association of the Congregational Churches of Canada West, held its Annual Meeting in Bond Street Congregational Church, Toronto, on the 4th and 5th of October, 1864.

Pastors of Churches and other ministerial brethren present:—Revs. F. H. Marling, T. M. Reikie, H. Denny, E. Barker, W. H. Allworth, R. Hay, J. Brown, W. F. Clarke, C. Duff, and J. Unsworth.

Delegates from Churches:—Zion Church, Toronto—J. Roaf, Esq., A. Christie; Bond Street Church—J. Farquhar, W. R. Ross; Pine Grove Church, Messrs. Bowman and Witherspoon.

On Tuesday evening, a public devotional meeting was held, when addresses were delivered by Revs. J. Brown and R. Hay, on practical subjects.

On Wednesday afternoon, the Association met in session, when an essay was read by Rev. T. M. Reikie, "On the Views of Plymouth Brethren, as put forth in their publications," which essay was ably written, and elicited much discussion.

An essay was then read by the Rev. F. H. Marling, "On the best mode of

conducting Church Meetings." The essay so completely covered the leading features of a model church meeting, that it did not provoke much discussion.

The Rev. H. Denny preached the annual sermon in the evening, from the 2nd chapter of Galatians and 21st verse.

The meeting was considered to have been one of the most successful that we have held for some time past. Yet it lacked two essential elements: 1st. The non-attendance of delegates from the churches in association. How few to what there might have been, or what there ought to have been! It would do them good individually, and they would carry a healthy feeling back with them to the churches. Again:—Poor attendance at the public meetings in the evenings. We will not mention the number, lest it should be thought we were doing injustice to the church-going character of our city friends.

Georgetown, Nov. 7th, 1864.

J. UNSWORTH, *Secretary*.

PRESENTATION IN GEORGETOWN.

The friends of the Rev. Joseph Unsworth, pastor of the Congregational Church, Georgetown, C. W., met on the 7th of October, 1864, and presented him with the sum of \$80, as a token of their esteem and confidence.

It was pleasing to witness members and friends of other Churches among the number. The ladies of the congregation had prepared an excellent tea. After tea, the evening was pleasantly spent—the choir singing some beautiful anthems, accompanied with the melodeon. Addresses were given by the Revs. H. Denny, C. Duff, and W. L. Thurston. A friendly conversation filled up the intervals. All felt, as they separated, that this expression of good-will also strengthened the bond of social and Christian brotherhood.—*Com.*

REVIVAL IN COLD SPRINGS.

It will be gratifying, no doubt, to many of your readers interested in the prosperity and growth of our Churches, to learn that a most refreshing work has taken place in Cold Springs during the past summer.

The Rev. Wm. Hayden, who has laboured in that field upwards of a quarter of a century, and through whose instrumentality the Church was organized, has for many months been suffering severe bodily afflictions; and finding himself, through these and the infirmities of age (being in his 77th year) unable longer to prosecute his work, resigned his pastoral connection with the Church in June last.

In July, the services of our young brother, Mr. R. Thomas, of the Congregational College, were secured by the Church, who continued to labour among them until called to resume his studies. His services were highly appreciated by the people, and richly and wonderfully blessed by the Great Head of the Church, in leading many to accept the Lord Jesus as their portion.

On the second Sabbath in September, being requested to administer the Lord's Supper to the Church, I was delighted to find that twenty-six newly-admitted converts were to sit down that day for the first time to commemorate the dying of the Lord Jesus. Since that, one other addition has been made—making in all twenty-seven by profession of their faith.

The work has been principally among the young people of the congregation. Out of one family—the heads of which are members of the Church—five were

led to Christ, and are now walking with their parents in the ordinances of the Lord; thus verifying God's promise to Christian parents, that His covenant shall be with them, and their seed after them.

The ground upon which our young brother entered had been well prepared: long and faithfully had their aged pastor laboured among them, and he has been rewarded in thus seeing the fruit of his toil gathered into the Lord's garner.

The Church is at present without any regular pastoral oversight: they are, however, supplied by the Theological Students of Victoria Collégé, to whom they feel much indebted for past and present services.

May the Lord supply this interesting and promising field with a faithful Minister of Jesus Christ, and pour out his Spirit upon all our Churches, and increase them with men as with a flock!

Cobourg, Nov. 15th, 1864.

G. A. R.

Correspondence.

ANOTHER CORRECTION.

MY DEAR SIR,—“Layman” in the recent issue of the “Independent,” gives a “list of the churches who did *nothing* last year for our *Congregational College*,” in which he includes “Stratford” *erroneously*. If he will turn to the “*Canadian Independent*” at page 171 of 1863, he will find Stratford credited with \$9 for the Collégé. I am inclined to think one or two other mistakes occur of the same nature, respecting other churches. One is apt to feel uneasy in such circumstances, if the money has passed through his hands. It is not much Stratford can do outside its own wants, and it cannot well be content that it become *patent to the world*, that she has done nothing for the Collégé.

Yours, very truly,

Stratford, November 14, 1864.

J. DURRANT.

THE CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

TO THE EDITOR.

The Annual Report will be out this week, and will probably be in the hands of subscribers earlier than your coming number. Yet, as many may not see it who read your pages, it may be well to state that the contributions of the churches last winter, were in excess of the previous year. Thus:

	1862-3	1863-4
Western District	\$690 72	\$726 26
Middle “	577 85	680 41
Eastern “	219 17	324 27
Lower Canada District.....	677 09	892 82
J. Payson, Willistown	118 25	118 00
Nova Scotia & New Brunswick } including Gorham Estate }	737 58	645 75
	<hr/> \$3,020 67	<hr/> \$3,387 49

The difference in the last District is to be accounted for by the fact that the Gorham Estate has paid to us \$100 less in 1863-4, than in the previous year. Thus, the aggregate of contributions in the Lower Provinces, being within \$10 the same as last year; our Canadian contributions are \$460 in excess. May we not look for another such sum additional during the present year? We have drawn from the Colonial Missionary Society \$584 less during the year, ending in July last, than during the previous year. Could we go steadily on at this rate, we should be self-supporting in a few years. This would be a happy termination of our relations with a Society which has most generously aided us during these eight and twenty years.

I have it in charge from the new and temporary secretary, to express his thanks to the brotherhood for the kind invitation extended to him, to meet us at Toronto in June next, but he hopes at that time to be on his way to Australia, where he feels that he is wanted, and whence he regards himself as only temporarily drawn away. He would have been glad, had it been practicable, to visit all our churches for the sake of comparison as well as fellowship; but that may not be.

The Society has declined to allow the proposed grants of our General Committee to stand for the year to which they refer, without the power of modification on the part of its Committee; but preserves the *status quo* which authorizes the secretary-treasurer to pay the first or October quarter according to our schedule; the modifications to take effect on the last three quarters of the year. There are several modifications of which brethren have been, or have to be informed. The Committee in London regard it as a principle from which they cannot depart, that they must have a direct voice in all appropriation of funds committed to their trust. As a matter of principle they cannot transfer this trust to others, however much they may confide in them. It is quite in vain therefore, to propose any plan by which such direct control is taken away. They would have no objection whatever to our appropriating the funds which we raise among ourselves, but so long as they are mixed with theirs, we must submit to the inconvenience of their review and possible modification of our schedule of proposed grants. It is well, I think, that this should be clearly understood; nor do I see how any blame can be attached to such decision on their part—for the principle is manifestly sound. Whether we as a Society in Canada, shall continue to accept this position with its palpable advantages and certain obvious inconveniences, or whether we shall go back to the former plan from which we emerged eleven years ago, and resume absolute control over the funds we raise, the Society in England resuming absolute control over what they expend in British North America, may be matter for consideration and discussion at the next Annual Meeting of the Society.

As it appears to me, we have now arrived at a point in our denominational history in Canada, perhaps it should be said British North America, which calls us to take a bold step in advance. It is mentioned now, in order that thought may be given to the subject by any who may agree with me in opinion, and that discussion may be called forth in your pages, if that be deemed well, or at all events, at the next Annual Meeting. The first step of any great importance in our history in Canada, was the appointment, by the Colonial Missionary Society, of agents, who were in fact confidential correspondents, and who were entrusted with the practical management of the work of planting and aiding churches. One, in Toronto, toiled effectively upwards of fourteen years, superseded, on his resignation, by a Committee for two or

three years : the other in Montreal, who continued in that office seventeen years. Review convinces me that this was a wise plan upon which to *begin* our work ; and equally convinces me that the time had arrived for that total change which occurred on the formation of this Society eleven years ago.

I need not occupy your space by an explanation of our present organization. While on this side the water all is plain enough, our relations to the Colonial Missionary Society involve some what of a compromise. Two distinct bodies, separated as to position by the Atlantic Ocean, vote upon and control funds, about *one-third of which are raised on one side, and two-thirds on the other side* the Ocean. This compromise was distinctly seen eleven years ago on both sides, but the advantages of one fund, and of one Society on this side, instead of three, and of a thorough organization by a General Committee, and four or five Local Committees, were so great, that the partnership was formed gladly by us, and kindly yielded to by them. I think it will be admitted on all sides, that the plan has worked well.

The one fund has been of great value, as some brethren have felt, who were subjected to the inconveniences and irregularities of the former system. The interest awakened and kept alive by the existence of Local Committees, and their power of interposition when needful ; also their annual holding of Missionary Meetings throughout their respective districts, constitute a great gain. The unity and system secured by the General Committee, with the home secretary and secretary-treasurer, may be noted as worth something. None of the churches can now feel isolated, for these arrangements necessarily bring them into intercommunion more or less frequently—while every one receiving aid is placed on an equality of position, with respect to the Society.

It cannot be hidden, however, that while the machinery on this side has been in good working order, and has done well, there has been coming up into greater prominence during the past three or four years, a dissatisfaction on the part of the committee in London with the compromise above mentioned. The English Society obviously wishes to leave weak churches that will require help very many years, to local effort. It cannot bear to have such on its lists. It can only look with complacency on movements, as sustained by its funds, which promise self-support within a moderate time, and which will become reproductive in vigorous, local efforts. They do not think that feeble churches are to be cast off ; they admit exceptional cases, in which they may require aid perhaps half a century ; but they do not wish to be the source whence such aid is derived ; on the contrary, they regard them as the proper work of the local churches. Meanwhile they would give themselves cheerfully to extension. They are willing to help well considered movements in advance. They are glad to see the line of effort lengthened : hence they speak with pleasure of the pioneer work of our friend Kribs, and cordially help it on. And I frankly confess my belief that our friends in England are not to be moved from this ground by correspondence, deputations, or any other means. We shall have to accept their views as our's, and make the best of them, adjusting our plans so as to give them scope for action. And this will sooner or later compel change on our part. Moreover some change is forced upon us by the peremptory resignation of our Home Secretary which takes effect at the next annual meeting, and by the immediately prospective resignation of the Secretary-treasurer, which has already been notified to the committee in England. *Twenty nine years of service, he feels must suffice in this department, especially as it is no longer so pleasant as it was, because of cou-*

flicting views. Had all gone forward smoothly, he would have deemed it time for him to relinquish his post, it is emphatically so when new forms of action are required.

What then is the step in advance now demanded? What the third economy of our denominational life and work? My reply is the selection and liberal maintenance of one competent minister, who shall have business aptitudes as well as energy, height of character, and the confidence of his brethren, and who, free from pastoral charge shall devote himself as Mr. Poore does in Australia, to the management of the entire work. Let him have his committee general and local if that be thought best, but let him be Home secretary, Secretary-treasurer, visitor of the churches, explorer of waste places and new fields, a filler of gaps himself until he can find men to fill them permanently, in fine, the practical manager of our aggressive and helping work. His constant communications to London of interesting matter of which he had personal cognizance, and his proposals, vividly presented, to enter upon new fields would awaken interest and secure co-operation. He also could personally call into exercise local efforts, and could aid committee or committees in the appropriation of such funds as are contributed for Home missions here. I am not prepared with any plan involving details: that is an after consideration: but my conviction is deep that the time has arrived for such a movement; and the salaries now paid, with saving that would accrue in the expenses of the local committees and missionary deputations, would provide quite a portion of his salary and travelling charges. These views have been communicated to the Rev. J. L. Poore, who has expressed his personal very hearty concurrence in their soundness. They are now frankly thrown out among the brotherhood that they may have prayerful consideration,

Montreal, Nov. 22, 1864.

H. WILKES.

Poetry.

LIFE IN EARNEST.

God imposes not a burden
 Heavier than man can bear;
 Nobly borne, it proves a guerdon
 Mortal man might hardly spare:
 Tear the burden from his heart,
 Man and all he loves would part.

Fear thou not, encounter boldly
 That which meets thee on thy way;
 He who went before hath told thee
 Thou shalt overcome one day.
 Nerve thy heart with strong assurance,
 Brace thy limbs to long endurance.

Soldiers, face the hottest battle
 Till the day is bravely won,
 Disregard the cannon's rattle,
 And the carnage, and the gun;
 Victory achieved to-day
 Helps to-morrow on its way.

Busy hands, with toil unceasing,
 Throw the shuttle to and fro—
 While the damask web increasing
 Gleams among the threads below.
 Weary labor never ceaseth,
 While the lengthy web increaseth.

 Fragrant herbs and tender grasses,
 Flowering plants of fragile form,
 Gather fertilizing gases,
 From the lightning and the storm—
 Using all by heaven sent
 For their growth and nourishment.

 Shrink thou not, nor be faint-hearted
 In untoward circumstance—
 Fires are quenched and waters parted
 For the saint's deliverance;
 Fear thou not what may befall thee,
 Boldly go where duty calls thee.

 Patient striving, meek forbearing,
 Prayer, and faithful diligence—
 Love, and sacrifice unsparring,
 Fail not of their recompense;
 Water, dropping day by day,
 Wears the hardest stone away.

—From "*The Dove on the Cross.*"

CHURCH GOVERNMENT.

The form of Church Government which we prefer, and which has given to us our denominational distinction, is what is termed Independency or Congregationalism. All true religion designs the reformation and development of the individual man. The principle on which the Gospel of Christ seeks to effect this is the principle of self-government. All past time, all present experience, go to show that those systems which would make men think in communities, and act out a mere community character, destroy individual development, and dwarf personal piety. The New Testament nowhere proposes to concatenate an outward form which, being stereotyped, is to be brought to bear upon the formation of the character of crowds and companies of men without diversity, or power of expansion and improvement, as if you would mould a range of mountain-summits into one shape, or clip a forest of trees into one form. No; the Gospel begins its work not from without, but from within. It works from within outwardly; it confers a self-subjugating and self-controlling power; it thus fits the man to listen alike to his individual convictions, as well as safely to cultivate his social character. Just as each globule of water must be complete in itself, and yet all cohere to constitute the river or the ocean; just as each separate sunbeam must be perfect of itself, and yet combine with others to make the day, so the Christian, to act his part, must be disciplined by self-government, and yet be developed and perfected in his social as well as individual character and responsibilities in combination with others.

On this very basis both of nature and of grace is founded our Congregationalism. We have no outward system, consolidated and compelling either by prelatical or presbyterial power; but ours is designed to be the fellowship of free-will, and the communion of sympathy and love. Born to God by a natural law, like drawing to like, by common sympathies, common objects, similar pursuits, and like prospects, Christians come together and fall into fellowship; and as hearts blend, hands meet. The discovery is made of love increasing love; piety strengthening piety. The administration of life-giving ordinances is sought, and the

extension of the mutually-loved cause is desired. It is found that many arms are stronger than one. A church or community is formed consisting of such as are esteemed Christians, seeking their own good, and striving together for the salvation of others. This is the very first principle of Congregationalism, that each distinct community of Christians constitutes a separate or independent church. For, as each distinct communion must best understand its own work in its own sphere, so it may be expected that, uncontrolled or uncompelled by any other community or ab-extra power, it must have full and unshackled liberty to do what is best in the locality to be evangelised.

Not that this is carried out to the entire exclusion of fellowship with other churches or combination with other Christians. No; the very fact of not being interfered with in their work by others enables them the better and prepares them the more, without let or hindrance, to unite wherever union is needful and fellowship useful. Such is our Congregationalism. After the model of primitive times, not with the church, but the churches of Judea; not with the church, but the churches of Galatia; with no hierarchy but their simple bishops and deacons, and no ecclesiastical combination but the churches themselves, there they stand, free to labour for God, free to increase in light and life whether from His Providence or His Word, not pinned down by established creeds, nor penned in by parochial landmarks, nor shackled by the decrees of assemblies, nor dragged on by the cliqueisms of associations, nor silenced by civil authority, nor settled by Papal dogma,—but “free with the liberty wherewith Christ makes His people free.”—*Rev. A. M. Brown, L. L. D.*

A SECRET FOR MOTHERS!

Mr. and Mrs. Ashton, with their numerous family of sons and daughters, came to the Lord's table an unbroken circle. I never witnessed the blessed sight without asking myself, “What secret family influence has been owned of God by these precious results?” One day I said to the youngest daughter, a child of twelve years, “Do you ever forget Jesus?” “Oh no!” she replied, “we can none of us at home ever forget Him; for mother speaks to us of Jesus every day. He is ever with us.”

O mothers, take to your hearts the precious secret of that family's bliss. The mother, ever abiding in Jesus, made his name a household word. His presence ever acknowledged, ever felt.

“She speaks to us of Jesus every day!” Mother, is it true of you? Do your lips and life daily, hourly breathe the knowledge and love of Jesus into the hearts of the little ones at your knee? Is *Jesus* a name which your baby often hears, and early lisps? Trust not that formal counsels, invitations, and prayers will be owned and blessed of God in the salvation of your children. The ever-abiding, ever-pleading, outbreathing, out-speaking love of Jesus alone shall prevail. Giving yourself, and your little ones, unto God *to be saved* by the blood of Jesus alone, according to his everlasting covenant to you *and to your children*, trust him unwaveringly to keep his word. So shall you be sustained in your work of Christian nurture, not alone by hope and faith, but by the blessed *assurance* that God will make your labours effectual unto salvation, by his converting and saving grace.—*British Messenger.*

A STRIKING ARGUMENT.

“Every transgression of *physical* law meets penalty, does it not?”

“Yes.”

“There is no pardon, then, for such transgression?”

“No.”

“Is there a radical difference between transgressing physical and transgressing moral laws?”

“No, I suppose not.”

“Well, then, if God pardons the transgression of moral laws, what *becomes* of the penalty?”

“ ‘This was all. I could not answer it. It would not do to say that the penalty is cancelled by God’s pardon, for such a system would introduce anarchy into the universe at once; it would either imply that God does not rule by law, but only by advice, or it would introduce the absurdity of naming that law which has no penalty, whereas it is the very essence of law that penalty is the award of its transgression. It was plain that any temporal ruler who should dispense with penalty on the mere ground that offenders confess their wrong-doing and beg for pardon, would unseat his rule at once. Such questions as the above lodged in the mind, must lead in time to the acceptance of mercy’ through Christ, who bore the penalty of sin ‘in his body on the tree.’ And though I did not come to the great idea of substitution at once, yet here was a help at any rate, it opened my eyes to the fact that the evangelical scheme is worthy of study; that it meets sturdy difficulties, and looks them in the face.”

APPARENT BEREAVEMENTS.

A story is told of an Oriental shepherd, who in a season of excessive drought, finding it very difficult to obtain pasturage for his sheep, left them in the care of an under shepherd, and traversed the country for many miles around in search of food for his starving flock. He ascended many a hill-top; climbed rugged mountains and examined the banks of creeks winding through narrow valleys; looked for some small opening among the trees of the great forest, where grass might be found; wounded himself, in vain, amid the tangled underbrush; and thus spent many days in his fruitless search. The whole country, mountain tops, hill side, vale and plain, all were parched and barren.

At length as he was returning, sad and disheartened, he espied a green spot near the summit of one of the mountains, close by the valley where his sheep were left. Joyfully he hastened up to it and there found a cool spring gushing out of a crevice in the rocks, which ran leaping and gurgling down the steep mountain side a little way, and then, on a small tract of table land, formed a beautiful pool of sparkling water, which overflowed and spread gently, causing an abundant growth of sweet tender grass.

Here his sheep and lambs could appease their hunger, quench their thirst and enjoy the cool breezes in the shadows of the rocks and trees, and live happily until the famine should be past.

Hastily he reported his success, and led the flock to the foot of the mountain, where it was necessary to pass a narrow tract filled with rocks and briars. Here the sheep refused to follow him farther. He gently called the leaders by name and tried to persuade them to come over, but in vain; exhausted with hunger and thirst, the prospect was too discouraging for them, and they lost confidence in their shepherd.

He then, with the aid of his assistant and shepherd dog tried to drive them through the rough passage, but they would not even be driven, but, throwing themselves among the sharp rocks and thorns, would have perished there, when the beautiful green pastures and cooling waters were almost within their reach.

At length he went to one whom all the others acknowledged as a leader, and were accustomed to follow anywhere, and taking from her side her beautiful lamb, which she tenderly loved, sprang across the rocky passage, climbed the mountain side and laid it gently down in the fresh grass beside the crystal waters.

The mother sheep hesitated a moment, then with a cry of alarm pressed on after her lamb and shepherd. The example was contagious. The whole flock immediately followed and soon all were feeding in the green pastures, and beside the living waters.

How often does the Good Shepherd find it necessary to deprive portions of his flock of the rich pasturage they sometimes find in the low vales and plains of worldliness, where they wander forgetful of Him: to dry up their streams and cause their fields to become parched and barren; to send leanness, anguish and sorrow to their souls, in order to wean them from undue earthly attachments, and

draw their affections up to the better land ; to take away their wealth, honors or pleasures ; and when all these fail, and they still cling to earth, how often does He take, in kindest love, some dear one of their own number, perhaps a precious lamb, to which their souls cling more closely than to Him, up to the green pastures beside the still waters of the river of life. Happy are they who recognise his voice in these apparent bereavements, and, following, after are gathered into the fold of the Good Shepherd.—*Pacific*.

LITTLE ACTS.

Little acts are the elements of true greatness. They raise life's value, like the little figures over the larger ones in arithmetic, to its highest power. They are the tests of character and disinterestedness ; they are the straws of life's deceitful current, that show the current's way. The heart comes all out in them. They move on the dial of character and responsibility, significantly. They indicate the character and destiny. They help to make the immortal man. It matters not so much where we are as what we are. It is seldom that acts of moral heroism are called for. Rather, the real heroism of life is, to do all its little duties promptly and faithfully.

LOVE FOR SOULS A TRUE TEST OF A RENEWED HEART.

Years ago, and in a parish which I knew, there lived a woman notorious in the neighborhood for profane swearing, habits of drunkenness, and manners rude ; coarse, as well as irreligious. She feared not God, neither regarded man ; and trained up her children for the devil. One evening she happened to be within earshot of a preacher ; and as he was emptying his quiver among the crowd, an arrow from the bow drawn at a venture, was lodged in her heart. Remarkable example of free, sovereign, subduing grace ! She was converted. Her case, as much as that of the thief on the cross, of the jailer at Philippi, of Saul on his way to Damascus, was one of instant conversion—day burst on her soul without a dawn. She hastened home. She found her family asleep, and saw in each child a never-dying soul, that her own hand had rocked into deeper, fatal slumbers. Seized with an intense desire to have them saved, she could not delay the matter till to-morrow, and so rushing on the sleepers as if the bed beneath them had been in flames, she shook them, woke them, crying, Arise, call upon thy God ! And there at the midnight hour, with her children kneeling round her, her eyes streaming with tears, her voice trembling with emotion, did that poor mother cry to God, that he would have mercy also on them, and pluck these brands from the burning.

Near by the dwelling where the mother roused her children from their beds to flee, not from a house on fire, but from the fire that is never quenched, stood the cottage of one whose joy over a converted sinner carried us away to the heavens, where angels rejoice over one sinner that repenteth. He had long been a Christian ; not so his wife, from whose side he had often stolen in the dead of night to pray for her salvation. He continued instant in prayer. Mothers, sisters, all who carry others in their prayers to the throne of grace, pray on ! God's time to answer—the time to favor her at length came. She was smitten ; seized with anxiety ; pierced with convictions ; but she could find no peace. She walked in darkness, and had no light, and giving herself up for lost, once said, for instance, when her husband and she had lain down for sleep, If you should die before to-morrow, it will be happy for you ; if I should, farewell, an everlasting farewell—I shall open my eyes in torment. But the time of her redemption drew nigh. She had sown in tears and was to reap in joy. A minister hearing of her distress, came to visit her. She was in the garden. Her husband left the house to call her. Who seeks me ? she asked. Without forethought, as if the words had fallen from heaven on his lips, he replied, Jesus Christ seeks you ! She started ; an ashy paleness overspread her face ; and, deeply affected, she followed him in silence

to the house. There the man of God held up before her a bleeding, loving, dying Saviour. Prayer followed, and praise followed prayer; for when they entreated God, with strong crying and tears, the grave opened, and she that was dead came forth, to say, I confess that Jesus is the Lord, and to sing with Mary, "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden—he that is mighty hath done to me great things, and holy is his name." And what did you do? I asked the husband. Do, sir? he replied; I sprang to my feet; I clasped her in my arms; I exclaimed, 'This is our marriage day! and unable to restrain my joy, I cried Hosanna to the Son of David!' Praise him, all ye his angels; praise him, sun, moon and stars; praise him, all ye orbs of light!

By their fruits ye shall know them. Grapes do not grow on thorns, nor figs on thistles—nor such fruits in any but renewed hearts. So to feel, proves what no profession can, that the same mind is in us that was in Jesus Christ; nor is there room to doubt that if you bear such saintly and heavenly fruit, you are one with him who, communicating the influences of the Spirit to his people, as the tree does its sap to the boughs, hath said, I am the Vine, ye are the branches. Abide in me, and I in you.—*Speaking to the Heart.*

WILLIE'S FIRST OATH.

A little boy came in from school the other day, looking very unhappy. Was he hurt? No. Had the boys plagued him? No. Had he been in mischief? No. What was the matter with Willie? He hardly spoke at supper time, and ate very little. His mother went up to bed with him, and she asked again "Willie, what ails you, dear?" "Mother," said he—"mother I *swore*. The minute I spoke it I was afraid of God, and ran home. Mother, if I could only wipe those wicked words out of my mouth—if I only could. Mother, will God forgive me, ever forgive me for taking his holy name in vain? Pray for me, mother," and Willie sank upon his knees and hid his face. His mother did pray for him, and Willie did pray for himself—prayed to be forgiven—prayed that he might never, never profane the name of God again. "I'd rather be dumb all my life long," said Willie, "than to be a swearer."

The next day he asked his mother to write down all the Bible said about profane swearing; he wanted the word of God on the subject, he said, "he wanted to study it, and stick it on his mind, and carry it about with him everywhere; so she found and copied this text:

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain."—Ex. xx. 8. This is the third commandment.

POWER OF EXAMPLE.—In a public lecture, Rev. John Angell James once said: "If the present lecturer has a right to consider himself a real Christian—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the Church of Christ, he owes it, in the way of means and instrumentality, to the sight of a companion who slept in the same room with them, bending his knees in prayer on retiring to bed. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had restrained prayer, and cast off the fear of God; my conversion to God followed, and soon afterwards my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendour of heaven and through the ages of eternity."