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THE
CANADIAN INDEPENDENT.

VOL. VI.

TORONTO, JUNE, 1860.

No. 12.

PROSPECTUS FOR VOLUME VII. OF THE CANADIAN INDEPENDENT.

The "INDEPENDENT" having passed the most critical period of its existence as a denominational magazine, and secured the confidence and affection of the churches, but few remarks are needed by way of prospectus for the next volume.

Throughout the vicissitudes and changes incident to the early years of such a Periodical, it has enjoyed largely the services of brethren able to wield the pen; and while denominational points and plans have been discussed, the *Canadian Independent* has ever shown itself a lover of good men of every church, who were seen contending for the faith, and labouring for the salvation of souls. The spirit breathed, and the objects so admirably set forth in the prospectus to Vol. V. have been steadily pursued; and many cordial testimonies have been received as to the high esteem in which it continues to be held.

The arrangements with respect to the business of the magazine have as they believe given general satisfaction; and the Proprietors take this opportunity of testifying to the obligations under which the subscribers and themselves have been laid to their agent Mr. A. Christie, who has successfully carried them out at a great expenditure of time and labour.

The receipts for the volume just completed have not as yet equalled the expenditure, but the Proprietors having confidence that their friends and supporters will enable them eventually to discharge every obligation, have determined to assume the responsibility of a new volume.

Volume VII. will be commenced on the 1st July, and under the same Editorial management which during the two years past has been deservedly acceptable. It is proposed to use a larger type, making the magazine more pleasant to read, as well as more attractive in appearance. Two new departments will be introduced; the first relating to Sabbath Schools; and the second to such matters as arise in the practical administration of our Churches. With much pleasure, the proprietors also announce, that through the liberality of a gentleman in Montreal, —Mr. W. Notman, an Artist whose Stereoscopic Views have been admired by thousands, a beautiful Photographic Portrait of another of the fathers of Congregationalism in Canada, the Rev. Henry Wilkes, D.D., the Pastor of Zion Church, Montreal, will be presented to the subscribers, with the January number.

The Proprietors now, with all confidence, commend this enterprize to the hearty prompt and unremitting efforts of its friends. It is a work in which the pastors

and deacons of the Churches can render important service;—one in which they may reasonably be expected to take the lead. Without much labour new subscribers may be secured in every church and neighbourhood; and were a general effort put forth, within the next three months, the circulation might be largely increased. We have been gratified with additions to our list from the Atlantic Provinces, and hope for a greatly increased circulation in these regions. When it is remembered that the Proprietors with the guarantee of several others, are responsible for any loss that may arise, while they renew the assurance that the profits will be devoted to the improvement of the magazine; it is evidently not without reasonable ground they anticipate a general and hearty support.

The Business arrangement for the past year is to be continued, and every exertion will be used to secure dispatch and correctness in the monthly issues.

The Canadian Independent (32pp. 8vo.) will be published on the first of each month, for one dollar a year, payable in advance. And to encourage a canvas on its behalf, any person sending \$5, (post paid), will have six copies sent as he may direct.

RETURN OF REV. W. F. CLARKE.

Another chapter of the history of the British Columbian Mission is laid before our readers in our present number; a chapter full of painful incident. The bright hopes we cherished a year ago are obscured; a melancholy feeling can hardly be repressed, in view of the present aspect of an undertaking which deeply interested the Canadian churches, and gave birth to a development of missionary feeling among them, expansive and disinterested, as embracing the regions beyond. Though, in our feebleness, little can be attempted beyond the faithful and thorough culture of our own peculiar field in the high and godlike enterprise of missions, yet there is a blessedness in actions which are stamped with Christian feeling for unknown and distant objects. The catholicity of the true missionary feeling, that the field is the world, requires a co-ordinate growth, with the speciality of effort in obeying the injunction, "beginning in Jerusalem." This, then, we joyously believed, had been found in the mission of which we now write. Just as we were anticipating an acknowledgment of the receipt of the Canadian remittance for the house of worship erected by Rev. W. F. Clarke, the brethren in Toronto were startled by the personal reappearance of that brother himself, and his family. All our readers will expect an explanation of this most unexpected turn of affairs, and we have felt it due to Mr. Clarke that he should make that explanation in his own way, which he has done by publishing the correspondence between himself and the Colonial Missionary Society. In addition to this, will be found the Society's second deliverance on the subject, communicated by Rev. Dr. Wilkes. We need hardly say that we publish these documents as matters of information simply, and shall gladly give publicity to the fullest statement which the Society may be disposed to make on the question. It is most painful to us to write on this melancholy episode in colonial missions. In common with our brethren throughout Canada, we cherish every sentiment of honour and gratitude towards the Society which has been the nursing mother of the Congregational churches in this colony. On the other hand, we need not repeat what has so often been said here, concerning Mr. Clarke's claims on our confidence and sympathy.

Hence the peculiar feeling of sadness with which we regard the present juncture of affairs. May that Lord who holdeth the stars in his right hand, and walketh in the midst of the golden candlesticks, guide his servants, embuing them with wisdom and discretion. A result often unexpected by man has not unfrequently sprung from untoward events; when the prow of the church is among the breakers, it is inspiring to know that the helm is in the hands of Him who turneth it whithersoever he listeth.

We cannot conclude these introductory remarks, without reiterating our sentiments on the question at issue in Victoria. The "negro corner" appears to us so unchristian an institution, that it should neither have been conceded for a moment by any missionary, nor permitted by the Society. To our minds, it is not in accordance with either the doctrine or discipline of Congregational churches. But we must forbear, at present, any further comments on the many questions suggested by the correspondence.

REV. THOMAS JAMES, SEC. COL. MISS. SOCIETY, TO REV. WILLIAM F. CLARKE.

REV. W. F. CLARKE.

Blomfield Street, Dec. 30, 1859.

My Dear Sir,—Never since I sat at this desk have I had to correspond with brethren with such painful feelings as I am now the subject of, in replying to the communications of yourself and our esteemed brother, Mr. Macfie. The regard we cherish for you both increases the embarrassment under which I write. That you should have differed at all is an occasion of deep regret, but that you should have separated (for by the letters of both it appears to be a *separation*) on such a question, augments the pain which your letters have produced. We fondly cherished the hope that you would be a mutual comfort to each other, and would sustain and encourage one another amidst the difficulties with which you have to struggle. Having all these hopes and expectations, you may judge how great is the disappointment your letters have occasioned. I lost no time in convening a special meeting of our Committee, to whom your letters were read in *extenso*, and by whom the whole matter was carefully and most anxiously considered. The enclosed resolutions are the result. You will perceive we have expressed no opinion on the matter in dispute. We could not do this, because, first, whilst cordially approving of every reasonable and legitimate measure for raising the colored races in the scale of society, and being thorough going anti-slavery men, we could not perceive that this was the work which, *as a Society*, we had to do; and because, secondly, we should in that case have had to condemn one or both of you for the course you have taken, which, cherishing sincere esteem for both, we were unwilling to do. We regret the commencing two Congregational causes in your city, but better so than pronouncing a condemnatory sentence on either, when we believe both parties to have acted conscientiously. We regret, and one of the resolutions expresses disapproval, that you should have published your "Circular." I think you ought not to have done so. And I am sure you will forgive me when I say you have in some parts used much stronger language than the case calls for. You have mixed up the question of slavery in the abstract, with this particular point, which should not have been done. There are very many determined anti-slavery men, who might conscientiously differ on the question now at issue. Personally, I should be with *you*, but what would be my judgment if placed in different circumstances I cannot say. I was not aware till now that there were so many colored people, 300 or 400, in your city. Then is it not a fact that they have a colored preacher in Victoria? If so, they are not deprived of the means of grace, which they would be virtually if they could not be admitted to our places of worship, and had no other to which they could resort. Then, further, you seem to me to have given up the principle when you say to a white man (as you say in your Circular you do) here is a pew for you if you object to mingle with the blacks. Let me then respectfully but very

earnestly implore you to pursue the things which make for peace. If there must be two places for Congregational worship, don't let them be antagonistic. God may smile upon and bless both, which it is our earnest prayer He may. I shall wait with great anxiety for your next communication.

Believe me to be yours, with sincere esteem,

THOS. JAMES.

P. S. We must depend on your stopping, as far as you can, the distribution of your "Circular."

RESOLUTIONS.

That this Committee having perused the letters of the Rev. W. F. Clarke, and the Rev. M. Macfie of the date of the 25th and 24th October last, and seriously considered the subject therein remitted for their judgment, resolve as follows:—

First:—The Colonial Missionary Society is specially instituted "to promote Evangelical Religion among British and other European settlers and their descendants in the Colonies of Great Britain, in accordance with the doctrine and discipline of Independent or Congregational Churches."

Secondly:—It has never interfered with the usages of Society by its Agents where they have been located, or dictated to the Churches which have been gathered, but has left all parties free to act as under existing circumstances, they might judge necessary or expedient.

Thirdly:—As many of the Colonies are so distant from the Mother country that several months must elapse before a reply can be transmitted to any communication addressed to the Committee:—and as matters might arise that require immediate action, considerable discretion is necessarily vested in the Agents, in the expectation that should differences of opinion arise, the discussion of the matters in dispute would be conducted with discretion and charity.

Fourthly:—A serious difference of opinion having arisen between Messrs. Clarke and Macfie, relative to the promiscuous attendance in places of worship of Colored people with the Colonists, which, in the opinion of those on the spot, required that immediate action should be taken before seeking the judgment of the Committee, and which has led to the opening of a second place for public worship in the city of Victoria, this Committee are decidedly of opinion that each should have been allowed to pursue the course which he conscientiously believed to be right, without blame or opposition from the other, and, therefore, this Committee cannot but express their regret and disapprobation of the publication of a printed circular containing an *ex parte* statement of the case, copies of which have been addressed to, and received by parties in this country.

REV. WILLIAM F. CLARKE TO REV. THOMAS JAMES, SEC. COL. MISS. SOCIETY.

Victoria, Vancouver Island, March 30th, 1860.

Rev. THOS. JAMES, Sec. Col. Miss. Society.

My dear Sir,—I duly received your letter of December 30, 1859, together with the series of resolutions accompanying it, a month ago. It is impossible for me to describe the mingled emotions of surprise, disappointment, and grief, awakened within me by the action of the Committee as thus officially reported. I have delayed replying, to give myself opportunity for the most mature deliberation, and now beg to submit to the Committee, through you, the results at which I have arrived.

Looking at the action of the Committee in the light in which you take pains to present it, nothing can be clearer than that my appeal on a great and important principle has been rejected:—my protest against a serious wrong dishonored. The declaration "we have expressed no opinion on the matter in dispute," is a distinct and unequivocal refusal on your part to sustain my appeal and protest.

It had been well were this the worst of it. But it is not. Several things both in the letter and resolutions, indicate too plainly that you have fully taken the

side of the aggressor and transgressor in this unhappy affair, and that you labor under a grievous mistake in supposing that you have prudently abstained from all expression of opinion. Rebuke and censure are dealt out to me with liberal hand, while nothing reflecting upon Mr. Macfie in the least degree can be found, on the most microscopic search. Nay, you intimate that were you here, your "judgment" might exactly coincide with his. You sustain and reaffirm the prominent positions taken in Mr. M's published letter. Indeed, the resolutions are little more than the echo of Mr. M's attempted justification of his meditated course. Doing justly to the colored man, is not you think, embraced in the work which you "*as a Society* have to do." You make an invidious distinction unknown to our laws, between "colored people and colonists," a distinction the very mention of which is a gratuitous insult to the colored colonist, especially if he be, as is the case with several here, a British born subject. You go far beyond any thing said, done, or attempted by Mr. Macfie and his adherents, in your excessive zeal to prop up his unrighteous cause. He and his supporters only desired to restrict the colored people to a certain part of the religious assembly. They could make their own selection *where* they would sit, if they would only consent to be herded and huddled *together*. But you contemplate without disapproval, much less *burning indignation*, the absolute exclusion of colored people from "our places of worship," and find apology for even so outrageous a wrong, in the reflection that they would not thus be deprived of the means of grace, as they have a colored preacher! Overlooking the point of my reply in your eagerness to detect some weak place in my argument, you say, I "seem to have given up the principle,"—clear proof at least of this, that you are not prepared to contend for it. You declare that Mr. Macfie ought to have been allowed to pursue his discourteous, schismatic, and unfeeling career, "without blame or opposition" from me, the plainest intimation possible, that he could do so "without blame or opposition" from you! Finally, you "must depend on" my "stopping as far as possible the distribution of" my "circular!"

All this you have done, and yet strange to say, you expect me to "perceive" that you have "expressed no opinion in the matter in dispute!" Truly I do not know how you could have "expressed opinion" more emphatically! No formal statements can add anything to all this! How can I help feeling that a verdict is given against me where I had abundant reason to expect vindication and justification?

An attentive examination of the resolutions has forced upon me the conviction, that it is very seldom a body of enlightened, not to say *Christian* men, have placed themselves in a more inconsistent, vulnerable, self-contradictory and unscriptural position, than you have done, after "carefully and most anxiously" considering the whole matter."

Resolution No. 1, if it mean anything, is designed to affirm that there are classes of persons to whom you wish preference to be given by your missionaries in their evangelical labors. It endorses Mr. Macfie's special pleading about "overtaking the colonists as understood in the mother country," and reveals an estimate of the colored man, totally at variance with the facts, with the tenor of the apostolic commission, and with the inspired declaration that "God hath made of one blood all nations." Respectfully but firmly I must tell you, that I cannot conscientiously, and therefore *will not* recognize the distinction you attempt to draw. Preach where I may, the invitation to *hear*, as to accept the gospel shall always be to "*whosoever will*." If you take the liberty to alter the great commission, I must take the liberty of disobeying you.

It would be easy to show, were it essential to the discussion, that none are more truly "colonists" than many of those whose religious rights you are so ready to ignore. The colored people are estimated to own, nearly if not quite, one-third of Victoria. Several of them are British-born, while the remainder are chiefly, not fugitives from American slavery, but free-born citizens of the United States, if they had their rights,—intelligent, respectable, and estimable people. In all that constitutes a true manhood, the colored people who have attended my ministry will bear comparison with Mr. Macfie's adherents, while from their ownership of real estate and exercise of political rights, they are far better enti-

tled to be considered *bona fide* settlers and "colonists," than their persecutors, most of whom are Americans, having no permanent stake in the country whatever.

Resolution No. 2 is chiefly applicable to the case in hand so far as it relates to "social usages." Neither Mr. Macfie nor myself having formed a church, no action you might take in regard to our procedure could possibly infringe upon the rights of any christian brotherhood. Had churches been organized by both of us however, for you to have affirmed the laws of Christ's house in their bearing on this case, would have involved no assumption of "lordship over God's heritage." From your relations to both of us, you not only might venture, but were imperatively required, to pronounce on our dispute, unappalled by the peril of being compelled to declare one or both of us in the wrong. As a matter of fact you *have* pronounced most emphatically, while disclaiming the right to do so, and taking the strange ground that *independency* as well as "sincere regard" for both of us forbade your interference! For one, I have no faith in *such* independency as gives a brother the warrant to act as Mr. Macfie has done. Judged on worldly principles, and apart from any question of right or wrong involved in the issue between us, his course has been most dishonorable and reprehensible. The laws of common courtesy have been grossly violated! Yet a Missionary Committee deliberately resolves that the church polity of Congregationalism shields him from censure, and demands that he be allowed to divide and undermine, to harass and alienate, "without blame or opposition" from anybody! I confess I find no such independency as this in the Bible. Nor can I be a party to the introduction in these young colonies of a system, which acknowledges no duty of courtesy, no right of sympathy, no relation of mutual dependence and mutual responsibility.

As to your disclaimer of all interference with existing "social usages," I cannot but regard the principle involved in it as most unsound, for the question is not, does a certain usage exist, but *is it right?* Had I found proscription of the colored man the social usage prevailing here, it would have been no less my duty to have opposed it. This second resolution carried out logically, would forbid a Christian minister setting himself against polygamy in Utah, slavery in the Southern States, lottery gambling in California, and open Sabbath desecration in your own favored England. It is the very plea set up by churches and societies in the United States which are mute about slavery. Not thus did the apostles deal with such "social usages" as were wrong in their day. Is it possible that the Broad church maxim, "do as other people do in a Christian country," holds sway in the councils of British Congregationalism? But even on your own premises, it is not I, but Mr. Macfie who must be condemned. I was no innovator, but only conformed quietly to the "usages" which I found established. Mr. Macfie was the *first* as I trust he will be the *last* minister of the gospel to set up a distinction between men in these colonies on the basis of color. I have in my possession the certificates kindly given for any use I may wish to make of them, of His Excellency Governor Douglas, and Lieutenant Governor Colonel Moody, as to the equal civil and political status of the colored man, with the white in these colonies:—the testimony of the Rev. E. Cridge, the first and for several years the only protestant clergyman on the island, also of the Rev. R. J. Dundas to the effect that in their congregations colored persons have always been treated precisely as others: the declaration of the Rev. Dr. Evans, Wesleyan Missionary, that no distinction has ever been made in the "accommodations and courtesies" provided and extended in connection with his ministry, and finally a particularly kind letter of sympathy and approval from his Lordship the Bishop of Columbia in reference to my course. Judged therefore on your own principles, Mr. Macfie merited at your hands, the severest reprehension, because finding a "social usage" in existence, and that usage right and scriptural, he did not co-operate with those who sought to make it uniform and permanent.

With reference to the 3rd Resolution, it is sufficient to say that you endorsed my exercise of discretionary power before news of the dispute reached you. Six weeks prior to Mr. Macfie's appearance on the scene, I wrote you as to the existence of the prejudice against color in some quarters, and told you what line of action I felt it my duty to pursue. I said, "of course I shall give place to this foolish

and wicked prejudice, 'no not for an hour,' be the consequences what they may." You said under date of Dec. 1, in reply to my account of what I had done and meant to do, "Your course since your arrival in Victoria, seems to us wise and judicious. * * It is sad to think that such a wicked feeling should exist in a British colony. *You do right to set your face against it.*"

Yet when I refuse to "give place" to a man who becomes the impersonation and embodiment of this "wicked feeling," its high-priest and minister; when I "set my face against it," in the person of him whom you sent to be my associate and helper; your tone suddenly changes; my course is no longer "wise and judicious;" I ought to have allowed this wicked feeling to indulge itself "without blame or opposition!"

Coming now to the 4th Resolution, it is manifest that there is no ground whatever for the condemnation of myself and my circular, in which the whole series culminates. Permit me to ask *why* I ought to have allowed Mr. Macfie to pursue his course "without blame or opposition?" Was there nothing in it in your view, worthy of "blame or opposition?" If so could you possibly express a more favourable opinion of Mr. Macfie's procedure? If his course merited "blame and opposition," then for you not to forbid it, is a direct contradiction of the command, "Thou shalt in any wise rebuke thy brother."

You appear to think that Mr. Macfie, deeming his course "conscientiously right," was necessarily raised above all criticism and rebuke. But deeming a thing "conscientiously right" does not make it so. Consciences may be warped. They may be misled. Such things have happened to good men before. It is possible to be *conscientiously wrong*, as well as *conscientiously right*.

Had Peter and Paul been at work in Antioch under your auspices, it would have been decided that Peter ought to have been allowed to pursue the course he deemed "conscientiously right without blame or opposition," when he and the Jews dissembled, and carried Barnabas away with them. Of course you believe in the inspiration of the 2nd ch. of Galatians, Paul's "circular" about the Antioch affair. You do not wish the distribution of that to be stopped as far as possible out of regard to Peter's reputation. We Congregationalists talk much of New Testament example and apostolic precedent. What have I done but imperfectly copy these? Mr. Macfie and I were in Victoria to promote the cause of Christ, precisely as Peter and Paul were in Antioch. I treated him in all respects as a brother beloved until his course became unrighteous and unchristian. Then "I withstood him to the face because he was to be blamed,"—in that he "walked not uprightly according to the truth of the gospel." And in the issue of my "Circular," I have only carried a just cause to a legitimate tribunal, the consciences of good men.

You not only find fault with the *fact* of my making a protest against Mr. Macfie but with the *manner* in which I did it. You say, I ought not to have brought slavery into the question. Why not? Is not what you joined with me on Dec. 1, in styling a "wicked feeling," the offspring of slavery? Is it wrong to call Jeroboam the son of Nebat, or to say of lying that Satan is the father of it? You complain that my language is too strong. This only shews that your convictions are too weak, though you say, what your action renders very difficult of belief, that you are "thorough-going anti-slavery men." Never before was it my lot to find any but milk-and-water anti-slavery men, disposed to tolerate, much less approve and patronize, that hateful concomitant of slavery, "the negro corner." You cannot separate slavery and its progeny. They bear a strong family likeness, and cling together with inseparable affinity. Nor is the offspring a whit better than the parent, and that John Wesley rightly styled, "the sum of all villainies." Permit me to remind you of the relapsed condition of Mansoul, when *Diabolians disguised in soft names*, became the cherished associates of its citizens.

Worse than all your criticisms on the "Circular," is your intimation that you wish its distribution arrested. It is in circulation by hundreds, I scarce know where, and I can no more stop it than I can stay the rolling stream or flowing tide. You must be well aware that it can only be counteracted by something like a retraction on my part. And do you suppose I have a conscience so supple that your bidding can induce me to pen a counter document? Martyrdom would not

do it, for I have only said what I most surely and solemnly believe. I have nothing to recant though this were my dying day. Nay, I re-affirm the "Circular" in the face of your action, believing as I do most thoroughly, that its positions will not only stand the scrutiny of time, but will endure the ordeal of that day which will try every man's work of what sort it is!"

What is it then that you have done? You have declined to sustain a protest and appeal made in your name and behalf wherein principles of eternal rectitude are asserted and defended. Your colored neighbor here has fallen among thieves who would strip him of his dearest rights, wound him in his tenderest feelings, and leave him politically and socially half-dead:—like the Priest and the Levite you witness the outrage, look at the helpless victim, and pass by with cold indifference on the other side. You declare that the observance and enforcement of the "golden rule" are not comprehended in the work, which you "*as a Society* have to do." You have knowingly, and "after carefully and most anxiously considering the whole matter" taken under your fostering wing, "the negro-pew," an institution of which the *New York Independent*, speaking not for *English* but *American Congregationalism*, says; "We cannot for one moment permit the opprobrious distinctions of color to have place in the churches of Christ, without introducing into Christ's household a principle of caste which is at war with the Master's own declaration, 'All ye are brethren.' For ourselves we could not have fellowship with a church which would be guilty of so gross and flagrant a violation of the teachings of Christ. 'Yet you, the Executive of a *British Missionary Society*, can not only 'fellowship' this outrage, but are willing that it should enter into the very composition and constitution of organizations which are to be pioneers and models of Congregationalism in British Columbia for the ages to come!"

Your treatment of me personally, in this matter, cannot in strict justice be allowed to pass without a word of comment. You have sent a missionary to "the farthest verge of the green earth," not without sacrifices on his part; he fulfils his instructions to the letter; his course you do not hesitate to pronounce "wise and judicious:" persecution meets him *in that very course*, and you at once—desert him;—nay more, you lend your most prompt and cordial sanction to his persecutors, hastening to assure them of your sympathy in a letter despatched *a fortnight before your deliberate official action*;—and finally, you call on your deserted and dishonored missionary to recant and nullify his own conscientious procedure!

Do I dream? Is all this the choking incubus of some wretched nightmare? Or is it indeed reality? Can it be that a society I have been accustomed from my youth up to love and honour, and whose name has been a household word of respect and esteem from early boyhood, has come to be governed by expediency instead of principle, has learned to yield to worldly policy instead of standing by "the law and the testimony," and is willing to "hearken unto men more than unto God?" Would that it *were* all a dream!

That it is not, circumstances around me too clearly demonstrate. Your action is of course publicly known. It could not be hid. Already is it bearing sad fruit. It has utterly blasted the "field, white unto the harvest," into which I have been "going forth weeping, bearing precious seed," these months past. The cause I have labored to establish here, has had but a struggling existence ever since Mr. Macfie started his rival interest. Prior to that it was prosperous, as Mr. M., himself publicly and spontaneously testified. I wrote you in December last, a desponding letter in view of facts which I felt I had no right to conceal. Things had considerably improved since then, so that but for your last communication, I should have had good news to send you. Encouraging symptoms began to appear prior to the receipt of your letter of December 1st, approving my course. That letter awakened great hopefulness among my friends, and produced no little effect on the community. Prospects began to brighten; the congregation increased, so much so, that I had several times double Mr. Macfie's attendance,—in short we are all on the "qui vive" of expectancy, nothing doubting that the decision of the Committee would but reiterate more emphatically the approval and encouragement already given,—when lo! the clouds gather more densely than ever, hope's last ray is quenched, and a pall of black and bitter disappointment settles around us!

The expectation that you would sustain the protest and appeal made by me in my printed "circular," was entertained even by Mr. Macfie and his adherents. Before the second cause on whose existence you now look so complacently was commenced, Mr. M. assured those who desired to rally round him, that in the event of his leading them in a crusade of proscription, they must count on the withdrawal, at least for a time, of the Society's approval and support, and he could not go forward unless they were prepared to pledge him an adequate income. They pledged themselves accordingly. What a pleasing surprise your action is to him and his friends, we, to whom you have turned the cold shoulder, can judge, from the unexpectedness and bitterness of our own disappointment.

I told you when I transmitted to you a copy of the "circular" that two things were absolutely indispensable to the salvation of this mission: a place of worship, and your unequivocal support on the principle at issue. The former, by dint of great exertion, has been supplied; the latter *you have withheld*. Your action has virtually disfranchised my congregation. It has forced upon them self-support or dispersion as their only honorable alternative. In this view of the case they are perfectly unanimous, and on it they have acted. Manifestly there is no scope and no necessity for two Congregational causes here, and your preference has been indicated too plainly to admit of doubt. Thus you have struck a death-blow at a struggling and worthy enterprise with elements of right principle and moral stamina in it, while you have given fresh strength to a movement radically unsound, already prematurely old and decrepid, forced by the pressure of weakness and infirmity to send its minister to beg for aid and comfort *from the pro-slaves of California*, and sure to fall by its own dead weight, had you not so assiduously and unexpectedly hastened to prop it up. But the invigoration you have imparted, can be only temporary. You may galvanise a corpse, but cannot quicken it. When the short career of the "Congregational Church South" as an American here has well designated it, is ended,—when you awake to the startling fact that your mission to British Columbia is a disgraceful failure,—and when all the world beholds the abortion and knows its history, you will regret having thrown away so grand an opportunity of standing for truth and righteousness.

As for me, the sinews of hope and effort are cut. There is no spirit left in me. All ground of glorying on your behalf is gone. I have nothing more that I can say to those who "glory in appearance and not in heart." The public look upon me, not without good reason, as a repudiated and dishonored man. The Macfie party are in ecstasies. Prejudice is triumphant, rearing itself with provoking impudence on every hand, while "truth and liberty lie bleeding."

For me to be driven out of Victoria by those who sent me hither, is indeed a bitter trial. But it is one I cannot evade. I have plainly no choice but to leave *this* field; and to seek another in these colonies, were to dishonor the principle for which I have contended, and give place to a spirit of unchristian rivalry, which would not scruple to hunt me from the Straits of Fuca to the Rocky Mountains. Besides, how can I honorably or contentedly remain in the service of a Committee, of whose principles I am not the true exponent, and on whose moral support and sympathy I cannot count in the hour of need? All my convictions and feelings, all my antecedents of sympathy and effort for the oppressed, forbid my acting as the representative of those who are capable of remaining dumb where the interests of freedom and humanity are at stake, or who speak only to shield injustice and strengthen prejudice.

I do therefore herewith tender you my resignation, to take effect on my re-establishment in a field of labor on the other side of this continent, and the payment by you of the expenses incurred in my removal.

I have no idea this matter will rest in its present posture. The press will ventilate it. Subscribers to the Society, the Congregational churches and Unions of England and Canada, will take it up. From your unjust verdict I appeal to your constituents, to British Congregationalism, and to the Christianity of the age. Nothing is settled until it is put on a basis of righteousness. Your action will yet be reconsidered and reversed. My course, will sooner or later, be vindicated. I shall rejoice if you are brought to see and correct the error into which you have fallen, and the wrong you have helped to inflict. Should you however,

persist in the line of policy to which you are now committed, I trust the Society and Congregational body at large will disavow your procedure, and take effectual steps to roll away the huge dishonor which has been brought upon us.

For this thing is bringing undeserved contempt on those principles of New Testament church polity which we ought to cherish as a sacred treasure, and guard as a solemn trust. People do not hesitate to say that a little ecclesiastical authority would have been wholesome under the circumstances. They wonder why I, as the pioneer and senior missionary, had no means of preventing my associate and junior from becoming a supplanter. One of the Episcopalian clergy of Victoria tells me frankly but kindly in his letter, that the case evinces "the inherent weakness of Congregationalism." Members of other churches naturally remark, that on their systems nothing of the kind could possibly have occurred. That voice of disavowal and rebuke which you ought to have raised but did not, would have prevented all this reproach, and proved that Congregationalism has resources of moral influence, which are as effectual in an emergency as any authority vested in ecclesiastical dignitaries or church courts.

While I experience a grief no words can express, in view of your action and its deplorable results, I have nevertheless, unshaken confidence in the truth of my position, and abounding comfort in the assurance that I have the approval of One "higher than the sons of men, and mightier than the princes of the earth." "He is a Rock,"—unmoved by the winds of popular sentiment,—the currents of social usage,—or the tides of vulgar prejudice. No peculiar circumstances alter the principles of his government, or the unbending rectitude of his decisions. "His way is perfect," "He is no respecter of persons." With him is "no variableness, neither shadow of turning." He is "the same yesterday, to-day, and forever!"

From the mutability, weakness, and unreliability of the creature, I turn with conscious pride and glorying to the unchangeableness, strength, and faithfulness of the great Creator!

"And while Thou dost smile upon me,
God of wisdom, love, and might,
Foes may hate and friends di-own me,
Show thy face and all is bright!"

I leave the new and interesting region in which I counted on finding a life-sphere, a life home, and an honorable grave, with many regrets. The work it was in my heart to do, is unaccomplished, but a Divine voice approvingly whispers, "It was well for thee that it was in thine heart." Failure under some circumstances, is as honorable as success. It is enough for the servant to be as his Master, even in saying, "I have labored in vain, I have spent my strength for nought and in vain, yet surely my judgment is with the Lord and my work with my God."

I am, my dear Sir, yours very truly,

WM. F. CLARKE.

OUR SABBATH SCHOOLS :

WHO SHOULD TEACH IN THEM ; AND, THE BEST WAY TO INTEREST A CLASS.

In these institutions the Churches have a field for usefulness, and opportunities for preparing a people for the Lord, in the due cultivation and improvement of which they will themselves receive strength and enlargement. The Pastor who rightly values them, will ever be found wisely encouraging and aiding those engaged in the work, and drawing towards it others having gifts and graces which it requires. But Sabbath Schools have not yet attained to their proper place amongst the Christian instrumentalities of the day, and much remains to be done before they enjoy their due share of the sympathies of the Churches, and the services of the educated and refined.

At an interesting social meeting of the Teachers and friends of Zion Chape Sabbath School, Toronto, a short time ago, several addresses were delivered, the substance of two of which is here given, in the hope that they will be useful to many who are now, or should be, devotedly engaged in this good work.

WHO SHOULD TEACH IN OUR SABBATH SCHOOLS ?

Rev. Mr. Roaf said: It is of great importance to note the fact, that Sunday Schools in this country are not for the communication of elementary knowledge, so much as for the inculcation of divine truth, and therefore that they require the labors of christian and intelligent persons. He could never recognize the idea of this work being left chiefly to the young—and would point out that here six out of the seven deacons are regularly engaged in it. The very best minds in this church and congregation have in former days worked in these schools—and he was sure that the best informed, most clear in conception, and most powerful in utterance would find full scope for their energies in explaining and enforcing the things of God. The best are wanted even for the younger children; and then it is most desirable to retain and conduct up into life and usefulness the higher scholars. To neglect the harvest after a year's labour to raise it is folly. The school like the parent needs to recognize and meet the changed tastes and tendencies of youth, That implicit faith, credulity, which for wise purposes is implanted in the infantile mind, passes away as manhood approaches; and independence and self-judgment will work, be they recognized or not. It therefore becomes requisite to appeal to reason, to introduce the questions which are to be met with out-of-doors, and to *convince* as well as to *silence*. If this were not done in the school it would be done by other parties and probably by perverting teachers. Such young persons, too, like to have varied information, and may be interested by biblical literature, such as relates to the manners and customs of scripture times, the Geography and Natural History of the bible, and controversial topics. They wish, too, to be separate from small children, and to be associated with parties of their own age. Then, they have an idea of being *useful*, and should have the prospect and preparation for activity in the cause. All these and other propensities of minds emerging from mere pupilage are to be provided for in a complete Sunday School system. To do this requires the best talents of the church. Our Sunday Schools are the public provision for the lambs of the flock, as the general meetings are for the sheep—and domestic tuition however faithfully performed would no more supersede them than the private exercises of christians renders unnecessary united worship. He always felt that whatever he might do at home, his own children should also go to the school; and he thought the best families might regard the Sunday-school teaching as a *supplement* without at all being a *substitute* for their own religious culture. Here, children heard truth from other voices—here they had stimulus of class sympathy and emulation—here they received public addresses—here they had the use of scripture maps, pictures and other aids to conception—here they had the books of the library—here also they learnt sacred music. It is not then to be anticipated that in the time when "the hearts of the fathers are turned to the children," schools will be dispensed with. He hoped that as these schools had rendered good service to the cause of God so they still will do. He was affected to see the entire revolution of teachers and children in these institutions since he first knew them—in conceiving not only of those who were there

when he came to them, but of those who have arisen since and are passed on: "What our hand findeth to do, let us do with all our might." We might exercise great influence upon society, and these schools present an opportunity for employing any amount of talents which can be called forth.

HINTS TO SABBATH SCHOOL TEACHERS ON THE BEST WAY OF INTERESTING A CLASS :

Hint I.—*Mark well the actions of men and make them the prominent features of your lesson.* Let such matters as geography, local manners and customs—chronology, natural history and such like, occupy their right place, which is secondary. Not that any intelligent teacher can afford to neglect them; but that these are not to be compared in interest with the actions, the thoughts, the desires, and the hopes of men. History is more interesting than geography, and biography, if well told, than either. It is the human interest in them which makes dramas and works of fiction so fascinating, and a good teacher can always engage attention if he knows how to bring out vividly the *action* of his lesson. Besides this, the action of a lesson is that around which all spiritual truth centres. A teacher may drill his class in the Geography or Botany of Scripture, till they can read Palestine like a book, but such knowledge does not touch the heart, nor mould the character, nor save the soul. A man is no nearer heaven, said old Fuller, for having climbed to the top of Mount Tabor,—a saying which means more than would appear at first sight, and is much to be pondered now-a-days.

Hint II.—*Always illustrate your lesson from the scenes and circumstances of modern life.* Men are fundamentally the same in every age, and under every variety of circumstance and condition. The most important actions of the lives of men in our day, have precisely their counterpart in the actions recorded of shepherds, and patriarchs, and kings, and common people, in the Bible. We eat and drink, and sleep, and labour, and travel, we cultivate the ground, we buy and sell, and marry and give in marriage; children are born and grow up, die or play their part as women and men; we are sick, we grow old, we pass away,—and all as did David, or Joshua or Abraham long ago. The history of the world in fact, is continually repeating itself, and thus regarded we see the force of Solomon's pregnant saying: "There is nothing new under the sun."

Now to apply this—a good teacher will always endeavour to proceed from the well known to the less known, and from that to ideas which to his class are entirely new. Talk to a class who have never had the matter explained, about the judgment hall of Pilate, and it conveys no definite idea, but take them to one of our own Court houses and describe the proceedings there, and you will have no difficulty in getting them to realize the scene in Jerusalem. So, illustrate the Lake of Gennesaret, by a reference to our own—a storm, by recalling some dark days in the past winter; travel, by the locomotion of various kinds going on about us. So deal with both incidents and scenery, and you will not only interest your class but instruct them. Besides this you will find your faith in the historic verity of scripture strengthened, for no book so old as the Bible could stand such a test unless it were true.

Hint III.—*Adapt your instruction to the age and capacity of your class.*—We have all a little world of our own in which we move. Our thoughts and ideas are bounded by it, and anything beyond we cannot fairly grasp. Little children, as

we all know, have their world, and so have boys and girls proper. Young men and women too have theirs, and an interesting world it is, with all the hopes and fears and responsibilities of budding man and womanhood stirring within them. Little children must be talked to as such, and not tormented with pedantic references to ancient or modern history, metaphysical refinements or philosophic distinctions. Talk to them about Pa, and Ma, and little brother or sister or baby, and they will appreciate you, but if you are so foolish as to lay down a proposition and attempt to prove it, they will go to sleep.

On that form again is a class of boys. Sharp eyed, mischievous little urchins most of them—with their heads full of tops and marbles, kites and cricket-balls; with a sprinkling, too, of knowledge, about men and things in general. They go to school, and are learning geography and grammar, and are beginning to find out what a great world this is, and what a many things have been done upon it. Remember this when you are addressing them, and try to bring your thoughts exactly—to use a mathematical term—to the same *plane* with theirs. Do not go too low, or they will laugh at you; do not, on the other hand, talk to them of things which they will not understand for years; if you do, they will vote you a bore. Take a true aim and send your arrows home.

With young men and women, the style of instruction required varies very little from what would be demanded by adults. With them you may drop the parable now, and open the mysteries of the Kingdom. The grand truths of theology may be expounded, and their application pressed home. But avoid *preaching*. Nothing is so wearisome, so fruitless, and, in the end, so disastrous, as a continued strain, sabbath after sabbath, of mere exhortation. A teacher's business, it hardly need be said, is to teach, *i. e.*, to communicate truth, and if he have no truth to communicate, his occupation is gone. But a teacher of young men and women with the open Bible before him, need never be at a loss. To adapt instruction to your particular class, you must know your class. Their mode of life, their peculiar tempers, their occupation during the week, should all be familiar, and as a musician knows his instrument and is able to touch the keys aright, bringing out therefrom all pleasant harmonies, so should a teacher be able to handle his scholars. Some teachers have to exercise considerable self-restraint before they can do their work efficiently. Young people are thrown as teachers into a school, fresh perhaps from the warm scenes of a revival, their minds full of theological ideas, their hearts penetrated by the realities of the world to come, and it is as natural to them as it is to speak, to expatiate upon the depravity of human nature, the freedom of justification in Christ, the regenerating energy of the Holy Spirit, and so on. But with this, such a one will rarely gain the attention of a class, and he must learn to exercise the grace of self-denial, by coming down from his elevation and addressing them on topics familiar to them.

Hint IV.—*Endeavour to teach by asking questions.* This was the method of Socrates; beyond question, one of the wisest men in ancient times, or modern, and its success in his hands was marvellous. He commenced by something that was familiar, and gradually approached the point he desired to aim at, fixing the attention of his auditors and compelling them to proceed with him in his argument. Let me give an example. Desiring to impress upon his auditors the truth of a superintending Divine Providence, a doctrine he firmly held and taught, he would

commence with a young man of the number somewhat as follows:—"You have travelled, Dion, have you not? I have, Socrates. You have spent some time in Egypt. I have. In Syria too. Yes. I think, besides this, I have heard you speak of what you saw in Sicily, in Italy, and in Macedonia. You have visited all these. True. You still keep up correspondence with friends whom you left in these distant countries, do you not? Of course. So that, sitting quietly in your house in Athens, you can oversee, by means of letters from your friends, at once the affairs of Egypt, of Syria, of Sicily, and of Macedonia. Very true, Socrates, though I must confess that it never struck me before. Now then, just as you, Dion, can oversee the affairs of Egypt and other countries from Athens, and can give directions about matters affecting your interests there, so there is One who can at a single glance take in all the affairs going on at any moment throughout the world, a Being who is spread through all space, who lives through all time, and whose cognizance extends, not only to the actions, but even, because he is perfect, to the very thoughts of the heart."

Now how powerfully does such a method bring the truth home. It is like a hammer descending right upon the appointed spot and fastening the lesson, as Solomon expresses it, "like a nail in a sure place." This method too was employed by our blessed Lord himself. Witness his conversation with Peter about the tribute money, and his rebuke of the pride of Simon the Pharisee, on forgiving the woman that was a sinner.

Let not a teacher however run away with the notion that any sort of random queries will answer. No. They must be skilfully framed, catching at something well understood to begin with, and must converge to a point.

From the above it will be perceived that a teacher's qualifications are set somewhat high. So they should be, but let not the young be discouraged; rather let them be stimulated to exertion.

We have the promise of blessing when the seed is sown. But sowing requires skill and care, knowledge of the soil and judicious choice of times and seasons. Seed would not grow if scattered at random from the car of a balloon: neither will truth be communicated by unskilful and random efforts at teaching. The work, like every other in God's appointment, proceeds in order, and by reason: let us conform to the rule as to sowing, let us water the seed with prayer, and we may look without presumption for a crop.

II.

REV. T. S. ELLERBY.

The esteemed Pastor of the first church Toronto, has sustained a serious, heavy loss. On Lord's day morning, May 6th, his dwelling, furniture and library were consumed by fire! And so rapid was the progress of the flames, that hardly anything at all was saved. An insurance of \$800 will not make up the loss of clothing and furniture. But the weight of the calamity is felt to lie in the all but total destruction of the library, which, for a private one, was extensive and valuable; consisting of between 2,000 and 3,000 volumes, many of them rare and much prized works, relating to the early history of non-conformity. Only about 100 volumes were saved, and many of these odd volumes of sets; in one instance only 2 of 5 remain, and in another 1 of 3 and so in other instances.

A meeting of the Church and Congregation assembling in Zion Chapel, was held two days after the fire, when resolutions of sympathy were passed; and a subscription was opened, which has already reached the sum of \$566, to be presented to the Pastor when completed, as an expression of the deep felt sympathy of his people, with him and his family, in the trying circumstances in which they are placed.

Public sympathy has been very generally expressed; contributions have been received from friends beyond the congregation; and the ministers of the other churches in the city are about to gather together and present a contribution of books selected from their own libraries.

May this afflictive and mysterious Providence be found in the end to have fallen out rather for the furtherance of the gospel.—*Com.*

THE NATURE OF A REVIVAL OF RELIGION.

THE DOCTRINE WHICH REVIVES.—A CONVERSATIONAL SKETCH.

"I have just come from hearing a revival preacher," said the ardent student to the parties introduced in our former sketch; "and I was gratified, deeply gratified with the richness of his doctrine and the fervour of his address. He truly appeared to travail as in birth, till Christ were formed in the souls of his hearers."

Deacon.—"I infer, then, that Christ was eminently the subject of his discourse."

Student.—"Nearly so; indeed, I may say, wholly so. His text was, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' He dwelt long and fervently on the fulness and freeness of Christ's love, his condescension, his willingness and power to save, his surpassing compassion for sinners, his intentness of heart that they should accept his salvation, and the divine fitness of all his work, and of all the means he employs for achieving their entire unutterable, everlasting welfare. He spoke indeed of the condition of sinners, their guilt and wretchedness, their being heavy laden and weary; but he described their malady and ruin only that he might show the fitness of the remedy, the completeness of the salvation exhibited in the mediatorial work of the blessed Saviour."

Deacon.—"Ah! You rightly named him when you called him a revival preacher. The doctrine of the cross—the doctrine of the cross—that emphatically and that alone, is the doctrine which revives. O it would be well if preachers ever remembered and ever exhibited the irresistible attraction of the cross,—if, in labouring to draw sinners to Jesus, they always bore in mind his own declaration, 'And I, if I be lifted up from the earth, will draw all men unto me.' The preaching of Christ crucified, the proclaiming of the doctrine of the cross, is the holding up of the only magnet, which attracts the hard hearts of sinners. 'Therefore,' said Peter in the day of Pentecost, 'let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' This declaration of the Saviour's character, this summary, luminous exhibition of his having died and risen, and revived, to be the Lord of the living and the dead—was what the divine Spirit blessed, effectually and at once, to accomplish the great Pentecostal revival. For 'when they heard *this*, they were goaded in their heart, and said to Peter and to the rest of the apostles, men and brethren, what shall we do?' How remarkably was the same thing apparent in the first revival among the Gentiles! 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.'"

Merchant.—"Do you not lose sight of the fact that in the course of Peter's

preaching, there was the distinct and full exhibition of the peculiar work and the promised effusion of the Holy Spirit? My impression is that, wherever there is true revival, the divine Spirit will be recognised and preached with peculiar fervour and peculiar fulness—that the nature of his work will be explained, the necessity of it enforced, and the gracious promises of it in the gospel vividly illustrated.”

Deacon.—“Undoubtedly, I cordially agree with you. But then the very work of the divine spirit can be duly explained or revivingly taught, only in connexion with the doctrine of the cross. A sinner can understand that his influences are needed, that they are adapted to work his recovery, or that they can be obtained from on high, only by seeing Christ enthroned as a King and High Priest, to send the Comforter to men—by seeing that a work of atonement has been wrought which it remains for the Spirit to apply—by seeing that the grand, that the summary design of what the Spirit does, is to testify of Christ, and to take of his and show it unto men. The doctrine of the cross, if fairly or fully preached, if taught in its just proportions, involves a prominent exhibition of the subject of divine influence.”

Student.—“Does not the doctrine of the cross contain, in fact, a summary of all the truths of the gospel?”

Deacon.—“In a sense it does. Paul declared it to be a display of all that is wise, and all that is wonderful. ‘The Jews,’ said he ‘require a sign, and the Greeks seek after wisdom, but we preach Christ crucified.’ By treating this glorious theme, he displayed to the Jew greater wonders than ever sign exhibited, and to the Greek loftier wisdom than ever philosophy conceived.”

Merchant.—“That however, applies rather to the quality than the comprehensiveness of the doctrine of the cross.”

Deacon.—“What say you then, to Paul’s famous declaration, ‘I determined to know,’ or as commentators explain the words, ‘I determined not to make known among you anything save Jesus Christ and him crucified.’ Paul, we well know, shunned not to declare the whole counsel of God; and yet he constantly preached the doctrine of the cross—preached it as if he had preached nothing else. This is proof, surely, that if other subjects are not strictly included in this doctrine, they at least cannot be understood in their connexion, cannot be seen in their respective proportions, cannot be felt in their adaptation to man, cannot in fact be discerned as matters of religious faith, unless when exhibited in the light of the Redeemer’s cross.”

Bookseller.—“I strongly suspect, that if any man were to preach with the ideas you appear to entertain, he would run any subject he treated into idle rhapsody. To talk of summing up all doctrines in one, seems to set all system and method at defiance.”

Deacon.—“Does it set system and method at defiance to say that all of a thousand day-beams stretching over the whole face of the sky, radiate from the sun? Now Christ says, ‘I am the truth. The Comforter shall lead you into *all truth*, he shall *testify of me*.’ ‘No man hath seen the Father at any time; the only begotten Son who is in the bosom of the Father, he hath revealed him.’ If all the truths of the gospel meet in Christ—if they all meet, in particular, in the doctrine of the cross—our very regard to system and method demands that they should be taught in the course of a continuous exhibition of the work and character of Christ as of the Lamb of God which taketh away the sin of the world. O there will be a revival in the churches, a reclaiming of backsliders, an arousing of believers, a making alive of dead souls, just in the proportion in which the living part of the community, the faithful minister in the pulpit, and zealous believers in their conversation, imitate the redeemed in heaven in giving impassioned prominence to the glorious truth—‘the Lamb of God was slain for us, and redeemed us by his blood!’ ‘He is the Christ, the hope of glory,’ said Paul, ‘whom we preach, warning every man, and teaching every man, in all wisdom that we may present every man perfect in Christ Jesus.’”

“Your view of the doctrine which revives,” said a farmer, who cherished unqualified admiration of the sayings and proceedings of a minister who acted a

prominent part in some recent revival movements; 'your view of the doctrine which revives, if I rightly understand it, does not correspond with facts. What I mean is, that, in some revivals which have taken place, the preaching has by no means been uniformly of the kind you recommend. We had, in the revival near my residence, very much of arousing, and of what might even be called terrifying preaching. The enormities and deserts of sin, and the awful nature of its penalty, were not seldom the topics discussed.'

Deacon.—"But they were discussed I hope in connexion with a full view of the divine mercy in the plan of salvation, and in such a way as rather to draw the soul to Christ, than to attempt to drive it?"

Farmer.—"Why sometimes only. We had sermons which contained much to alarm, and but little to soothe."

Deacon.—"Then you surely do not mean to say, that these sermons were the chief means of the revival?—that appeals to the feelings, and efforts to alarm and agitate, were instrumental in imparting light and life?"

Farmer.—"Ah, as to the effect of individual sermons, I do not pretend exactly to know; but I am certain of this, that while these sermons I refer to were preached, the work of revival was going on."

Deacon.—"Did you not observe another movement going on besides the revival? Did you not see that while some were finding the clear light and the warm life of Christian faith and hope, others were labouring under tumultuous emotions of mere excitement? The intermixture of the class of sermons you describe, with others of a really reviving character, goes far, in my view, to account for the undesirable circumstances, the violations of order and sacred decorum, which, in a degree, accompanied some stages of the revival in your neighbourhood."

Merchant.—"But may not sermons which alarm, do good in an incidental way? Though they are not the means of reviving the soul, may they not be a means to excite it to seek revivals?"

Deacon.—"Why an alarmed or agitated person, let his alarm or agitation arise whence it may, is peculiarly in need of repose to his mind, and will anxiously seek and highly appreciate it. And I do not doubt that many who have been shaken out of stupor by the sort of preaching in question, have eventually and perhaps very soon obtained, a true knowledge of God, and true peace of conscience, through acquaintance with the doctrine of the cross. Still I would not choose, even with the prospect of the incidental good which may arise in this way, to incur the responsibility of creating such excitement or alarm as may be mistaken for conviction of sin, or as in some cases, may terminate in a very different way from the individual finding peace and a knowledge of salvation. The Bible rule is the only safe one—the only one which is legitimate—the only one from the observance of which we may expect genuine revival; and that rule undoubtedly is to 'persuade' to 'draw with the cords of love,' to 'beseech men to be reconciled to God,' to 'preach to them Jesus Christ and him crucified,' to 'testify to them repentance toward God and faith towards our Lord Jesus Christ.' If you want to make a sinner truly penitent, show him the Saviour's cross, exhibit to him the surpassing love, the atoning sufferings, the glorious obedience, the mediatorial all-sufficiency of Immanuel. All would go well for revival if ministers and people steadily bore in mind the prophecy. 'I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.'"

Sheffield, N. B.

R. W.

WATCHFULNESS.—When we are alone we have our thoughts to watch; in the family, our tempers; in company, our tongues.—*II. More.*

Our prayers and God's mercy are like two buckets in a well; while the one ascends the other descends.

Trans-Atlantic Retrospect.

THE MAY MEETINGS have derived additional interest this year from the remarkable revival in Ireland and other parts of the United Kingdom. The reflections arising out of so wonderful a work could not but give a colour and tone to many of the speeches, especially those in connection with the Home Missionary work. We never regret more the limited space at our command, than when reading the eloquent, earnest and fervid addresses at these meetings. There is in them, frequently, so much that is deeply spiritual, combined with what is so thoroughly practical, that we would gladly present to our readers lengthened extracts, feeling sure that they would be very acceptable. Space has, however, inexorable laws, and all that we can do is to present a brief summary of the operations of the principal Societies. We begin with that noble institution,

THE BRITISH AND FOREIGN BIBLE SOCIETY.—From the report we learn that “The issues of the Society for the year had been, from the depôt at home 1,241,679 copies, from depôts abroad 676,218; making in all 1,917,897 copies; being an increase of 291,912 copies over those of any preceding year. The total issue of the Society now amounted to 37,527,828 copies. The receipts of the year ending March 31, 1860, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is £80,526 17s. 6d., and the amount received for Bibles and Testaments £81,493 15s. 11d.; making a total of £162,020 13s. 5d.; being £7,114 7s. 4d. more than in any previous year. The sum of £1,278 4s. for the Chinese New Testament Fund, and £837 9s. for the Special Fund for India, added, make a grand total of £164,136 6s. 5d.” More than eight hundred thousand dollars! What a noble offering to the spread of God’s word among the nations of the earth! The chair was taken by the Earl of Shaftesbury. The first resolution was moved by the Duke of Marlborough, and the second by the Rev. S. Martin. Among the speakers were the Rev. Lal Behari Singh, who bore testimony to the good effects of Bible distribution in the case of himself and family; the Bishop of Cashel; the Dean of Carlisle; and the Rev. Dr. Murray, delegate from the American Bible Union. May the success of the Bible Society abound yet more and more. It is a noble, catholic, Christ-like effort.

THE RELIGIOUS TRACT SOCIETY’S Annual meeting (the sixty-first) was numerously attended, Colonel Edwardes in the chair. The report stated that 253 new publications had been issued by the Society during the past year. The total issue had amounted to 41,710,203 publications. Of the four periodicals of the Society, *The Leisure Hour*, *Sunday at Home*, *Child’s Companion*, and the *Tract Magazine*, 12,827,460 numbers had been sold. Nine millions of tracts had been issued by the Paris Auxiliary, chiefly to soldiers; and almost every part of the world bears witness to the labours of the Society. France and Belgium, Spain and Portugal; Italy, where exciting political events have given an impetus to the work; and every other country in Europe; India, with its swarming millions; China, Africa and the Colonies—all alike are its field of labour. It is a worthy coadjutor to the Bible Society, and the success we pray for the one is deserved by the other. Let us hope that every succeeding year may add to their strength and efficiency.

THE WESLEYAN MISSIONARY SOCIETY reports an income for the year of £140,000. With reference to its operations on this Continent, it was stated that "Among the Indians there were 17 stations and 16 missionaries; in the Territory of the Hudson's Bay Company and on Lake Superior, seven stations and seven missionaries; among the French-Canadians, five stations and four missionaries; and in the newly commenced mission to British Columbia and Vancouver's Island, seven stations and four missionaries." The Rev. Mr. Walton, from Ceylon, noted a remarkable fact in connection with the late rebellion in India—that "at the principal seat of the rebellion, the missionaries had always been few and feeble; while in Southern India and Ceylon, where the missionary efforts had always been strong and vigorous, even the distant thunder of that terrible outbreak was scarcely heard or felt." A lesson in that for politicians, as well as Christians.

The Meeting of THE CHURCH MISSIONARY SOCIETY was presided over by the Earl of Chichester. The income of the Society for the year, from all sources, reaches the grand total of £163,629 1s. 4d. The Society has at present 142 missionary stations, with 236 clergymen, 36 European laymen, schoolmasters, lay agents, and printers; 11 European female teachers (exclusive of missionaries' wives); 2,007 native and country-born catechists and teachers of all classes not sent from home, and 19,480 communicants."

The Meeting of THE BAPTIST MISSIONARY SOCIETY was a very interesting one, and gave especial prominence to the work done and being now wrought by the Society's agents in India. The Rev. C. Page, of Bausaul, bore witness to the transforming power of the gospel, upon some of the worst and most ferocious who had come within its influence. The income for the year amounted to £29,006 13s. 11d.; a large sum apparently, but which the Rev. W. Landels denounced in his earnest speech as being far less than it should be. He said, "The Wesleyans, who were only twice as numerous as the Baptists, contributed in a single year five times as much to the cause of missions. One farthing per week was about the sum total of the contribution of each of them."

The Meetings of the LONDON MISSIONARY SOCIETY, the COLONIAL, and others, in which we take special interest, did not take place in time to reach us for this number. We hope to be able to complete the summary next month.

The third reading of the Bill for the abolition of Church Rates was carried in the House of Commons by the small majority of Nine. Such a victory is equivalent to a defeat, and as a defeat it is accepted by the Liberation Society, but as has many times happened, we believe that it will be the cause and precursor of more complete victory. Scarcely any great question has been carried without having in its course received temporary checks, and that this will prove to be only such we are persuaded from the spirit in which it has been met; it has aroused the Society to a yet more active and energetic agitation, and has deepened the determination that their object shall be accomplished.

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.—*Bacon*.

Diogenes, being asked of what beast the bite was most dangerous, answered, "Of *wild* beasts, that of a slanderer; of *tame*, that of a flatterer."

All the world cannot pull down an humble man, because God will exalt him; and all the world cannot exalt a proud man, for God will pull him down.

Official.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The next Annual Meeting of the Congregational Union of Canada will be convened in Zion Church, *Montreal*, on WEDNESDAY, 13TH JUNE, at 5 p.m., and will probably remain in session until Tuesday following.

The ANNUAL SERMON will be preached by Rev. Joseph Elliot, of Ottawa City, on Wednesday; service commencing at half past 7 p. m.

The COMMITTEE OF THE UNION will meet in Zion Church Vestry, on Wednesday, at 10 a. m. It consists of the following gentlemen, viz., Revs. F. H. Marling, A. Lillie, D.D., T. M. Reikie, A. Duff, Prof. Cornish, and D. Dunkerley, Messrs. C. Alexander, G. Hague, James Baylis, W. R. Hibbard, and A. Savage.

EDWARD EBBS,

Secretary-Treasurer.

Paris, 28th April, 1860.

NOTICE OF RAILWAY TRAVELLING ARRANGEMENT.

To the Editor of the Canadian Independent.

Will you please announce that the Grand Trunk Railway Company will accommodate us this year, as formerly, by allowing attendants at our Union Meetings to come and return on their road for one fare. The Ministers who now have cards can use them in June. Those who have not, and Delegates and others who come to *Montreal bona fide* to attend our Meetings of Union, will have to write to me (pre-paid) for a card, good for so many days, which will be the authority at the ticket offices and with the conductors, to afford the advantage named. These cards will not be in my hands before the end of May.

Montreal, 26th April, 1860.

HENRY WILKES.

STEAMBOAT ARRANGEMENT FOR UNION MEETING.

Mr. S. Walton, Agent for the Royal Mail Steamboat Company, engages to grant to "Ministers, Delegates, and others who go to *Montreal bona fide* to attend the Union Meeting," a ticket from Toronto to Montreal and back for *ten dollars*, staterooms and meals included. Application to be made at his office, Front street, adjoining the American Hotel. These tickets will *not* be available, as ordinary tickets of the line are, on the Grand Trunk Railway. Mr. Walton also gives assurance that a corresponding privilege will be granted by the line at Kingston and other ports eastward. The boats leave Toronto at 5 p.m. daily. The "New York" and "Northener," run between Toronto and Ogdensburgh.

F. H. MARLING.

Toronto, May 30, 1860.

RECEIVED FOR THE THEOLOGICAL INSTITUTE.

Cowansville, Brome, Farnham Centre, Dunham Flats, and Hawk	
S. H.—Per Rev. A. Duff.....	\$21 60
Eaton, Per Rev. E. J. Sherrill.....	8 00

Correspondence.

"AMENDED CONSTITUTION."

To the Revs. Kenneth M. Fenwick, A. Lillie, D.D., Thomas M. Reikie, and F. H. Marling.

In the "draft of an Amended Constitution and standing rules" for "the Congregational Union of Canada" is the following paragraph:—"That it shall consist of Congregational or Independent Churches, and of ministers of the same church order, who are either in the pastoral office, or (being members of Congregational Churches,) are engaged in evangelistic or educational service, approved and received at a general meeting." Permit me to ask you in what sense are any distinguished from ordinary Christians, as "ministers" without being engaged in either "pastoral or evangelistic" labours? Appearances indicate an allusion to the class that are commonly called the "clergy" or elect, in distinction from the "laity" or mere people. But I am reluctant to suppose that you could recognize such an "order," and I cherish the hope that some other conception suggested the terms of which I ask an explanation. You speak of "ministers" as engaged in "educational" work apart from pastoral or evangelistic. But what makes "educational" persons "ministers?" My question has no reference to their being admitted to your Union; for that they might be under the designation of teachers, tutors or professors. But I ask why you call them "*ministers*?" Is it that they once were "ordained," or appointed to pastoral or evangelistic work? Such an "ordination" or appointment must have been exhausted when the then given charge or duty was laid down: it related *only* to pastoral or evangelistic charges, and with those charges it came to an end. Ordination gives no right to preach where talents and opportunities concur, for that right belongs to all true believers. Besides the general fraternity then (some of whom are "speaking brethren,") and the pastors and evangelists, who are the "ministers" to whom you refer? I know of none. I find other people know of none;—and it will be very acceptable information if you will tell us who are intended.

I am the more desirous of this information because not only the Church to which I belong is specially regarded in the document which you have drawn up, but because I apprehend the popular idea of your meaning involves the very serious error of "holy orders,"—a professional class of "ministers," with or without charges. That "mark of the beast,"—the original and rudimental vice of the Great Apostacy, has no countenance from Apostolic ordinations, which all related to specific charges of a pastoral or evangelistic kind. It has been the source of priestly assumptions, sacramentarian superstition, private inaction, dependence, and servility, and a general corruption of Christendom. The professional "order" has been held very highly in dread for their office-sake, instead of "in love for their work's-sake." For the eradication of this heresy, great labours, talents and suffering have been employed; and a tendency towards its re-growth should be treated with the sternest resistance. "The mystery of iniquity," did "already work" in the first churches; and we, as having the same propensities, as well as institutions, as those then in operation, have need to "be watchful and strengthen

the things that remain." Should Congregationalists surrender that faith once delivered to them by the old Independents the world at large might wail out "if the salt have lost his savour, wherewith shall it be seasoned? it is," &c., &c.

I am, Gentlemen, yours truly,

Toronto, May 19, 1860.

JOHN ROAF.

LETTER FROM DR. WILKES.

To the Editor of the Canadian Independent

MONTREAL, 21st May, 1860.

There must undoubtedly exist in the minds of many, an anxious desire to know what are the views of the Colonial Missionary Society on the unhappy difference between their two Missionaries in Vancouver's Island. It is probably known that soon after the case made its appearance in London, it called into exercise the serious and protracted consideration of the Committee, which resulted in a series of four resolutions, with a copy of which I was favoured. They contained a statement of the object of the Society; a declaration of uniform policy not to interfere with existing social usages in the Colonies, and also, save in extreme cases, to avoid all dictation to Churches they may aid; an expression of the need of leaving large discretion to their Agents in distant Colonies, and of consequent forbearance and charity on their part, and a refusal to judge at all between these brethren, accompanied by a hint that they had somewhat failed to forbear with one another in love.

These resolutions were not sent to me for publication, and as our Churches in Canada were not officially interested in them, they were not sent to you. But personally I felt called upon to send a strong remonstrance to the Committee, which they have honoured by giving to it deliberate consideration; a reply to which I have before me, dated 30th April. It is signed by the Treasurer and Secretary of the Society. It is not for publication, but such use as is now made of it is authorized.

"In order to a clear understanding of the present circumstances in which we are unfortunately placed," they say, "it may be necessary to review the Mission from the commencement. Our Society existing and labouring for the spiritual benefit of the Colonists, 'British and other European settlers and their descendants,' no sooner was the Colony of British Columbia organized than our Committee determined to institute a mission for its welfare, and solicited from the friends of the Society special contributions for the purpose. We had no thought of the colored races, either Negro or Indian, indeed we were in entire ignorance of the fact that any of the former were found there. We thought it might tend to promote the object we had in view, if of the two brethren first selected, one should be well acquainted with the usages of colonial life, and the other should be a *quasi* representative of our British Churches. We accordingly applied to you to look out one of our Canadian brethren, whilst we endeavoured to find a suitable man in this country." After adverting to their gratification in finding two such men, they go on to state—"These two brethren were jointly appointed to conduct this mission, with coordinate jurisdiction and perfect equality in every respect. Letters of instruction were addressed to them to this effect, but nothing was said to convey the slightest idea of superiority of one over the other." Surprise is expressed that I should speak of Mr. Clarke as "having possession of the field," because he happened to be in the colony a fortnight earlier than Mr. Macfie: and the Committee distinctly disclaim all sympathy with the idea of seniority or

priority of occupancy. They consider that no plans should have been formed until both were on the ground to consult together. They proceed. "But we must pass on to the matter in dispute. Permit us in the outset to say we are as thoroughly anti-slavery in all our views and feelings as it is possible for any on your side of the Atlantic to be, nor are we conscious of the slightest sympathy with the prejudice against color which prevails so extensively in the United States. Most heartily would we join in any effort that can be devised to remedy this fearful evil. But this is not the object for which the Colonial Missionary Society was established, which is most clearly demonstrated by its constitution and rules. And we must premise further, the question at issue is not *Slavery*, nor does it involve slavery, either directly or indirectly. Thank God, this accursed system cannot exist in the wide spread British dominions. If it could by any possibility occur that our missions in any part of the world involved the holding our fellow men in bondage, or tolerating those who did, we should instantly, firmly and decidedly interfere. No society, no committee, no individual in Britain would hesitate a moment. It would be immediately put down amidst the universal execration of the entire community." They express their firm conviction that Mr. Macfie is as thoroughly anti-slavery in all his sentiments and actions as Mr. Clarke himself. "Dismissing then the question of slavery, which all parties, our disagreeing brethren in Victoria, you and we equally abominate, we come to the matter itself in dispute. * * * * *

Calmly considering all the circumstances of the case, and reviewing the decision at which our Committee arrived, we still think our deliverance was *right*. Had we taken any other ground, we should have been obliged to blame not one but both of our brethren. Indeed they were perhaps both of them blameworthy. By a little concession on both sides, it appears to us the rupture might have been avoided without any compromise of principle. Still, we give them credit for acting conscientiously. Had we pronounced, or if now driven to pronounce, an authoritative opinion, it would involve the necessity of re-calling the brother against whose opinion we were opposed. Our Committee did not feel they would be justified in taking such a step. We still adhere to our resolution, our "general and good rule," as you designate it, not to interfere with the internal management of Congregations in the Colonies. We think they should be left to act for themselves "in all matters that do not involve the essential verities of the Gospel."

The gist of my remonstrance related to the non-avowal of the principle, that we do not know men by their colour in preaching to them the glorious Gospel. It was mentioned that the distinct avowal of this principle in the Resolutions would have mainly met the case, so far as the judgment of all not immediately involved in the matter was concerned. And it was asked if, even now, a rider to the Resolutions might not be adopted, containing distinctly that principle. The reply is, "We cannot quite understand what you wish us to do as a 'rider to our Resolutions.' If you wish us to express approval of one of our brethren and condemnation of the other, we cannot do that. But if you only desire *that we should testify against the prejudices against the colored races, we should feel no hesitation to do that in as strong terms as could be employed*. We have no such prejudice in this country, but heartily believe, without any reserve, that God hath made of one blood all the nations of the earth, whatever the colour of their skin. Though we have distinctions in our places of worship—servants sitting apart from their masters, the poor in a separate place from the rich—yet we never say to the black man, should such an one enter our Chapels, 'you must not sit with the whites.' We are therefore in a position to bear our testimony against such an unchristian feeling."

These extracts from a long and elaborate document will be sufficient to convey a distinct idea of the position which the Society has assumed with regard to this

painful matter. It has for four and twenty years done us important service in Canada, and its good name is therefore of some special interest to us. It is neither my place nor purpose to express any opinion regarding that position, it is competent for all to do this for themselves; but I cannot avoid profound regret that the avowal contained in the last of the extracts did not appear in connexion with the Resolutions. That avowal should have accompanied them to Vancouver. One could not imagine otherwise than that the Society was sound on a point like this.

Yours truly,

HENRY WILKES.

REV. W. F. CLARKE TO REV. F. H. MARLING.

DEAR BROTHER,—Allow me through you, to express to “the Congregational Churches of Canada with their Bishops and Deacons,” my sincere gratitude for the prompt and simultaneous liberality displayed by them in response to my appeal from Victoria, V. I. Personally, and on behalf of my disbanded flock, I thank them. While circumstances never to be sufficiently deplored, have prevented the application of this noble effort to the object it was intended to promote, be assured, the interest in my late mission, the brotherly affection for myself, individually, and the “entire sympathy” in my “refusal to establish a negro corner,” are none the less appreciated. May He who notes even “a cup of cold water” presented “in the name of a disciple,” graciously accept and reward these gifts!

I am not without hope that this hearty and unanimous expression from the churches of Canada, will do something toward wiping out the reproach which has been brought on our beloved Congregationalism by the temporary triumph of “colerphobia” in connexion with the British Columbian mission.

Arrangements were made by me prior to my departure, for the return of the draft transmitted by you, on its arrival in Victoria. The amount represented by it will require to be re-appropriated by the donors. Perhaps the Union at its approaching meeting, will be able to recommend some object in which all concerned have a common interest, to which it can be applied.

While expressing my gratitude to the contributors in general, I would specially tender you, dear brother, my thankful acknowledgements for the part taken by you in this matter. You have proved yourself, as of old, a “true yoke-fellow,” and “right trusty.” This “fellowship of ministering” has endeared to me still more that Canadian brotherhood, in the midst of which I purpose, if God will, to find a future sphere of labor, and a home.

I am, my dear brother,

Yours very truly,

Toronto, May 25th, 1860:

WM. F. CLARKE.

Our sorrows are like thunder-clouds, which seem black in the distance, but grow lighter as they approach.—*Richter*.

Some think that a tender conscience is a weak one, but it is a sign of their weakness who think so.—*Beddome*.

News of the Churches.

GENERAL ASSOCIATION OF MICHIGAN.

This association was convened on Thursday 17th May at Port Huron. Fifty ministers and a considerable number of delegates were present. A report on "the state of religion" showed a very considerable increase in the membership of the churches, during the past year. A few churches have been blessed with a special manifestation of God's favour. We regret that the crowded state of our pages prevents the insertion of an interesting letter from Rev. R. G. Baird of Sarnia, who attended the Association as delegate from the Canadian Union.

UPPER CANADA BIBLE SOCIETY.

The annual meeting of this society was held in the Wesleyan Church, Richmond Street, on Wednesday 23rd. May. The report showed wisdom and vigour in the prosecution of the object aimed at by this noble institution, and gave prominence to the fact that nearly two millions of copies of God's word had been sent by the Parent Society in London to the perishing millions of mankind. The speaking was good, and fitted to awaken a deep interest in the Bible cause.

NEW YORK ANNIVERSARIES.

American and Foreign Christian Union.—The 11th anniversary of the American and Foreign Christian Union, was held on Tuesday evening, May 8th, at St. Paul's M. E. church.

Rev. Dr. Campbell read the report of the Directors, showing the progress which the Union had made during the past year. In the home field the labours of the missionaries had been attended with the most encouraging results. The Society co-operated with all the evangelical churches. One German church in Michigan, and one French in Illinois, were under the care of the Board. Two churches had been organized among the Canadian French in Kankakee county, Illinois. Many thousand converts had been made.

American Bible Society.—The anniversary exercises were held in the Academy of Music on Wednesday morning. Hon. Theodore Frelinghuysen in the chair. The Treasurer's report shows that the receipts of the year amounted to \$435,956 92 being an increase of \$20,945 55, over the previous year. Of this sum, \$241,299 57 were from the sale of Bibles and Testaments, and \$194,657 35 contributions.

American Home Missionary Society.—This Society held its anniversary on Wednesday evening, in the church of the Puritans. Absalom Peters, D. D., one of the Vice Presidents, in the chair. An abstract of the 34th annual report was received as follows:

The number of Ministers of the Gospel in the service of the Society, in 22 different States and Territories, has been 1,107. The additions to the churches, as nearly as can be ascertained, have been 6,287—viz: 3,681 on profession, and 2,606 by letter.

American Congregational Union.—The annual sermon before the American Congregational Union, was delivered on Thursday evening in the Tabernacle church, corner of Broadway and Thirty-fourth street, by the Rev. Dr. Phelps, Professor in the Andover Seminary.

The Rev. I. P. Langworthy made a brief statement of the doings of the Union during the past year.—Sixty-two churches in all had been completed under their auspices. The Treasurer had paid bills for 24 churches, and they were now in correspondence with 21 other churches, from whom they had applications for assistance. The total available resources during the year were \$14,785 41, all of which had been expended, with the exception of \$1,500, and this was pledged for the building of twenty-one churches not yet completed.

The Fragment Basket.

ELECTION OF GRACE.—Cast down with melancholy, a person complained to Gotthold that he was often betrayed against his will into thinking of the decree of election, and that when he considered how great is the number of the reprobate, and how small that of the elect, he could not help doubting whether he belonged to that few, and had a right to believe himself ordained to life eternal. Gotthold said to him in reply; It happens to you as to foolish children, who, from curiosity, or want of sense, frequently mount upon a ladder or stair, far higher than their heads can bear, and when they are up, know not how to descend again. I remember an instance of a child venturing out from a high window upon some boards placed as a stand for flowers, and in extreme danger, proceeding to his father's apartment, and looking in upon him at his studies. You are guilty of the same folly; you venture into a dangerous place, climb too high, and wish to have a look into the council-chamber of the Most High. But my friend, who bade you do this? Reckon for certain that these thoughts are but phantoms conjured up by the devil, and intended to plunge you into misery, spiritual danger, and continual despondency. What the Scripture says of the election of grace, it says not for the purpose of troubling and terrifying poor souls assailed by temptation, burdened with a sense of sin, and anxious to be delivered from it, but rather for the purpose of soothing their distress. The very reason why God's only Son came down to save us from the necessity of soaring on the wings of dangerous thought to heaven, in order to learn there how God is disposed towards us, and what he has decreed respecting our salvation.—*Gotthold's Emblems.*

PROTESTANT TENDENCIES.—We do not like this: it seems to savour of a spirit which bodes no good to the churches of our times. The Cross on the breast, the Cross on the Bible, the Cross on the book-marker, the Cross on the mantlepiece, the Cross on the pulpit, the Cross on the gable, the Cross everywhere—is now the rage of a portion of the Protestant world! The Cross easily passes into the Crucifix; let men mark that! Going this length they would by and by go farther and there will be no stopping till we reach the “Flaminian Gate,” and find ourselves safely ensconced in the Vatican! We may leave the Crucifix to those who know nothing of the true doctrine of the Cross, on which the Son of God expired in atoning for the sins of men!—*Christian Witness.*

THE THRONE OF GRACE.—If you want your spiritual life to be more healthy and vigorous, you must just come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed, but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open, but you only take a few pence. O! man of little faith wherefore do you doubt. Awake to know your privileges; awake and sleep no longer. Tell me not of spiritual hunger and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud and will not come to it as a poor sinner; say rather you are slothful and will not take pains to get more. Cast aside the grave-clothes of pride that still hang around you. Throw off that Egyptian garment of indolence which ought not to have been brought through the Red Sea. Away with that unbelief which ties and paralyzes your tongue. You are not straitened in God but in yourself. Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by Him to intercede. Come boldly for you may, all sinful as you are if you come in the name of the great High Priest. Come boldly and ask largely and you shall have abundant answers; mercy like a river, and grace and strength like a mighty stream. Come boldly and you shall have supplies exceeding all you can ask or think. Hitherto you have asked nothing; ask and receive that your joy may be full.—*J. C. Rule.*

Family Reading.

IRISH SKETCHES.—THE NEW MISSION STATION

It was a glorious summer morn, and nature had assumed her loveliest aspect, as I walked along the towing-path by the side of one of the magnificent streams of the sister isle, towards a town in which was contemplated the establishment of a new mission station. The place had been previously visited, and some preliminary arrangements made with the clergyman and a few Protestant friends there. Suddenly we came—for, as may be readily supposed, I was not alone on such an occasion, to a bend of the river, and close upon a lock in which a barge was rising slowly into view, as the water was being admitted. Let me attempt a brief description of the enchanting scenery. Poets have sung, and tourists narrated, and painters caused the canvas to glow with the beauties of the Rhine, the marvels of the Alps, and the soft pastoral loveliness of many parts of Britain, but here all appeared joined in a glorious combination. Right before us was the noble stream gently gliding and flashing ten thousand gleams of sparkling light on its rippling waters, and stretching onwards in a straight line for a lengthened distance until it seemed narrowed to a silver thread.

Here were the rushing waters of the lock with boat and barge in course of transit. Behind from either bank stretched out the low alluvial lands partly covered by moss and heather, and part displaying, if not high cultivation, yet richly-growing crops of corn, grass, and vegetables, dotted in many places with sheep, herds of cattle, and groups of peasantry. But the grandeur of the scene lay before us. Bold jutting rocks rose abruptly to an immense height. Enormous ravines displayed plantations of larch and spruce firs, whilst a glorious old elm or giant oak here and there interspersed, gave both diversity and added picturesqueness to the view.

As we sped onwards the river contracted, the banks rose higher, the umbrageous scenery almost excluded the rays of the sun, reminding us of Virgil's beautiful description of a somewhat similar scene. Solitude seemed to reign almost supreme, broken ever and anon by the rush of a cascade from the heights above, or by the gentle murmuring of some rivulet through a fissure of the rocks. Presently we emerged into a more open expanse. Now our eye encountered some salmon weirs and persons busily employed in preparations for taking the noble delicacy.

It was delightful thus to have the mind solemnized by the marvels and beauties of nature and the civilizing ingenuities and labours of man, and thus to be led to the realisation of the poet's feelings who could hear the woods vocal in praise of Deity from song of bird, find sermons in stones, and good in everything—for sharp and severe work lay before us.

As we neared the town the ruins of an old abbey frowned on us with all their venerable grandeur, and brought the conclusion forcibly to the mind that such erections and the institutions with which they stood connected had entirely failed in their ostensible objects—the promotion of true piety and the moral elevation of mankind; and that even granting some of them to have been shelters for learning in rude unlettered ages, yet their era has long since passed, and the attempt to resuscitate or extend them in these times of literature and free interchange of thought must signally fail, or, even if successful could only be temporarily so, and would, during its triumph, inflict an incalculable amount of misery and ruin, bringing society into the condition of those ages termed truthfully and characteristically dark.

We had to turn up a narrow path ere entering the town to gain the road leading to the bridge, over which it was necessary to pass, and here a wild scene of excitement presented itself. Men, women, and children, rude and ferocious in appearance, idly, and ragged for the most part in their persons and attire, were huddled together in a dense mass evidently intending to dispute our entrance to the place.

Yells of the most unearthly character arose high in the air, amid which could be distinguished "the sopers," "the swaddlers," "the jumpers," combined with fearful execrations and threats. It was no time for hesitation, so, with the air of men determined on their object, we steadily advanced; and, as an Irish mob is oft more seemingly than actually dangerous, a passage was opened, and onwards we went. It was, however, like having seen the tiger afar off, and then not only confronting him, but entering into his den. It is perfectly astonishing how familiarity with such scenes benumbs to

a sense of danger, but only a life of earnest prayer and devotion to the cause of Christ, bringing down from Heaven the assistance of the Holy Spirit, will enable any one long to sustain so arduous and important a work.

We soon became fully alive to the reality of the simile by the whirr, whirr of a stone close by our heads, only as the *avant courier* of a regular volley. It was necessary now to turn about and attempt to hold a parley, demanding the reason of so rude and unprovoked an assault.

"Surely yez be the sopers come with yer English goold to buy our sowls."

"Oh, bad luck to yez, why did ye come near this parish, where we are all true Catholics?"

"Oh, holy Virgin, blessed mother of God! save us from these devils."

"Shure, and I see his tail striking out a minute ago."

"Father — will make goots of you if you don't be off with ye."

Such were some of the replies which greeted our question; but we knew pretty well how to deal with them, and that their natural curiosity and love of argument could soon be aroused. So exclaiming, "Sure we are good Catholics too, and if you'll hear us, we'll show you we love the blessed Virgin as well as you do," we soon had several crying out, "Och, fair play, bedad, and let's hear what they'll have to say."

I was thus enabled for a considerable time—as is often the case under similar circumstances—to preach the truth as it is in Jesus to them: stating man's ruined state by nature; salvation by Christ alone; His sufficient sacrifice; the necessity of the Spirit's work; the duty of searching the Scriptures, &c., until, at length, some one a little more shrewd than the rest, and therefore the sooner discerning the real aim of the address, roared out, "But yez are not of the true Church;" and, after a series of questions, such as, "Does ye believe in the saints and in purgatory?" &c., to which, of course, we replied, "No," the pent-up fury of the mob burst forth with increased vigour, and, though at this juncture the few police at the station made their appearance, we were mercilessly pelted, and speedily covered with every conceivable filth of the foulest kind. An incident really amusing occurred even in the midst of so sad a scene. Not anticipating that the object of our visit would be yet sufficiently known to excite such violent opposition, and attracted by the beauty of the morning and the scenery, I had taken with me a child of nine years of age. Placing him between myself and my companion—a most excellent and devoted man, one of our Scripture-readers—we shielded him as much as possible from the missiles. As may easily be imagined, he could not be completely protected, and soon received a blow. Bursting from us, he turned on the crowd, and, with his little shillelagh, charged right at them. Of course, we rapidly turned also, and, despite the danger, could not resist hearty laughter. It was taken up by the foremost in the crowd, so easily are the feelings of such an assemblage sometimes changed; and a temporary respite was obtained. We gradually worked our way to the bridge, and out of the town, partially protected by the police, and were enabled to lie down that night, in peace and safety, after a warm bath, minus only a hat crushed into a hopeless state as respects future use, and with a feeling of sorrow.—*The British Ensign.*

HORRIBLE, THOUGH TRUE.

I have been thinking how horrible it must be to see anybody one cared for drunk; the honest eyes dull and meaningless; the wise lips jabbering foolishness; the whole face and figure, instead of being what one likes to look at, takes pleasure to see in the same room even—growing ugly, irrational, disgusting—more like a beast than a man. Yet some women have to bear it, have to speak kindly to their husbands, hide their brutishness, and keep them from making worse fools of themselves than they can help. I have seen it done, not merely by working men's wives, but lady-wives in drawing-rooms. I think if I were married, and I saw my husband the least overcome by wine, not "drunk" may be, but just excited, silly, otherwise than his natural self, it would nearly drive me wild. Less on my own account than his. To see him sink—not for a great crime, but a contemptible cowardly bit of sensualism—from the height where my love placed him; to have to take care of him, to pity him—aye, and I might pity him, but I think the full glory and passion of my love would die out, then and there, for ever—*A Life for a Life.*