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THE CANADIAN INDEPENDENT.

VOL. VIII.

TORONTO, MAY, 1862.

No. 11.

THE UNION MEETING.

The annual gathering of our Churches and Pastors is again at hand. Probably before another issue of this Magazine may have reached the remote parts of the wide field represented by that assembly, many of our readers will have set out on their journey to Hamilton. The present is, therefore, our only opportunity of uttering a few preparatory thoughts. Wherefore should a hundred, or more, of our Christian brotherhood come up from the extensive region embraced within such extreme points as Quebec in the East, and Sarnia in the West, for several days' annual conference?

Not for the purpose of submitting either the standing of the Ministers, or the proceedings of the Churches to a *court of supervision*. These local matters are, as we assert, entirely beyond the province of the "Union." We believe, with William Bradshaw, that—"Christ has not subjected any church or congregation to any other superior ecclesiastical jurisdiction than to that which is within itself; so that, if a whole church, or congregation should err in any matters of faith, or worship, no churches or spiritual officers have power to censure, or punish them; but are only to counsel and advise them." The absence of this control constitutes the distinctive feature of the Congregational Union, compared with Presbyterian Synods, and Methodist Conferences.

But while jealously guarding the independence of the several local churches, and refusing, even by mutual agreement of aggrieved parties, to become a court of appeal in reference to Church action, there are many common interests of the Churches, lying outside the province of the local Church, or practically beyond its resources, which, nevertheless, are of vital importance to the Churches and society at large. Such constitute the principal objects contemplated by the "Union."

Of these, the largest in every sense is the work of *Home Evangelization*. Our "Union" is the chief constituency of our Missionary Society; and fitly so, being the only assembly in which the contributing Churches are generally represented. The matters of detail in the management of our missions are seldom, if ever, discussed by the Union, being entrusted to a General Committee chosen annually, by ballot. But the Union, together with individual subscribers of one dollar annually, or twenty dollars in one sum, constitutes the Society, having the right of amending the Constitution, reviewing its

proceedings, and appointing all its officers. It is probable that our Missions will occupy a prominent place in the deliberations of the approaching meeting. The Deputation appointed last year, to the Colonial Missionary Society, will undoubtedly furnish by their reports, some material for thoughtful and prayerful consideration. The Rev. Mr. Marling has already indicated somewhat (by letter to the Secretary of the Union, published in the March number of the *Canadian Independent*) the views of our beloved British associates, in reference to our mutual relations. Dr. Wilkes, the senior member of the Deputation, having been prevented going until last month, and being now, we hope, in Britain, may be enabled to shew more definite results of this Deputation. Their several reports will unquestionably lead to a thorough discussion of general principles, and there is good reason to hope, will secure a more satisfactory working of this Missionary partnership. Whatever differences of opinion between ourselves and the Colonial Committee may be developed, one thing is certain,—both parties will have better understanding of each other's views, and wishes; and we trust also, increased confidence in each other's cordial desire to work together for the furtherance of the Gospel in this land.

Another responsible department of the general work of the body, which will claim more than its ordinary share of our attention, though not so formally identified with the Union, is the *Theological College*. The resignation of one of its Professors, the Rev. A. Wickson, LL.D., will necessitate some change, possibly a radical one.

Our monthly magazine may come in for a share of notice. Its modest and amiable editor has without fee or reward, rendered willing service for four years. He has never had the measure of assistance from his brethren, that he had a right to expect; but without upbraiding, he has done the best he could, making up deficiencies in original matter, by choice extracts. It is possible that his gentleness and long suffering may at length bring his brethren to repentance. We should be glad to see promise of such change at our coming meeting. The *Canadian Independent* might become a greater power for good, if every man among us would render help according to his several ability. (The reader need not be informed that the editor has not seen this.)

The *communion of Churches* can be attained, under our circumstances, by no other means so effectively as by the "Union." While the local church is, in one sense, complete within itself, it is, in another view, only at least a perfect link in the chain that binds the several societies of the saints in social compact and communion. In their church capacity they are "members one of another." Extreme Independents there may be who would dispute this point; but to be consistent with themselves, they should refuse to accept letters of transfer from sister churches, which are a practical acknowledgment of their communion with such churches. Where such community exists, there should be some provision for expressing it, and cultivating the mutual sympathy and love upon which this holy fellowship depends. "One great end of assembling the males of the Jewish nation, three times a year, before the ark was, to keep up a brotherly feeling between the different and distant parts of the nation." In our denomination, and especially in this country, the annual gathering of churches and pastors is almost indispensable to the maintenance of unity of feeling and fellowship. Here, the power of combination is added

to that of liberty. With the most thorough freedom of the individual church, or pastor, we may here secure very cordial association. We keep up mutual acquaintance with old friends sundered perhaps by several hundred miles; and we have annually the opportunity of introducing new-comers to the whole household, so far as represented by the assembly. Nor is this personal re-union the only means of mutual acquaintance furnished at these meetings: our Statistical, Missionary, and College Reports, giving prominence to all matters of special interest throughout the body, enable each member to enter into sympathy with the characteristic experiences of the brotherhood, thereby producing an intelligent and fruitful communion in heart and understanding, which greatly promotes our compactness and efficiency. There is need of special effort to cultivate intimacy and hearty brotherly fellowship, now that our meetings are so large, and new materials are every year becoming incorporated. This is a matter for which every brother present has somewhat of responsibility. Let every opportunity be improved for the cordial recognition of brethren. Business must be dispatched; but there are intervals and opportunities enough, if rightly improved, for each member to exchange a few words with *every stranger*. As for old friends, it is needless to call for an effort to keep up acquaintance with them, for such is the force of sympathy and association, that the only effort requisite is against allowing old friends to monopolize our spare moments. The devotional seasons, which of late years have been invested with increasing interest, should be characterised by as much of freedom and spontaneity as is compatible with order. Let us make much of the morning hour of prayer. Committees should not absent themselves from these hallowed seasons. Above all, let us strive to resist the tendency at such gatherings to neglect secret prayer. All religious emotions kindled by public services, in a heart that has restrained secret prayer, will soon be extinguished.

Besides the home bonds that our "Union" cherishes, it affords a delightful medium of occasional communication with other circles of churches of the same faith and order in other lands. Every year we welcome with much pleasure the Delegates from Congregational Associations in the neighbouring Republic. We have reason to suppose that our American brethren will be fairly represented this year. But the report of our delegates to the "Congregational Union of England and Wales," will impart peculiar interest to our meeting. British Missionaries have repeatedly visited their brethren across the sea, and borne our salutations with them. But this is the first truly *Canadian* delegation that has visited Britain. Our brethren, Rev. Messrs. Clarke and Marling, will have *new impressions* of the English brotherhood to communicate. These must be drawn forth, without restriction of time; for nothing will be more refreshing and interesting. They will find their brethren here in a receptive mood. We hope also to have a letter from Dr. Wilkes, reporting his interview with the "Congregational Union of England and Wales," meeting in London during the present week. These brethren will have an inspiring account to give of the *Bi-centenary Commemoration* of the *Non-conformists* of 1662, upon which the British Churches are being greatly aroused. It is intended that carefully prepared papers, upon this interesting subject, shall be presented to the Canadian Union. On this theme we cannot here dwell. The best preparation for entering into this

movement would be a careful review of English History of the 17th century.* Pastors and Delegates from Churches will find announcements which concern them, under "Official Notices." Let us, one and all, seek grace to go up to the approaching meeting with lively spiritual affections, "*seeking first the Kingdom of God and His Righteousness.*" Let zeal for the truth, and love for the brethren, draw us together, and then shall we find it good to be there, for He who walketh in the midst of the seven churches will bless our meeting.

E.

DUTIES OF CHURCH MEMBERS TO EACH OTHER.

It is possible to look on Church connection in too limited an aspect. Many we fear in becoming members, have no higher views than those which relate to their personal well-being and growth in grace. That is indeed pre-eminently important, since the progress of the soul in personal fellowship with the Redeemer, is demanded of all who make a profession of religion. It is not, however, to be forgotten, that churches exist as embodiments of the social principle. Persons of one heart and of one mind are brought together for mutual assistance and benefit. They form a relation to one another, because they believe in the same Lord. This relationship involves the discharge of duties, and as it is not adopted from mere expediency, but as appointed by the Head of the Church, these duties become, in the observance of them, proofs of obedience to Him. The New Testament contains several epistles addressed to believers dwelling in a particular place. Now, it will be found in reading these letters, that duties are mentioned which can only be discharged by the brethren collectively. Are we wrong then in concluding that where no call is made for the observance of these obligations, a defective representation of primitive christianity is given?

Joining a Church brings solemn duties, not only of a personal character, but of a public nature. These are all based on love,—*Christian love*. "By this shall all men know (says Jesus) that ye are my disciples, if ye have love one to another." Without this the very first element of fellowship is wanting. A love which glows in the heart to Jesus warms the whole atmosphere around. When you find a man whose influence chills and shrivels up the genial tendrils of the heart, can you trace anything of Christ's spirit in him? If he loves not his brother whom he hath seen, how can he love God whom he hath not seen? A large iceberg cools the air for miles in its neighbourhood, no less will a person of position in a Christian Church, but failing to show the loving spirit of the Redeemer, affect the feelings and safety of all who come within his influence. Genuine love is not confined to mere sentimental expressions, but clothes itself in deeds of kindness. The Church is a brotherhood, a family in which all the members tenderly sympathize with one another. "Rejoice with them that do rejoice, and weep with them that weep." "Bear ye one another's burdens, and so fulfil the law of Christ." "Comfort the feeble-minded, support the weak." The recognition and practice of these blessed obligations would drive the spirit of discord and strife from every christian society, and develop a fellowship like to that above.

Church members are called diligently to *co-operate* with each other in all the objects contemplated by their union. Their own edification, the conver-

* See an important paper in this number, page 344.

sion of an ungodly world, and the honour of Christ, are all to be toiled for. High objects which are not left to a chosen few to advance. The burden is laid on all. Happy they who count it a privilege! The feeling is too prevalent that the pastor and a few others are to do all the work. An immense loss of power is the result. What had Christ in view in planting Churches? Is it not intended that the word should shine from them to scatter the darkness of the world? No individual is so obscure, in whom the light of the Spirit dwells, as to be without an influence. There is a niche for every member to occupy. That place of usefulness filled up faithfully and lovingly, adds to the power with which the Church acts on the world. Holy example has much to do in strengthening the faith of the brotherhood. Godly living speaks for Jesus. It is a rough road to travel, and full of stumbling-stones, when our way lies among the inconsistencies of professors. Every Church member owes a consistent life to his fellow disciples and to his Lord. See, too, the power of prayer. Remembered at a throne of grace, a gracious influence descends on the membership. "Pray for the peace of Jerusalem." Faithful, fervent, persevering prayer, replenishes the souls of pastor and flock. In the upper room at Jerusalem, they all continued with one accord, in prayer and supplication. What a rebuke to the neglectors of prayer meetings! Co-operation requires the presence of the members at the meetings of the Church. "Forsake not the assembling of yourselves together." How can the work of the Church be done unless with hand in hand, and shoulder to shoulder, all unite? The maintenance of ordinances devolves on all according to their several abilities. "Let him that is taught in the word, communicate unto him that teacheth in all good things." And let it not be felt, that having contributed of their temporal things all obligation ceases. A frank, hearty, and loving co-operation with pastors in carrying on the work of God, will cheer and encourage them, amid the depressions they encounter from the opposition of the world.

The practice of *mutual forbearance* is necessary to the peace and prosperity of a Church. However high our opinion of the purity of the fellowship with which we unite, there will be occasion to notice that imperfection is mixed up with the actions of men. We ourselves also will be painfully conscious of defective attainments in religion. This makes room for the exercise of forbearance. Our own views and opinions are not to be thrust forward in an offensive manner. There are points on which brethren may conscientiously differ; if the Lord has left them as things indifferent, they are not to be elevated into a standard of Church fellowship. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him." In the working of a Church, there may arise some friction from the various sides on which members may view a question; this ought to be allayed, remembering that "with all lowliness and meekness, with long suffering," we are to forbear one another in love. Faults when candidly acknowledged, are to be generously forgiven. A spirit of retaliation is foreign to the spirit of Christ. Quarrels in the family of God are loathsome in the sight of our heavenly Father. Differences rankling in the heart are to be expelled. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Members of churches owe to each other mutual and kindly *watchfulness*. The great interests of the soul call for constant diligence in promoting them. An exclusive regard to our own prosperity, that shuts out all consideration of others, is however of a selfish character. Am I my brother's keeper? is a question which no church member ought to answer otherwise than by the recognition of the solemn duty of caring for the things of others. The spirit in which this is discharged must not be of an officious, intermeddling character, but of a generous, loving aspect. To allow brethren to grow cold in religion, without a word to recall them from their wanderings is wrong. Many have been checked by the faithful reproofs of a friend, who left unheeded and unadmonished would have sunk into depths of sin. The arms of love are thus thrown around as a defence. For purposes of mutual help they are leagued together, and with one heart and soul "comfort themselves, and edify one another."

The enjoyment of the privileges of church fellowship is closely connected with the faithful discharge of its duties. The nourishment of the soul grows out of honourably filling our place in the Church of the living God.

"When God makes up his last account
Of natives in His holy mount,
'Twill be an honour to appear
As one *LEW-BORN* OR *NOURISH'D* THERE!"

HOW THE CHURCHES DO IN ENGLAND.

(Continued from page 310)

In the *devotional services* of many congregations several changes have been introduced. The time-honoured succession of prayer, hymn, chapter, prayer and hymn, before sermon, having no scriptural requirement to make it as a law of the Medes and Persians that altereth not, has been held to be open to improvement. It has been felt by many that the Sunday services of the Episcopal Liturgy, while too long, and excluding the variety and adaptation to occasions of free prayer, has a great advantage in the brevity of their several parts, in frequent changes of posture and act, and in comprehensiveness. It is a very healthy sign, that devotional feeling has craved a fuller utterance, and that the worship of God is deemed at least as much the object of our assembling of ourselves together as the hearing of sermons, in which, on the part of both preachers and hearers, the human element is often sadly predominant. At the same time it was found impossible to lengthen those parts of the service which were so often complained of as already too long. Hence a new *division* of the acts of prayer and praise. One order, as an example, is: 1. Invocation, with confession; 2. Hymn; 3. Lesson from Old Testament; 4. Chanting of a Psalm; 5. Intercessory Prayer; 6. Sanctus; 7. Lesson from New Testament; 8. Hymn; 9. Thanksgiving; 10. Sermon; closing as usual. By this means, what we often hear so unworthily called the "introductory exercises"—as if they were a mere framework for the sermon, and that was the principal thing—are lengthened to perhaps fifty minutes. But the sermons are shorter than of yore, often less than forty minutes, so that the whole service is included in the hour and a half. In some places, however, the morning service is fifteen or even thirty minutes longer, and there the people complain.

I was surprised to find to what an extent standing up during public prayer had fallen into disuse. I had supposed that this departure from former customs was to be seen chiefly on this side of the Atlantic. But if they kneel they do better. One good habit I would fain that we learned from them, that of remaining still and silent for a minute or two after the Benediction. This seemed so reverent and becoming, as if they loved to linger round the mercy-seat, and were in no haste to rush out of the Divine presence, that it was a most welcome change, after being accustomed to the instantaneous noise that here follows the last "Amen." In Scotland our bad habit prevails, as it does in the United States. But visitors from those countries to England are often impressed by its more excellent way.

The subject of Church-Music has excited great interest in the old country during the last five-and-twenty years, and the improvement is very great. The idea that the praise of God is the privilege and duty of the whole congregation has fairly got possession of all who think about the matter, and congregations, in a body, are learning to sing, so that they may praise God aright. The Rev. J. J. Waite (a blind man) was the pioneer in this movement. He has given courses of lessons to congregations in all parts of the country, and is still able to labour in the cause. Not only is he an accomplished musician and a successful teacher, but he is equally enthusiastic with respect to the great end of church-song, praise to God. The idea of worship he never loses sight of in the effort to secure a good performance. The results of such an influence among the churches have been most happy. The old hurdy-gurdy tunes are banished, never to return. The style of sacred music found in all the recent and accepted collections is that of the Psalmody of the Reformation, "plain-song," a note to a syllable, without fugues or repeats. as in the Old Hundred or Dundee. The time in which these tunes are sung has also been quickened, so that they are vigorous, firm and animated, as well as grave and sweet. Chanting is adopted in many congregations, all uniting in it as in a hymn. The style of chanting in the dissenting congregations is very different from that we have often heard elsewhere—a hurried, incoherent rattle; it is deliberate, solemn and expressive, and where a congregation had been well trained, no part of their worship was more delightful than this use of the very words of Scripture, undiluted and untortured by metrical devices, the earliest mode of Christian praise, and older, for the early Christians derived it from the Jews. It is almost a historical certainty that our Saviour joined his voice in so singing the Passover "hymn." And there is no slight probability that thus also the Psalms of David, in the original Hebrew, were breathed to heaven by the sweet singer of Israel himself. But it is a more difficult thing for a modern congregation to chant than to sing hymns. I heard some very abortive attempts.

In some instances a choir is still retained to lead the congregation, but where the people had been well trained, this had been found worse than unnecessary. The organ is in almost universal use, but in most new chapels, is put in its right place, that is, *before* the people, not behind their backs, and usually in a gallery or recess behind the pulpit. But in the Weigh House, London, and the Lozell's Chapel, Birmingham, places in which the Psalmody is remarkably good, as at Mr. Spurgeon's, no organ would be allowed. In the Lozell's Chapel, the congregation are "grouped" as nearly

as possible, without dividing families, according to the quality of their voices, the first and second trebles, tenors and basses, each occupying a block of pews. Here the minister, Rev. J. T. Feaston, is the head and heart of the whole movement. He teaches the congregation every Tuesday evening during the winter months. Even the Sabbath School children learn to sing by note, and in parts. Mr. Waite's "Hallelujah" is the tune-book employed; but the "Sol-fa notation" is also taught, in which the notes are indicated by the letters of the alphabet with other typographical marks. These gentlemen, speaking from experience, have no doubt of the practicability of teaching a whole congregation to sing by note. Mr. Waite says, that he has the four parts the first evening.

In Scotland there is a corresponding improvement among the Presbyterians as well as the Congregationalists. There of course were no organs, (though Dr. Alexander's people are about to have one, and chanting also, in their new "Augustine Church," Edinburgh,) but "bands," that is, *Anglicè*, choirs, were in all the churches with which I met. I may add, that in the congregations where attention is paid to church-music, it is customary on both sides of the Tweed to announce the number of the tune at the same time as that of the hymn from the pulpit. One tune-book is in use, and most of the pews are furnished with copies.

Should it be desired, I may have a few more jottings next month.

F. H. M.

BI-CENTENARY OF 1662:

A Paper prepared by the Rev. John Stoughton, for a Meeting convened at St. James' Hall, London, by the Congregational Bi-Centenary Committee.

It is no affectation, it is not a mere common-place introduction of a speech, when I say that I rise to present this historical statement under a sense of responsibility such as I have rarely felt before in all my life. How much depends on this centenary celebration! How much in reference to the position we shall in future occupy towards those from whom we conscientiously differ! How much in reference to the estimate of our character, temper, and spirit, by persons who, having been uninformed on the subject, are now watching to see what manner of men we are! And, to take yet higher ground, how much depends on this celebration in reference to the interests of truth and charity, the cause of religion, and the honour and glory of that blessed Name which we, with millions of our fellow-men, in common bear! We may do large good by this commemoration, or we may do not a little mischief. And we are told our brethren in the country are looking to this meeting to strike a key-note. God help us to be wise! We are suspected, in some quarters, of designs which we feel it our duty distinctly and repeatedly to disavow. It is not as political Dissenters that we are here to-night—not as factious people who wish to create a disturbance by clamouring for a dissolution of the union of Church and State—not as those who want to make capital for any Liberation Society out of the events of 1662. Nor are we here, at least I am not, to read history through coloured spectacles, and with one-sided determination to bend facts so as to make out a certain case—merging the character of a conscientious student of the past in that of special pleader for some question of the present. We are not here to exhibit the ejected as anti-State Churchmen, and to put them in the forefront of an attack on the Establishment. We are not here even to say that these were the only conscientious and devout Englishmen of that era—that all the waters of life were drained off when they came out, and only filth was left behind. We are not here to revile our brethren

of the Episcopal Church, to say hard things to their annoyance and vexation. We are not here unmindful of the fact of the vast improvement, the great religious revival that has taken place within her pale since some of us were boys. We are not here to say we would rather the Church should become worse than better—because the deeper her corruption the sooner her downfall. God forbid! We are not here to make light of Christian union—to count as a trifle such christian fellowship as may be possible with brethren of the Establishment; to throw to the winds the hope of closer union—to show ourselves unmindful of the fact that spiritual and religious sympathies with those who are the devoted servants of the same Master, whatever be their denomination, are stronger than any other ties. But we are here to study a portion of history, in the annals of our beloved country, of equal interest, though in different ways, to Episcopalian and non-Episcopalian; for, though both push back the origin of their principles to far earlier times—though both appeal to Scripture for the authority of their peculiar opinions and usages—yet the present relation in which they stand to each other as two great ecclesiastical parties in the State—our brethren's position at this hour, on the one hand, as endowed Churchmen, and our position on the other hand as disendowed Dissenters, must be dated from the Act of Uniformity, which overturned Cromwell's more comprehensive Establishment, and brought in a reign of ecclesiastical exclusiveness stricter and severer than in the days of Elizabeth. We are here to tell the tale of that Act truthfully and honestly, and to point out some of its consequences—to commemorate the heroism of the men who could not conform—to celebrate their virtues with filial affection as the fathers of our faith, our 'ancestors in the kingdom and patience of Jesus Christ.' We are here to assert our principles, to vindicate our position outside the Establishment. How can any brother Englishman object to our doing this? We are either a body of factious, quarrelsome, narrow-minded, sectarian fellows, who love our separateness—who rejoice in standing apart from names of high literary, theological, and religious renown—who choose, from the pure love of the thing, an ecclesiastical Arab life—who would rather, from awkwardness of temper, spend a nomadic existence in the Independent tents of the field, than make a home in the Episcopal rock-built castle—who would rather from sheer self-will ride each one his own poor little hobby, as though it were a thorough-bred horse of the desert, and wield his own lance in an everlasting Bedouin warfare, than in genial and kindly fellowship join in the long and ancient procession of the Church-and-State chariots of the kingdom. I say we are either all that—which I for one should be ashamed to be—we are either narrow-minded, prejudiced, litigious, quarrelsome mortals, or we are men forced into our present ecclesiastical position—men who cannot help ourselves, who, having with the old Anglo-Saxon temper of tenacity laid hold on certain principles founded on Scripture and reason, are determined to have our hands cut off rather than relax our grip. And, holding opinions of which we are not ashamed, shall we be rebuked because in this marked era of our history we step forward to express some of them, so far as by the historical associations of the year they are forcibly suggested to us? We only say, for the thousandth time, 'Strike, but hear.' I don't love Dissent for its own sake. It is not temper that puts me where I am. My tastes and feelings are in the other direction. I can fully understand and enter into the trial through which the men of 1662 had to pass. Principle alone places me in the Nonconformist succession. But, with my strong convictions, I am determined to speak the truth in love, and in love I hope I shall be always ready to hear what others speak. But to our history.

Charles the Second returned to the land of his birth, and the enjoyment of his crown, amidst shouts of welcome such as have rarely rent the rocks of Dover, and entered this metropolis with a quaint and gorgeous splendour, which rivalled the spectacles such as the citizens had seen in the days of the Harrys and the Edwards. The High-Church party, of course, were foremost in their demonstra-

tions of joy, for it was to them a change from persecution to honour. Forbidden publicly to use the Prayer-book under the Commonwealth, they gladly resumed its use, now that their captivity was at an end. They were right in doing so. But was it right to assume that ecclesiastical matters, without any reform, any improvement, were to fall back into the same position as they had been in before the outbreak of the civil wars? Was it right to assume, after the controversies of more than twenty years on the subject—in which controversies this great nation, to say the least, had been so divided that, however many strict Episcopalians there might be, there were so many Presbyterians and Independents that they had overmastered the others—was it fair to assume that, on the Restoration, strict Episcopalians should have that Establishment entirely to themselves, and that nothing should be done so to modify things as to make the National Church something like an expression of the national Christianity? The Presbyterians were in the saddle when the King returned. They were the main instruments in that return. General Monk could not have brought back the Church had he not had the Presbyterian ministers and magnates on his side. The Breda declaration—the subsequent declaration, still more remarkable, issued from Worcester—the appointment of Presbyterian chaplains—the commission for the Savoy Conference—numerous interviews between Charles and Clarendon on the one hand, and Baxter and Calamy and the rest, on the other—showed how much of the Puritan element there was in the country, how, even in the hour of its reverse, it made itself felt, how the King and his chief Ministers had for a time to caress and coax it, and make professions of friendship, comprehension and compromise. No one can deny that whatever certain Churchmen might assume, as to the Church of James and Charles having a right to take the place of the Commonwealth Church, it was on no such an understanding that the Presbyterians brought back the King. If anything was ever understood between two parties, this was understood between the King and those who fetched him home—that some large modifications of the ecclesiastical establishment should take place. The declaration just mentioned, and the Savoy Conference recognised the need of such modifications. If they did not they had no meaning, but were pieces of most dishonest State-craft. But as soon as the Presbyterians were out of the saddle, and the Episcopalians in, divers Parliamentary measures were introduced for the exclusive establishment of the latter party. I have no time to tell the history of those measures. Even with regard to the Bill of Uniformity, I can only say that it originated at an earlier period than is commonly supposed. It was one of several schemes all connected, forming an harmonious system devised in the earlier part of the year 1661. While the King and Chancellor trifled with the Presbyterians by granting the Savoy Conference, they were at the very time also planning those stringent acts which afterwards turned out the men who sought at that Conference to make such changes in the Prayer-book as would allow of their conscientiously conforming. What would now be deemed slight changes would have contented certain of them. They would have accepted a moderate Episcopacy and an altered Liturgy. But no concessions were made. Episcopal historians acknowledge that not an atom of regard was paid to Puritan scruples in either the Savoy Conference or the Convocation. Those scruples were of old standing. Englishmen of former days had fought for them and suffered for them. They deserved respect, to say the least. Some concessions might have saved a great rent in the religion of the country. But the party in power said, “No surrender—not one jot or tittle shall be given up. Rather make the terms of conformity more rigid than ever. Insist upon Episcopal ordination, which was not insisted upon before. Impose a declaration in these very words: ‘I do declare my unfeigned assent and consent to all and everything contained and prescribed in the Book of Common Prayer—a formulary, be it observed, never previously imposed. Add political conditions as well. Make these Presbyterians renounce the Solemn League and Covenant, to which they have sworn. Force the Com-

monwealth's men to declare that under no circumstances is it lawful to take up arms against a king. Bind them hand and foot, lay them prostrate on the steps of the throne, and make the progress of civil and religious liberty an impossibility." I ask, was this righteous? was it fair? Many a Churchman has replied, and still replies, it was not. Such was the character and spirit of the Act of Uniformity. The bill was introduced into the House of Commons in the summer of 1661, was speedily read three times, and sent up to the Lords. King Edward's Prayer-book was ordered to be tacked to the bill. There was long delay amongst the Lords, because they were waiting for the Prayer-book as revised by Convocation. At length that revised volume, made more unpalatable to the Puritans than ever by the revision, was handed over to the King, who handed it over with his approval to the Peers, and then came discussions on the bill. It was largely altered in the House of Lords. In some respects it was made more harsh—the clauses which required Episcopal ordination, the declaration of assent and consent to a fixed form of words, the repudiation of the Covenant, the adoption of the doctrine of non-resistance, originated with the Peers, as well as the fixing of St. Bartholomew's-day, instead of Michaelmas-day, as first proposed. But in other respects the bill was made more liberal. A power was given to the King to dispense with the use of the cross and the surplice, in the case of objecting clergymen, and a provision was made of one-fifth of the revenues of the living for the use of the ejected ministers. The Commons rejected the mild amendments, and adopted the harsh ones. They, moreover, added a clause, gathering within the network of the new law schoolmasters as well as clergymen. In neither House was there a division upon the bill as a whole, though there were at least four divisions on certain details connected with it. The Royal assent was given in May, 1662.

We are far from attributing the same motives to all the men who had a share in that important measure. There were those connected with the revision of the Prayer-book, and with the conduct of the measure in the House of Lords, and with the acceptance and advocacy of it as a new foundation of ecclesiastical order in England, who, I doubt not, were pure and true-minded men, who loved unity with a sincere love, while confounding unity with uniformity—who took their stand on grounds like those of Cyprian in his famous treatise on unity—misguided, as we apprehend, but sound-hearted as a bell. But there were far other persons, mere political Churchmen, who had mainly to do with the business, and drew on better men along with them. Clarendon and Sheldon were of that order. Without denying all religious considerations even on their part, I will say nobody will contend that religious considerations were uppermost and chief with such persons; that they did that ejectment work with sorrow; that they lamented the painful task they had to perform; that they felt it a debt to truth and justice, and were constrained to sacrifice feeling to principle. It would be a satire so to read their history. Then there was another party—the mad Royalists of the House of Commons, who were full of revenge against the Roundheads, who hated them because they shut up the theatres, pulled down the May-poles, and would not celebrate Christmas with holly and mistletoe. And yet a fourth party we may distinguish, that of the Papists, with the King and the Duke of York at their head, who none of them cared for the Act of Uniformity in itself, except to dislike it, but who supported it as a means to an end—who thus sought, by a tortuous policy, to drive out from the Church as many as possible, that so there might be a strong party in favour of indulgence, under the wing of which Papists might nestle with Presbyterians, Independents, Baptists, and Quakers. The Act, carried by such various influences, on becoming law, placed Puritan incumbents, during the interim between May and August, in a position of painful perplexity rarely equalled. I remember being in Scotland the summer of the Disruption, and visiting a beautiful manse not very far from the Trossachs on a lovely Sunday evening, and after walking in the garden with the lady of the house, a truly

refined and accomplished woman, hearing her express with bitter anguish her suspense in prospect of the coming day of decision. Many and many a rector and his wife had all that to endure two hundred years ago; and one can fancy how they felt as they looked on the blooming flower-beds, the trellised vines, the goodly orchard, the ripened corn-fields—as their eyes rested on the much-loved garden, and the not less familiar glebe—and as they saw their little ones trooping around them, unconscious of their impending fate, and heard them prattle of what they meant to do that next winter. That pleasant homestead, and what they did not like to name—or all that sacrificed to conscience—such was the alternative. They chose what the worldly would not have chosen—a good conscience and poverty, and we honour them accordingly. Generous men in the Establishment, as well as out of it, have felt their blood tingle with delight while thinking of the heroes of that day.

“Nor shall the eternal roll of praise reject
Those Unconforming whom one rigorous day
Drives from their cures, a voluntary prey
To poverty, and grief, and disrespect,
And some to want—as if by tempests wrecked
On a wild coast. How destitute did they
Feel not that conscience never can betray,
That peace of mind is Virtue's sure effect!
Their altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon Providence,
As men the dictate of whose inward sense
Outweighs the world, whom self-deceiving wit
Lures not from what they deem the cause of God.”

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But I must hasten to a conclusion. What, it is asked, have the Nonconformists of the present day to do with the ejected in 1662? and why celebrate their ejection? 1. Many of the Dissenting ministers of the present day can trace their ecclesiastical descent up to these men. We have very different ideas on the subject of ordination from those entertained by our episcopal brethren, but many of us have received ordination, which as a historical fact, has come to us from the period now under consideration. Step by step the orders of Independents and Presbyterians (and they are just the same) can be traced back to those whom we assemble to celebrate. Certainly, also, many are pastors over the very same churches, which were gathered about the time of which we speak. There are men on this platform whose names are on the same ministerial lists as some of the names we now honour: of many a church that I know, the first pastor was an ejected minister, and the last is one of us—and during the whole of the period between it can be proved the doctrinal faith of the Church is the same—the form of worship is the same—and the ecclesiastical discipline is the same. The crook has passed from hand to hand. The material is unaltered—the form unbent. 2. But it is said, that in ecclesiastical principle and sentiment, if not in form, modern Dissenters differ from the ancient ones. Allow me to observe, that the ejected included a great diversity of ecclesiastical opinion; they were far from all taking the same ground. It is so still. Dissenters are like the ejected in that respect, they differ among themselves. There were men in 1662 who went nearly, if not quite so far as extreme Dissenters do now. There are Dissenters now who go very little further than the most moderate of the ejected did then. The old school of dissent is not dead. Micaiah Towgood's old-fashioned book, not much studied now-a-days by the young England of Nonconformity, is still valued by the less advanced section; and it is an opinion entertained by some that Towgood's mode of conducting the controversy—dealing not so much in abstract principles of Church and State, as in plain palpable objections to things as they really are in the Establishment (many of which Churchmen themselves lament), will come into fashion again before long. I am afraid *that* change in tactics, however, will not be much more agreeable to those who differ from us, than the rather philosophical and abstract ground taken in some quarters now. 3. Beyond

these considerations there are others that draw us irresistibly towards these illustrious confessors. We joined in doing homage to the martyrs of the Reformation. I love to think of Hooper and Latimer, though they were bishops, and not less because they were bishops. And if Churchmen would hold a meeting to pay a tribute of respect to those who suffered for conscience sake during the Commonwealth, and would invite me to attend, I would go with all my heart and try and make as good a speech as ever I could in memory of the sufferers, and in condemnation of the intolerance that produced the suffering—and I promise that I would not say one word that should wound an Episcopalian's feelings or a Dissenter's either. As to Jeremy Taylor, I am so intense an admirer of him that I would willingly give my mite to the erection of a monument to his loved name, and I could say the same of many more. Oh, sir, in these days of mercantile speculation, of unprincipled expediency and low-minded thrift, when money, money, money, is the God really worshipped by too many who profess to be the adorers of a far different God—when men, in more ways than we can tell, are scandalously selling their consciences for gain and greed—we can't afford to let such an opportunity as this go by, of directing the eyes and hearts of our fellow-men of all classes to those noble spirits of the past—those grand unselfish men—whose shades now pass in vision before us—who are stars this hour in the ascendant. We believe that the stories of those men are suggestive of lessons worth studying by our brethren in the Establishment. Many of those brethren are perfectly satisfied with things as they are. We judge them not. Others feel far differently, both clerical and lay. In the matter of subscription, raised now not simply as a church question, but an English one—taken up, debated keenly by newspapers and reviews as a matter concerning the morality of the nation—most assuredly the event of 1662 has a voice, deep and calm, still. Let every one be persuaded in his own mind—whatever is not of faith is sin. But I do mistake this celebration altogether, if controversy is to be its main or chief element—if throughout this year we are to be ringing everlasting changes on matters in dispute between Church and Dissent. If we are to have only a polemical crusade a good many of us will get sick of it before very long. We want this celebration for our own sake—the sake of our own souls and our own churches. God knows we ministers want it badly enough to raise us out of that whirlpool of selfishness into which the currents of the age are ever threatening to drag us in their mad and turbulent sweep. We want it to lift up the course of our life and the cast of our character to a higher level of self-sacrifice and Christ-like devotion. We want it to make us more the men of earnest faith like Richard Baxter—of fervent spirituality like Oliver Heywood—of spotless consistency like Philip Henry. We want to study more like Owen in his retirement at Studham and Ealing; to pray more like Peter Ince in his shepherd exile; and to preach more like Henry Vincent in the plague year. We want to get rid of all that is low, and base, and mean, and grovelling—all time-serving, and love of ease, and love of money, and all dishonourable and doubtful doings; what is worse than all, and the root of all, the selfish love of self. And you laymen want it, deacons and members of churches, ecclesiastical officers, members of Parliament, mechanics, day-labourers—every one stands in need of such an example as those men set two hundred years ago—to make conscience regal in your breasts, to seat her upon the throne, and to place at her feet every purpose of your public and your private life, and every thought, religious or secular, that passes through that mind that is the thoroughfare of so many frivolities as well as so many cares, so many temptations as well as so many sorrows. And let me urge my brethren throughout the land, when called on to utter words from which they know their Episcopal brethren will differ, to do it in the spirit of the farewell sermons preached on the Sunday before St. Bartholomew's-day. Let not ecclesiastical differences break religious ties. I cannot forget—I will not forget—there are multitudes of men in that Church from which conscience removes us who, in spite of different opi-

nions from ours, in spite of different opinions amongst themselves, are one with us as members of that nobler Church whose broad circle encloses all the little orbs of denominational peculiarities. We pant for the union of the future life. Would we had some practical anticipation of it on earth! Why, oh why this middle wall of partition between us? Why this broad valley of severance? Why not more of social intercourse? Why not more of a brotherly discussion of differences? God help us this year at least to do nothing to make the breach wider. I say again, we should speak the truth in love, and let us listen in love to what others think the truth. "If the righteous smite me it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head; for yet my prayer shall be for them in their calamities."

REVS. DRS. WILKES AND WICKSON.

These brethren beloved left Portland on the 21st of April in the *Hibernian*, and are we trust by this time safely landed in England. Dr. Wilkes needs not letters of commendation. The name of Dr. Wickson has long been familiar to our English readers in connection with our Theological classes. And now that for the first time he will meet with many esteemed brethren in Great Britain, we may testify to them, that Dr. Wickson's great personal worth, and the important position he has filled (as Classical Tutor) in the TORONTO UNIVERSITY (in which he acquired the Degree of LL.D.), no less than his devoted labours in our own COLLEGE, entitles him to their esteem and confidence. We cordially commend him to their christian regards, and hope this visit to his native land will restore his health, recently much prostrated, from close attention to his professional duties.

Trans-Atlantic Retrospect.

We have little to note this month beyond the increasing vigour and earnestness of the Bi-centenary movement. The promoters have certainly to thank the "Church (of England) Defence Association" for the opposition it has offered, otherwise the commemoration might not have shewn the power which characterises it, or been attended with the results which promise to follow. It will probably cause the line of demarcation between the State Church and Dissent to be more marked, and will break up the hollow truce which has lately existed on many questions—but true religion has nothing to lose by that.

NONCONFORMITY: ITS POSITION AND PROSPECTS.—An address on this subject, the last of the series of lectures, was delivered on Wednesday evening, the 26th ult., at the institute in Grove-lane, Camberwell, by Edward Miall, Esq. The chair was occupied by Mr. Bailey, and the attendance was very numerous. Towards the close of his lecture, which was very cordially received, Mr. Miall said:—"Look at the continent of Europe. If there was one sentiment more than another stirring the minds of the people, it was the desire for spiritual freedom. In Austria the committee of the Legislature had drawn up a scheme by which all Austrians were to be equal in the eye of the law without respect of religious faith—positively declaring, that under no circumstances should the members of one sect be called upon by law to support the institutions of the other. The same thing was going on in Italy and Hungary. The principle avowed by the greatest

statesmen of the present day, was that the province of the legislature comprehends the actions of men, but that the motives of men are known only to God. Nonconformists took encouragement from what was passing in other parts of the globe. Fifty years hence, and the globe would be belted with nations of the Anglo-Saxon race, holding our traditions, speaking our language, reading our Bible, and using much the same machinery for the conversion of men. All these colonies, one by one, were throwing off the restrictions of State-Churchism. Canada had no longer a State Church; Australia was acting in the same spirit, giving up the grants of public money which the religious denominations once received, not, indeed, for the support of one sect, but of any sect which chose to receive it. He was sure of this,—the promise that Christ left to his disciples would be fulfilled. His Church would be one. The time would come when true unity, not uniformity, would be characteristic of Christian people. Hearts would be one, and with differences among them on minor matters, there would be the same spirit intent on bringing the world to the feet of the Master. This was the time they were hoping for—praying for; and he confidently expected it was not far off." A vote of thanks was then passed to Mr. Miall and to the chairman, and the meeting separated.

RETIRING CLERGY AND THEIR HOLY ORDERS.—A petition to the House of Commons, which bears the signatures of secessionists from the Church of England of various classes—Roman Catholics, Baptists, Broad Churchmen who wish to get rid of their holy orders, and to become laymen in connexion with the establishment, and others—has been presented on the subject of clerical disabilities. It is signed, amongst others, by Mr. William Wilberforce, M.A., an elder brother of the Bishop of Oxford, formerly Vicar of East Farleigh, now a layman of the Church of Rome; the Hon. B. W. Noel, M.A., formerly a distinguished Evangelical clergyman of the Church of England, now a Baptist minister; Mr. J. W. Allies, formerly examining chaplain to the late Bishop of London, and Rector of Taunton; Mr. J. Macnaught, M.A., until the last few weeks a beneficed clergyman of Liverpool, who now seeks to get rid of his orders; Mr. W. Maskell, M.A., formerly Vicar of Marychurch, and Chaplain to the present Bishop of Exeter; Mr. F. J. Foxton, formerly Vicar of Stoke Prior; Mr. E. Walford, formerly of Balliol College, Oxford; and others. They complain that they cannot divest themselves of their holy orders, and cannot, under the resolutions of the Inns of Court, be called to the bar; that they are inadmissible as councillors or aldermen in any municipal corporation; that they are ineligible as members of the House of Commons; and they urge that they are fully satisfied that the true interests of the Church of England are in strict accordance with the dictates of morality and the rights of conscience, and are not to be reconciled with the imposition of penalties and disqualifications. They declare that they have been forced by their consciences to abandon their sacred profession, and now find themselves unable to join any other profession than that of schoolmaster, upon pain of excommunication. They therefore propose petitioning the House of Commons to devise and pass such a measure as shall divest them of all rights, privileges, and exemptions which may attach to them by reason of holy orders, while it shall likewise relieve them from all penalties, disabilities, and qualifications to which they are now subject.

CLERGY RELIEF.—The declaration which may be made under Mr. Bouverie's proposed bill is as follows: "I, A. B., having been ordained a priest, do solemnly declare that I conscientiously dissent from the doctrines of the United Church of England and Ireland." Upon this the Bishop is to record in his registry, sentence of deposition of such person from holy orders, and from that time his clerical rights and disabilities are to cease. He is not thenceforth to be subject to prose.

cution or punishment in any ecclesiastical court for officiating in an unconsecrated building, or for committing any breach of the discipline of the Church as a person in holy orders. For the first year, however, he is not to sit in the House of Commons.

CONFLICT IN THE CHURCH.—The Society for the Propagation of Christian Knowledge is a battle ground for the Tractarians. A motion to rescind a grant of £500 to the new Theological College at Huron, which has been established to counteract the mischievous influence of Puseyite teaching at Trinity College, Toronto, was made at a meeting lately, and only rejected by a small majority. The management of Cheltenham College has just been wrested by the subscribers from the Evangelical party, and placed in the hands of a committee of decidedly Broad Church leanings. Beset thus by foes on either hand, the Evangelicals appear to be gradually losing ground.—*Patriot*.

THE POPE AND THE BEGUM.—A rumour is current in Rome that the Pope intends to canonise Begum Sumroo, the mother of Dyce Sombre, and that the first step in the process has been taken. Some of the Begum's wealth did go to Italy, but the rumour is to us simply incredible. There never was a more evil old lady. It is of her that the story is told, how an Indian lady found her lover flirting with one of her slaves, and buried the girl alive under her chair. She lived with half a dozen paramours, and then in after life tried to hedge for heaven, writing to the Archbishop of Canterbury and the Pope for spiritual advice while still remaining a Moslem, and practising small idolatries. If she is to be a saint Antonelli will have a sympathising intercessor.—*Spectator*.

Two young men, the sons of Dissenting ministers in Ulster, entered Trinity College together, and worked their way upwards by their own talents and industry, till one, Plunket, became Lord Chancellor of Ireland, and the other, Magee, became Archbishop of Dublin. It is a singular coincidence that the grandsons of those two well-known Irishmen, the Rev. W. C. Plunket and the Rev. Dr. Magee, spoke at a recent Dublin meeting, while the son of one of them, the Bishop of Tuam, occupied the chair.

RELIGION IN GERMANY AND RUSSIA.—The Rev. J. G. Oncken, the well-known and devoted missionary and agent of the Edinburgh Bible Society in Hamburg, has delivered a most interesting statement in Edinburgh in reference to the progress of Evangelical Christianity in Germany and Russia. Since the commencement of his labours in 1823, he estimates that 40,000 souls in Germany have been savingly converted through the agency of the mission which he superintends, and millions have become possessed of the Holy Scriptures. As in most of the German States there is now a large amount of religious liberty, the prospects for Germany are very encouraging, notwithstanding the remaining prevalence of infidelity and rationalism. Mr. Oncken gives a cheering account of the present Emperor of Russia, who is zealously promoting the translation and circulation of the Scriptures among his people, and giving his protection to those of his subjects who are forsaking the Greek Church for a purer faith.—*Edinburgh Week*.

“It is, indeed, a striking instance of our natural self-deception, that persons who would quite shrink from the idea of committing most of the crimes which are condemned in the word of God, think little of the vices of the tongue. But any one who is duly jealous of himself will always watch most carefully against the sins which are the least unpopular in his own circle, and certainly the great evil of what is called in the religious world, *chatteration*.”—*Wilberforce*.

Official.

CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

Dr. WILKES has requested to have it intimated through the *Canadian Independent*, that during his absence in Great Britain T. M. TAYLOR, Esq., Broker, Montreal, will act in his stead, in receiving and paying monies for the Canadian Congregational Missionary Society.

THE EIGHTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

This assembly will be convened at *Hamilton*, on Wednesday, June 11th, at 4 P. M. At 7½ o'clock Divine Worship will be conducted in the Congregational Church, when Rev. James T. Byrue, of Whitby, will preach the Annual Sermon.

The *Committee of the Union*, consisting of Rev. J. Elliot, Chairman, Revs. T. Pullar, W. F. Clarke, J. Wood, Messrs. E. H. Potter, W. Edgar, and S. Hodgskin, with the Secretary, will meet in the Vestry of the Church at 10 A. M.

(The above Committee is also hereby notified of a preliminary meeting at the Secretary's residence at *Paris*, on *Wednesday, 14th May*, at 3 P. M.

ANNUAL COLLECTION FOR THE UNION.

Pastors and Deacons will please exert their influence to procure *liberal Collections* for the Union, on or before the Lord's Day previous to the Meeting, *i. e.* the 8th June. Extra funds will be required this year to cover the expense of a wide distribution of British pamphlets upon the Bi-centenary Commemoration of the testimony for conscience and principle borne by the 2000 ejected clergymen of 1662.

Let *all*, even the poorest, and Churches unable to send any representative to the meeting, be mindful of the Collection. The amounts raised should be forwarded *immediately*, if by mail, to the Secretary-Treasurer at *Hamilton*.

ARRANGEMENTS AT HAMILTON.

Ministers and Delegates from Churches intending to be present, are requested to forward their names without delay to Mr. William Edgar, York Street, Hamilton, C. W., *postage prepaid*. The Committee of Arrangements at Hamilton will not be responsible for the accommodation of parties failing to send such notice before the 2nd June. Ministers and Delegates are respectfully requested to call at the Congregational Church, corner of Hughson and Henry Streets, immediately on their arrival, where they will be directed to their respective destinations.

STATISTICAL RETURNS.

Those who have received blank forms for Statistical Reports, and have not yet returned them to the Secretary, are entreated to attend to this matter, if possible, *without delay of a single mail*.

EDWARD EBES, *Secretary-Treasurer*.

Paris, C. W., 26th April, 1862.

CONGREGATIONAL COLLEGE.

Received since last acknowledgments.

Trafalgar, per Rev. H. Denny..... \$6 00

Contributors are again reminded that the accounts will be closed punctually on the 31st May. A number of churches have not been heard from this year.

Toronto, April 30th, 1862.

F. H. MARLING,
*Secretary.***Correspondence.**

EXPLANATIONS FROM KELVIN.

To the Editor of the Canadian Independent.

DEAR SIR,—There are some *remarks* in notes of Missionary Meetings held in the Western District, published in your April number, regarding the Missionary Meeting held in Kelvin, which appear to us rather offensive, and the Church and Congregation think them unmerited and unkind. However, as we have no desire to return unkind words, we beg in the spirit of meekness and of Christ, you would allow us the privilege of making through the same channel a few explanations, which we believe will obviate all difficulty, and set the Church and Congregation of Kelvin right with the Christian public.

We notice in the outset, that had W., the writer of these notes, said to ourselves, face to face, what has been published in the *Independent*, we could have made such explanations as would have put all right; but seeing it published throughout Canada, we are compelled, for the sake of truth, and in self defence, to request that these explanations will appear in your next (May) number.

In explanation we notice, that our population depends for subsistence upon agriculture; and during the last three years their crops failed, especially fall crops. In 1859 the severe frosts of June, damaged every thing less or more, and the wheat harvests of 1860 and 1861 were much destroyed by the insect, which has been destroying the wheat crop in other localities of Canada West. As an example, one of our friends here sowed in the fall of 1860 thirteen acres of fall wheat, and in 1861 when threshed, he had only about fifty bushels of poor wheat out of his thirteen acres. And such results were common in this neighbourhood. It does not require much reasoning to shew that men so circumstanced and depending on the earth's increase. could not increase much in giving.

Another fact which should be noted is, that we had here three Missionary Meetings of different denominations held about the same time. And in this place our friends reciprocate one with another at these Missionary gatherings. Each of the sums may be small like our own, but put together will make this neighbourhood no worse than others, everything being equal. Besides, our Missionary funds, however small, are collected prior to the coming of any deputation, and of course to the holding of the Missionary Meeting “so

that the magnitude of the meeting, or the eloquent appeals of the speakers," cannot much affect the amount gathered. We act in Kelvin on the Apostolical injunction: 1st Cor. xvi., 2.

The people here also are doing what they can to maintain the gospel and its ordinances at home. Their minister, to whom reference is made in the above mentioned notes, certifies, that in his twenty years of Missionary life spent in Canada, in different portions of it, he has not found a more kind and affectionate people. They have done what *they could* in the usual way of ministerial sustentation, and have added thereto an *annual and respectable Donation*.

But lastly, though not least, our friends here last spring determined on building a new meeting house for public worship. They then set to work, and have continued at it until now, and we hope (D. V.) about the middle of next month (May) to have it opened. This they have done within a year, and we rejoice to be able to say, that we anticipate the pleasure of opening it for public worship free of debt, and also without any foreign aid. In summing up the whole matter, we think that even W. will be ready to say, in his usually pleasant manner, "Well done Kelvin."

We therefore request very earnestly, Mr. Editor, that you will oblige us by inserting these explanations in the columns of our *Independent*. Had not necessity impelled us in self defence to write you we had not troubled you with any remarks on our doings. We regret, however, that we have been led into this train of thought about the carnalities of religion, instead of something of higher moment. And, indeed, if we may be allowed to give our opinion of these jottings of Missionary Meetings, we think they are too much taken up with the temporalities of Christ's Kingdom, and too little with its higher and more momentous spiritualities. We should study always to reach the pocket through the heart, and then we will succeed.—*Communicated*.

News of the Churches.

CONGREGATIONAL COLLEGE—CLOSE OF THE SESSION.

The Session closed on the 15th April, after examinations conducted by the Revs. Messrs. Porter, W. F. Clarke, and Ebbs. The proximity of the Annual Meeting renders further particulars unnecessary just now—save one:

THE RESIGNATION OF DR. WICKSON.—This will cause deep regret to all conversant with the valuable services he has rendered in the Classical department, and otherwise. But long-continued earnest devotion to these engagements, in addition to those devolving upon him as classical tutor in the University, induced so complete a prostration of strength, as to render it unavoidable that he should place his resignation in the hands of the Board. What changes may be deemed desirable in consequence, is now engaging the serious attention of the Board, and will be communicated in their Report to the Annual Meeting of Subscribers.

INSTALLATION AT SHERBROOKE, APRIL 3, 1862.

Public services of unusual interest have attended the installation of Rev. Archibald Duff as Pastor of the Congregational Church in this place—successor to the late Rev. J. Robertson.

A meeting of the St. Francis Congregational Association assembled on Wednesday the 2nd, and in the evening public services were held in the Church, combining

the preparatory lecture with the meeting of the Association. Sermon by Rev. C. Pearl, of Waterville, assisted by Rev. Levi Loring, of Magog. Text—*Philippians* i. 9-11. The Thursday morning session was commenced with a public prayer meeting, of one hour, in which Rev. Messrs. Dunkerly, Parker, Loring, Pearl, and Dr. Wilkes participated.

The services of installation commenced at one o'clock, p. m., Rev. Mr. Dunkerly in the chair, and were as follows:—Scripture selections, 32nd Psalm—2nd chapter 2nd *Timothy*, by Rev. L. Loring. Prayer by Rev. Dr. Wilkes, of Montreal, who then preached a sermon from 2nd Cor. v., 4. Questions to the Pastor elect in reference to Christian doctrine, Christian experience, and the Christian ministry; answered by the Pastor elect. Questions to the Church and Congregation; responded to by J. S. Sanborn, Esq. Consecrating prayer, Rev. Cyril Pearl. Fellowship of the Churches, by Rev. A. J. Parker, followed by the right hand of each brother, including the Rev. Mr. Hansford, of the Wesleyan Church, Sherbrooke. Charge to the Pastor, Rev. Dr. Wilkes. Charge to the Church and Congregation, Rev. D. Dunkerly.

All the services were listened to with intense interest, smiles and tears indicating emotion, aspiration and hope, most favorable for the commencement of a useful pastorate. Great unanimity of action on the part of the Church and Parish, afford encouragement that the union will be permanent and beneficent.

The evening was spent as a season of social worship, the Pastor presiding. Addresses were made by Rev. Messrs. Loring, Parker, Pearl, Dunkerly, and Dr. Wilkes, interspersed with Prayer and Praise. Rev. Mr. Fink, of the Bangor Theological Seminary, now preaching at Melbourne, arrived in season to share in the evening service. The topics of address were thoroughly practical—Decision in matters of religion—Christian profession and consecration—Devotion to the work appointed—Prayer as the inspiration of Christian effort—Seed long sown—germinating—Allusions to the seed sown by Father Robertson, revived tender recollections. The services of the day and evening were full of interest, not only to the Church, the Pastor, and people of Sherbrooke, but to the Ministers representing the other Churches.—*Sherbrooke Gazette*.

DEDICATION AT MASSAWIPPI.

The Dedication of the Massawippi Meeting House on Saturday, the 22d March, and the Sabbath following, was an occasion of much interest. Ineffectual attempts had been made to build a Meeting House at that Village, but defeated for various reasons till the last year.

In Feb. 1860, Rev. C. Pearl, of Maine, was invited to Canada, and commenced labor at Waterville and Massawippi as a Missionary of the Canadian Congregational Missionary Society by invitation from the two fields. During the summer he drew up a form of organization for the Massawippi Meeting House Society, fixing the shares at fifteen dollars, and making the subscriptions binding in case forty shares should be secured, and authorizing any three subscribers to call a meeting for organization when the number was completed. In a few days effort he secured about fifty shares, and after free and full discussion, the organization was effected, and a Board of Trustees elected, who were to direct as to the occupancy of the House when completed. A half acre of land for a site was selected and secured in the autumn, and a building committee formed and authorised to contract for the building. The subscription was raised to about nine hundred dollars, and the committee decided to offer the contract by auction, having definite specifications to govern the contract, the builder to have the subscriptions as so far payment for the house, and to hold a lien on the house for the balance till paid, with the right to sell at the end of three months if not paid. The committee consisted of Messrs. Abbott, Geo. W. Chilson, and Geo. Kezar. The contractor was Mr. S. Turner Shurtleff, of Hatley.

The house was completed in October, but it was deemed best to secure its payment before the dedication. The sale of pews resulted in a liberal advance for choice, so that a sum will be realized sufficient to furnish carpets and the furniture for the pulpit.

In the early stage of the effort, the ladies came forward and united in a circle determined to do their part in the enterprise. By their union of effort they greatly encouraged the men, and as the result of their earnings and contributions, they have secured a suitable bell, also the lamps for the Church, so that most of the citizens now enjoy the consciousness of having some investment in the house. As people of different denominations have united in erecting the house, invitations were extended by the Trustees to Clergymen of the various denominations to assist in the service of dedication.

Dr. Solon Shurtleff, the Secretary of the Trustees, gave notice at the close of the Sabbath afternoon service, that a Donation visit would be held at the Hall of Paul Hitchcock, Esq., on Saturday evening. This proved a most pleasant occasion. Though numbers were prevented from being present by prevalent sickness, a generous sum was realized in money, besides other useful articles. The close of a second year of Missionary labors in this field indicates a cordial feeling, a growing attachment between Pastor and people.

At Waterville a site for a Congregational Meeting House has been purchased, and a Parsonage secured, toward which more than \$500 have been raised, leaving somewhat more than \$200 yet to be secured. Thus in the two fields more than two thousand dollars have been raised and invested, beside what has been raised for the Missionary Pastor.—*Sherbrooke Gazette.*

PROGRESS IN THE WESTERN DISTRICT.

The readers of the *Independent* are aware that the financial crisis which lately swept over our country, and was felt more or less in all parts of the Province, has been most severe and prolonged in the West. In consequence of this, some of our churches in the Western District that had been growing in strength and efficiency were suddenly and unexpectedly weakened, and in some cases their existence almost despaired of. Some churches that have struggled nobly and *successfully*, and some pastors who have not deserted their charges but have stood by their flock in the stormy and dark day, are now beginning to realize that their labor has not been in vain in the Lord, and that God is not unmindful of their work of faith and love.

Light is breaking—the darkest of the storm is past, and although it has occasioned some hard struggles and a few ministerial changes, there is no place as yet from which the “candlestick has been removed.”

The present year shows several indications of progress in this district. We are neither going back nor standing still, but gradually moving forward, and thus showing that there is something aggressive in Congregationalism.

In regard to Missionary operations, we appear to be moving in the right direction. Recent reports of Missionary tours are upon the whole encouraging. Our worthy Secretary concludes one of these in the last number of the *Independent* by saying, “Altogether the Western district is doing well. Eastern brethren will have to look after their laurels!” Doubtless they will look after them, and in their turn provoke their Western brethren to still greater deeds of Christian enterprise and usefulness.

Notice has already been given, through the *Independent*, of three young brethren, graduates of our Congregational College, having been ordained as pastors in this district since the commencement of the present year. The field occupied by brother Day, who in January was ordained and inducted to the pastoral charge of the Churches in Howick and Turnberry, is an entirely new field, having previously received only occasional visits from Rev. R. McGregor, by whom the Churches there were organized a short time ago.

In the way of Chapel building something has been done. Brother McGregor's congregation at Molesworth, formerly worshipping in a little log schoolhouse, now worship in a neat and commodious frame Chapel, the inside of which they hope to be able to finish before the close of the present summer.

On Sabbath, the 13th instant, Rev. D. Macallum and your correspondent, in compliance with the request of some friends in the north of Plympton, preached in a new Congregational chapel at Forest. This was its first appropriation to the worship of God.

FOREST is a station of the Grand Trunk Railway, about 22 miles east of Sarnia. About three years ago, it was literally a *forest*. Now it is quite a rising village, surrounded by a fine country, although comparatively new. Brother Kean laboured in that field during the summer vacations of 1860 and '61. This year, Mr. Douglas, one of the students, has gone there for the summer.

The chapel, which is seated to accommodate nearly two hundred and fifty persons, was filled, I might almost say crowded, during the morning and afternoon services on the day it was opened. In the evening it was not so full, as some of the congregation were from a distance, and had to return home before the evening service. Brother Macallum preached in the morning, and your correspondent in the afternoon and evening. The collections, to be appropriated to the chapel building fund, amounted to upwards of \$22. There is still a little debt on the chapel; but there are subscriptions, yet to be paid, sufficient, or nearly sufficient, to meet it. Some of the friends propose having a soiree during the summer. By so doing I have no doubt they would raise a sum sufficient to do some little work that has yet to be done upon the chapel, and occupy it *free of debt*.

Sarnia, April 24, 1862.

R. G. BAIRD.

SABBATH REFORMATION.

The Kingston Sabbath Reformation Society have issued an address to the people of Canada, urging public attention to the desecration of the Sabbath on Railways, Canals, in the Post Office department, &c.; and calling on the friends of the Sabbath to move in an effort to obtain Parliamentary action to prevent Sabbath labour of a public character. The abstract of the Twelfth Annual Report of this Society, after establishing the necessity of stemming the tide of ungodliness and sin, says,—

“Can any suggestions be offered by your Committee for the removal of these evils? The following are the hints we offer:—

“1. Let Societies, similar to our own, which were once active, but are now dormant, be restored to animation and vigour.

“2. Let new Societies be established in all the Cities, Towns, and Villages, of the Province.

“3. Let Sermons be preached upon Sabbath rights, duties, privileges, and violations, upon the third Sabbath of January every year; and whenever called for by fresh aggressions, let the Gospel trumpet sound a loud blast against them.

“4. Let Petitions, based upon the immutable law of Jehovah—‘Remember the Sabbath Day to keep it holy,’—be transmitted to the Governor-General, Legislative Council, and Legislative Assembly, whenever Parliament meets,—prepared by Cities, Towns, Villages, Sabbath Reformation Societies, Churches, Sabbath Schools, civil authorities, and public bodies of all kinds, signed by thousands and tens of thousands of resolute petitioners, respectfully, but inexorably, demanding the complete abolition of labour on the Lord's Day, in all Public Departments—proving the offensiveness of such labour to God, and its ruinous effects upon nations and individuals.

“5. Let Deputations of influential Christian men wait upon the Directors of Railway, Steamboat Companies, &c., and bring the truths of Scripture before their minds, and show them that wilful disobedience of God's commandments, if persevered in, must end in ruin—temporal, spiritual, and eternal.

"6. Let the Press, as well as the Pulpit, engage in the good work, and Tracts upon Sabbath sins and blessings, be widely circulated.

"7. Let a Sabbath Journal, of a sacred character be published, containing interesting articles, illustrative of the advantages of keeping holy the Sabbath Day,—thrilling narratives of evils, physical and moral, arising from its desecration,—Railway and other accidents,—deaths from drunkenness, &c.

"8. When a sufficient number of Societies shall have been organised, and in good working order, let there be a Grand Alliance and Convention, at which representatives from all of them shall be present, and endeavour to contrive the best means for securing to present and future generations, the blessings of an unbroken, uncontaminated Sabbath.

"Finally. As to the equipment of the soldiers of this army, and the spirit which must actuate all who have enlisted, or shall hereafter enlist in it, it will be found in *Ephesians* vi., from the 10th to the 18th verse, thus: 'Finally, my brethren be strong in the Lord, and the power of His might, &c.;' and let all be reminded for their encouragement, that they do not go a warfare at their own charges, but that if true-hearted and sincere, 'God shall supply all their need, according to His riches in glory by Christ Jesus;' and let them remember also the special promises recorded for the consolation and good hope of those who keep holy the Sabbath. (*Isaiah* lvi, 2-6; lviii, 13, 14.)"

Rills from the Fountains of Israel.

LIGHTED TO SHINE.—BY REV. R. H. LUNDIE, M.A.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

It is God's plan to enlighten the world by human agency. He might have done it by direct divine influence, without any intervention of man. For wise reasons, this is not His mode of procedure. It is the teaching of our text, that, when He enlightens a soul, He enlightens it that it may shine. It is a position of high honour for man to be a fellow-worker with God in the great work of the world. God trains His people for the loftier duties of heaven, by apprenticing them to this work of beneficence on earth.

Our text sets before us—I. Enlightenment in the soul. II. Enlightenment by the soul.

I. *Enlightenment in the soul.*—A candle cannot light itself. It needs some hand to do it. A dark soul cannot light itself. A power from without must do it, and that power is none other than the Holy Spirit. "Ye were sometimes darkness, but now are ye light in the Lord."

It is here that men of the world mistake in their efforts for the regeneration of mankind. More light is their one specific,—popular education, diffusion of knowledge; all good in their place, but wholly unable to restore fallen man. The healthful eye for the light is needed, as well as healthful light for the eye. Pour torrents of light upon the blind man; let the mid-day sun shower all his beams upon his sightless eyeballs, and they will be sightless still. Nothing but the touch of the Divine finger can open blind eyes. Place the lifeless body where all the winds of heaven may visit it, and it will remain lifeless. But let God breathe into the nostrils the breath of life, let Him speak His "Talitha cumi," and the dead shall live.

It was this life-giving breath which went forth upon the early disciples. Before He left them, our Saviour "breathed upon them, and said, Receive the Holy Ghost." Shortly after His ascension, when "they were all with one accord in one place," there was heard the sound "as of a rushing mighty wind, and it filled

all the house where they were sitting." It was but the stronger breathing of the same Saviour, not now from the place of His humiliation on earth, but from the place of His exaltation in heaven. It is this breath we need, of the Spirit of the living God, to give life to those who are dead, and to quicken life in those who are alive. Nothing will do short of this, and nothing instead of it. God has of late been largely blessing the instrumentality of persons in whom man may recognise few qualifications for the work, "that the excellency of the power may be of God, and not of us." He would have the Church awakened to a sense of her dependence upon Him, and led to cry aloud for an outpouring of the quickening Spirit.

The enlightenment of the soul may come, as it often does in those who are the children of prayer, and who know the Scriptures from their youth,—it may come gradually, silently, impalpably, like the noiseless approach of day; or it may come suddenly and fearfully, as the flash that makes the dark world visible before the thunder-peal. In either case it is God's doing. It is He that makes the sun to rise, and it is He that speeds the lightning. Whether the voice of man, or the word of God, or the silent workings of the conscience, have most prominence in the soul's conversion, the converting energy is always the same, and that energy is divine. Either God's Spirit does the work, or the work is not done.

There are times when the light of truth and love flow in upon the soul that has been sitting in darkness, so as to remind us of that wonderful declaration, "Of His fulness have all we received." The creature-soul can contain but few rays of the light that comes from the uncreated God; but all the soul may be bathed in that light. It may be filled full of light. A room can hold a very little of the light of the sun; yet it may be so full of that light with which the world is daily flooded, that every particle of air, yea, that every floating mote, may be illuminated.

So is it when the darkness of condemnation is changed into the light of pardon, when the intolerable load of guilt is removed, and the sinner finds himself clothed in a garment of spotless righteousness. It is with him as with the Jews, when delivered from death through the instrumentality of Esther, "they had light, and gladness, and joy, and honour." "Thou wilt light my candle; the Lord my God will enlighten my darkness" (Ps. xviii. 28).

The doctrine that the quickening and the re-quickening, or reviving of the soul, are from God, is often abused. Men are tempted to say, "Then, let us wait." Yes, we must wait; but *how* wait? Wait, and be idle? or wait and work? Wait, and be indifferent? or wait and pray? There is no faith, no expectation, no desire. And, in such a case, waiting is but a respectable name to hide sloth and inaction. Let us wait as the anxious mother waits for her child, too long delayed, when her ear has become impressible by the faintest sound, and her heart beats at every footstep. Let us wait as the sick man, on his sleepless couch, waits for the first gleam of coming day. Let us wait as the shipmates of the Apostle Paul, who, after being "driven up and down in Adria," and deeming that they drew near to some coast, "wished for day." But this is not said till we are told that they had "cast four anchors out of the stern." Our waiting and wishing must be accompanied by praying and working.

Let us suppose that the soul itself is enlightened. What now becomes its duty? This leads us to set before you—

II. *Enlightenment by the soul.*—The lighted candle is put upon a candlestick, where it may be most advantageously placed for burning and giving light; not under a bushel, where it could not be seen, and would soon be extinguished. Giving light is the proper function of the lighted candle;—giving light is the proper function of the enlightened soul. The circumstances which favour the diffusion of the light favour also its maintenance.

Many persons act as if there were no aim or duty beyond personal edification. Our text proves that God means quite otherwise. *He lights you, that you may*

shine. Try the experiment with your lighted candle, Put it beneath a tumbler, or other vessel, and to keep its advantages all to itself, and mark the result. It burns dimmer and dimmer, till it is entirely extinguished. To burn brightly, like the lighted candle, the soul must burn in the free air, where it can be of use. I have little faith in those bushel-Christians that care for no soul but their own. They do not shine for Christ; they do not speak for Christ; they do not give for Christ.

There are, indeed, not a few who profess Christianity, but who have no love for spiritual religion, and who regard its developments with ill-disguised dislike. We want no such burners. I would say to them, On with the bushel, and the sooner the better, for the light that is in you is darkness. Such friends are the greatest injury to our cause. Instead of giving light to all that are in the house, they fill the house with darkness; for they cannot consume their own smoke, and the light of those who truly shine for Christ is obscured by the vapours of their insincere profession. The eye of the world is more apt to be arrested by the smoke than the flame. They are more quick to discern tokens of insincerity than of earnestness and truth.

Yet, let true but timid disciples not be discouraged in their efforts by the consciousness that these have been mingled with imperfections. The fire of wood, when first kindled, is smoky and stifling; when it has burnt for awhile, it grows clear and glowing. There is less of noise and crackle, but more of light and heat. Keep near the fountain of all spiritual warmth, and this will be your experience.

Let it not be said, as an excuse for not shining, Christ is the Sun of righteousness, He surely does not need any light from me. No!—then He must have lighted you to put you under a bushel; but that He never does. Though the sun is *the* light of the world, the moon is a light too, and the stars are lights; and the lamp, and the candle, and the taper, are all needful in their places. Christ does need thee to shine for Him, or He would not have lighted thee, and put thee on thy candlestick.

God not only lights the candle, but He places the candlestick. You are a man of toil, or a man of leisure; a man of business, or a man of letters; with ten talents, or with one talent. But where you are God placed you, and there you must shine. The glow-worm that lights her lamp among the grass is doing God's will as much as the star that hangs her lantern in the heavens. In a winter night the lighted candle is as necessary in the kitchen or the cellar as in the hall or the saloon. The light of the Gospel is as much needed in the hovel as in the palace. There is good to be done in the sphere in which God has placed thee, though it should be the humblest. Be content to shine there. He whose consistent walk and holy conversation make him a light to his own family, to his fellow-workmen, to his fellow-servant, is doing a work which is for eternity, a work in which angels might be employed.

But who am I, says one, that I should think to enlighten others? to shine for them? Who *are* you? true enough. It is not you, it is the light that shines. Do not confound the candlestick with the candle. If you are a servant of Christ, it was His Spirit that kindled your light. Do not depreciate His handiwork. A spark from heaven has reached your soul; a spark from the same fire which made the lamps burn so brightly of Enoch and Isaiah, of Peter and Paul. Tell me not that your candlestick is a poor one. Be it of brass or of earthenware, or be it of silver or of gold, it is the light that I am concerned with: the light is heaven's light, and you its keeper.

Let us think of the light that is in us, and forget ourselves. It is one of the chief temptations of Christians, and not least of those whose candlestick is the lofty one of the pulpit, to think unduly of themselves. Our anxiety should be, not, What do you think of us? but, What do you think of our message? Not, Do you esteem the lightholder? but, Do you walk in the light? This truth has likewise its application, on the other hand, for the pew. You go away, and ask,

How did you like the sermon? but go home to-day, and ask yourselves, How did you like the truth? You may be ever so well pleased with sermons, and be none the better; but, if you receive the truth, it will save your soul; if you light your candle at the fire of God's altar, it will burn for ever. And, while it shines for your own soul, it will shine through your life, as through a lantern, for the good of others also.

Only "let your light shine before men," and they, "seeing your good works, will glorify your Father in heaven." Let it! It is its property to shine, if it gets fair treatment. It is not a question of numbers, or rank, or influence of those who shall see it. Eyes or no eyes, you have to shine. The gentian fringes the mountain glacier with its drapery of blue, though seldom a human eye may look upon it. The desert melon smells with a refreshing draught for the wayfarer, though not a human foot in half a century should pass that way. There God has placed it in readiness.

A traveller lately visited one of our Channel lighthouses, and, after examining the provision made for sustaining the bright light in the lantern, he said to the keeper, "Now, what would happen if, some night, the light should go out?" "Go out!" he exclaimed; "the thing is impossible. I am here to see that it is always burning; it cannot go out." "But," urged the traveller, "suppose it should go out, what then?" The keeper was with difficulty induced even to suppose such a case; and, when he did make the supposition, his answer was, "Why, then, there would probably be wrecks upon this coast, and for weeks and months after letters would be arriving in Britain, from all parts of the world, complaining that, on such a night, no light was visible upon this headland." The keeper never dreamt of putting his light under a bushel, lest vessels should be endangered, property destroyed, and life lost. Believers, are souls less precious than ships? Look to it earnestly. Will any careless soul be arrested by the clear light that shines in you? Will any anxious soul, which has not courage or decision to ask the way, be guided towards the haven by your walk and conversation? Among your circle there are men and women whose souls are not at rest, though their dispeace may be a secret hidden in their own bosoms. You might help them, you might guide them; under God, you might save them. But, in the name of Him who placed you in that post, I ask you, where's your light? Messages of despairing complaint and accusation may come from a place more distant than any earthly port, across a gulf wider than any earthly sea; and you may be the man against whom the charge is made. "I sailed often past the place where he was stationed, but I saw no light: the keeper was slumbering or unfaithful. I wrote at the same desk, I worked in the same shop, I ploughed in the same field, I ate at the same board, but, though he knew the truth, he kept it hidden from me,—the truth which alone could have saved me from coming hither!"

The lighthouseman would find it of no avail to plead, in excuse for negligence, that few vessels were within sight of his station. The light on yonder head shines with as steady and clear a flame when a solitary fisher's boat is feeling its way, through gloom and gale, to the haven of safety, as when a hundred gallant sail are guided by its ray. Is it nothing to have saved from wreck that single fisherman? Is it nothing that that joyful wife, in the cottage by the shore, is not to-day a broken-hearted widow? If you help to light to heaven and happiness the humblest of God's creatures, you have done a glorious work. The Admiralty order carries with it a lesson to the believer. "Light the lamps every evening at sun-setting, and keep them constantly burning, bright and clear, till sun-rising." There are no qualifications and no exceptions. If, in the world's night, no lamp were dim, and no light kindled by God's hand were shaded, it were happier for sinning and suffering humanity. It is only here we have the opportunity to shine in darkness. When the eternal day dawns upon us, our light shall be swallowed up in the surpassing glory, that needs no light from sun or moon.

Another lesson from this line of illustration which the text has suggested to us. No bed or sofa is permitted in the watch-room of the lighthouse. None must be tempted to slumber at a post of so much responsibility. And, if such needful guarantees are taken for the safety of those who navigate our seas, is there less need for earnestness and watchfulness to remove peril from the way of those whose voyage must conduct either to glory or to ruin? No slumberous hours, no unguarded moments for those to whom the heavenly light has been entrusted. Watch and labour here, you shall rest hereafter. Nor must danger keep you back from duty. I have read of the keeper of an island lighthouse, whose provisions were exhausted, whose frame was emaciated, and to whom the stormy sea for weeks suffered no access or relief, nightly lighting his lamp with an almost dying hand. Anything better, than that no warning ray should stream across that perilous channel.

Shrink not from thy responsibility, thou trembling believer. God could have entrusted it to other hands, but He has committed it to thine. Thou canst not shine with the brightness of sun or moon, but thou mayest with the brightness of a star, and that, too, when sun and moon have ceased to shine. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Light well thy sphere, though it be small; thy cottage home, the minds and hearts of thy little ones. The light at Cape Wrath is not seen at Land's End, but it serves well its purpose in its distant sphere.

Let us try to make the sphere of our usefulness as large as the sphere of our influence. Be the house of our life-labours that of the humble domestic servant, or that of the gifted leader of public sentiment, let us seek to give light to "all that are in the house." May a sense of gratitude combine with a sense of duty to keep our light visible and clear!

Fragment Basket.

ANGER.—Anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion, defiance, displeasure, or revenge. It is a short madness, and an eternal enemy to discourse and a fair conversation, it intends its own object with all the earnestness of perception or activity of design, and a quicker motion of a too warm and distempered blood; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. For prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts: it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, and singing as he rises, and hopes to get to heaven, and rise above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconsistent. Descending more at every breath of the tempest than it could recover by the liberation and frequent weighing of its wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel."—*Jeremy Taylor.*

PRAYER MEETING.—When saints become anxious, it is not long ere sinners become anxious. The inquiry of the three thousand on the day of Pentecost, “Men and brethren, what shall we do?” was preceded by the inquiry of the one hundred and twenty, who “all continued with one accord in prayer and supplication.” Generally, I suppose, that is the *order*. First, saints inquire, and *then* sinners. And whenever, in any congregation, religion does not flourish, one principal reason of it is, that the saints are not inquiring. *They* do not attend *their* inquiry meeting, appointed for them. The saints’ inquiry meeting is the prayer meeting.—*Nevins*.

LOOK UP.—Christian, why weepst thou? Look up! Heaven is smiling above you! Look on! Heaven is opening before you! Let your tears, if they must fall, be as the drops of rain which fall in the sunshine, and reflect the colours of the rainbow. The last tear of earth will soon be wiped away, amid the first smile of Heaven; and that smile will be eternal.—*J. A. James*.

RIGHTEOUSNESS.—The righteousness of Christ imputed to those who believe, is a phrase so familiar that it loses its impression. But hearken diligently to this joyful intimation, and your soul shall live. Your sin put to Christ’s account, and His righteousness put to your account, totally alter your relation with God. To this new and delightful relation you are invited. It is unto all, and upon all them who believe.—*Ibid*.

Poetry.

HYMN TO THE FLOWERS.

DAY STARS! that ope your eyes with man, to twinkle,
From rainbow galaxies of earth’s creation,
And dew-drops on her lonely altars sprinkle,
As a libation—

Ye matin worshippers! who, bending lowly,
Before th’ uprisen sun, God’s lidless eye,
Throw from your chalices a sweet and holy
Incense on high!

Ye bright Mosaics! that, with storied beauty,
The floor of Nature’s temple tessellate,
What num’rous emblems of instructive duty
Your forms create!

’Neath clustered boughs, each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes, where crumbling arch and column
Attest the feebleness of mortal hand;
But to that fane, most catholic and solemn,
Which God hath planned—

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky!

There, as in solitude and shade I wander
 Through the green aisles, or stretched upon the sod,
 Awed by the silence, reverently ponder
 The ways of God—
 Your voiceless lips, O flowers, are living preachers,
 Each cup a pulpit, every leaf a book,
 Supplying to my fancy numerous teachers,
 From lonliest nook.
 Floral apostles! that, in dewy splendour,
 ‘Weep, without woe, and blush without a crime,’
 O may I deeply learn, and ne’er surrender
 Your lore sublime!
 ‘Thou wert not, Solomon, in all thy glory,
 Arrayed,’ the lilies cry, ‘in robes like ours;
 How vain your grandeur!—ah, how transitory
 Are *human flowers!*’
 In the sweet-scented pictures, heavenly Artist,
 With which Thou paintest nature’s wide-spread hall,
 What a delightful lesson Thou impartest
 Of love to all!
 Not useless are ye, flowers, though made for pleasure,
 Blooming o’er field and wave, by day and night;
 From every source your sanction bids me treasure
 Harmless delight!
 Ephemeral sages! what instructors hoary,
 For such a world of thought, could furnish scope?
 Each fading calyx a *memento mori*,
 Yet fount of hope!
 Posthumous glories! angel-like collection,
 Upraised from seed or bulb interred in earth,
 Ye are to me a type of resurrection,
 And second birth!
 Were I, O God, in churchless lands remaining,
 Far from all voice of teachers and divines,
 My soul would find, in flowers of Thy ordaining,
 Priests, sermons, shrines!

—H. SMITH.

Family Reading.

LITTLE ALICE.

Little children, I want to tell you a story. You will think it a sad one doubtless, but though I trust many bright eyes will read these words, yet, no one of you, little ones, has had a new year half so joyous as we trust our little Alice’s has been.

It is long since I saw her, and she was neither pretty nor interesting then. I remember her as a pale, shy, timid child, occupying a low place in the lowest class of a school where I was teacher; often absent, often incorrect in recitation, always awkward, a child whom no one loved! “Poor little Alice!” I hear some among you exclaim; “she had no mother, then! I am neither pretty nor interesting, but my mother loves me.” And another whispers: “I know how Alice felt. My mother is dead!” Dear little girl, whoever you are, there is still a heavier sorrow than to be motherless, and that is to have no dear and pleasant

memory of the mother who has been taken from you ; not to remember any word or look of hers ; not to hold any token of her love ; not to know anything of her life or of her death. This was little Alice's sorrow. Taken, while yet an infant, from I know not what abode of misery and suffering, brought up for eight years in an almshouse, she was taken at last by a lady, who wanted a little girl to attend to her children.

You have heard of Cape Cod. It is a rough place ; ocean-washed, and tempest swept, on whose barren sands no flowers bloom, in whose wild sea-winds is heard no echo of the song of birds. Cape Cod became little Alice's home. It was not an unkind one ; it was better than she had ever known or dreamed of before, but mingling for the first time with other children, she realized most painfully her own inferiority, her own solitary and unloved condition. The children whom it was her duty to wait upon, teased and tried her, as children will, though she endeavored most earnestly to win their hearts. The children whom she met at school, bright, loving, full of smiles which they brought from happy homes, seemed, in her desolation, to be not fit companions for her. She shrank from them at first, and they never renewed the attempt to make her their friend. It was then that I first knew her, and I well remember how hopeless seemed the task of bringing any healthful gleam of animation into those dull eyes, of awakening any energy or emulation in that benumbed intellect. But God knew better than I. He could touch the rock, and bring forth the gush of sweet waters. It chanced one morning that, in the daily reading of Scripture, this verse came to her share : " He is despised and rejected of men ; a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him : he was despised, and we esteemed him not." I know not what the child's thoughts were, but something in the passage seemed to touch her. She held the book open, and her pencil pointed to those words through all the remainder of the lesson. Finding her studying them later in the day, I asked, " Do you know who that was, Alice ?" She made no answer. Her face wore the same unmoved, dull, hopeless expression as ever ; but, half an hour afterwards, a large tear, the first I ever saw her shed,—though I had often reproved her, and, perhaps, harshly sometimes—gathered slowly, and dropped upon the page.

I cannot tell all the work that was wrought in the child's heart, for I do not know it ; but soon after, little Alice became, as we trust, a Christian. She had little earthly help or counsel. She did not know the way, but in her helplessness she asked God to help her—and he did ; helped her as he will help you little girl, if you ask him ; if you are sorrowful and sad, seeking his face, and mourning because you have not found it. Child as she was, little Alice was not too young to love Christ ; neither are you.

From that time it was very beautiful to note the gradual outward change that came over her. The dull, stony look changed into an expression of wistful tenderness ; the hands which I had so often noticed crossed idly upon the desk through a whole recess time, became busy in deeds of love ; the voice which had never had the ring of childhood, began to have something of the softness and sweetness of happy girlhood. Alice had but one joy in life ; she clung to that with an intensity which no word can express, until all her lonely and painful life became, by it, transfigured and glorious.

Leaving the Cape soon after this, I lost sight of the child in whom I had become so deeply interested. I heard from her but seldom, for she was by nature reserved and timid still, and only the very few who saw her intimately, could realize anything of the loveliness of character which was quietly but surely developing. Two years passed away, and then came heavy tidings. Little Alice had always been delicate. Knowing nothing of her early history, it is impossible to say whether the seeds of early death were hereditary, or implanted in those eight fearful years of neglect and suffering, whose history must be for ever unwritten. They had laid dormant for a while, but germinated at last with fearful

rapidity. The flushed cheek, and wearing cough, were unnoticed at first, for the calm cheerfulness and serenity never failed; the sweet smile never faded from the lips, not even when they were white in death. The feet that trembled with swift weariness, still hastened cheerfully on errands of love; the hands that daily grew more thin and transparent, still labored unremittingly in loving service. Little Alice was content to spend and be spent for Christ, and, humble as was her position, she was yet living a regal life, "hid with Christ in God."

There came a day when strength failed utterly. Strong hands, made suddenly tender by pity, lifted the fainting child, and laid her upon the bed from which she was never again to rise. But no one believed that then. Mrs. Agnew, disturbed by the sudden interruption in her orderly household, teased by the unwonted care of her children, troubled by Alice's sickness, and beginning to realize something of her untiring faithfulness, hurried to and fro, anxious and sad, resolutely shutting her eyes to every suspicion of danger, and ending every sentence with, "She must get well directly; we cannot spare her."

The days and weeks went on, while the little face grew whiter and thinner, and the breath shorter and more painful. When the Christmas chimes of 1861 were ringing out upon the air, the kindly physician, who came from little Alice's chamber, laid his arm on Mrs. Agnew's arm, and said: "She will never see the New Year." She did not, she would not believe it. Four days later, on the 29th of December, 1861, he spoke again; "She is dying." With sudden and sharp belief that his words were indeed true, Mrs. Agnew hastened to the chamber. The blue eyes met her own as she entered. The wasted hands were stretched towards her, as though beseeching a caress for the first time in all the years that the child had dwelt beneath her roof. With sudden and great ruth for all the lonely and orphaned life that the child had led, Mrs. Agnew sat down by the bedside, and gathered the wasted form to her heart. A sweet smile of perfect rest and peace came over Alice's face. "You have been very kind to me. Good-bye." The lips drooped, the hands unclasped; the light of heaven seemed just dawning on the still white face, and then suddenly it changed. A strange, trembling wistfulness spread over it; the eyes opened with an intense, yearning look in their depths; the lips white and already growing rigid in death, moved convulsively, spoke: "Tell me; shall I ever find you again? *Do you love Jesus?*" It seemed as though the spirit waited for an answer before it took its flight; and the answer was given: "You have taught me, darling. I will love him. I will begin now."

Last New Year's day they buried Alice Foster Dana in one of the wind-swept burial-places of Cape Cod. Over it the snow is heaped. Above it the winds hasten forever hither and thither; sometimes in fierce anger, sometimes with a wailing and sobbing moan. Close by it the ocean waves ebb and flow, and chant their ceaseless dirge. It is a wild spot. But Alice is not there. Whither she has gone, many are following; some burdened with heavy grief, "weary and heavy laden;" some with swift footsteps that tarry not by the wayside. *Are you following?* Little Children! I have shed some bitter tears since I began to write this story, but I have written it for your sakes. *Shall you ever find Alice? Do you love the Lord Jesus? Will you love him?*

MABEL.

—S. S. Times.

LEAPING FROM JOY TO JOY.

Listen to the story of a poor widow, who had once crept out to a mother's meeting. A visit was paid to her by the lady superintendent one bitterly cold afternoon in February, and the portrait is sketched by her:

"I found her in a back kitchen, which once was used for a wash-house. The pavement of the back yard came nearly to the top of the window, and so obscured the light that I could at first see nothing but a speck of fire in one corner of the

room. A large bed-stead filled the tiny place so that it was hardly possible to get in. I groped my way towards the fire, and when near enough to hear the feeble tones of the inhabitant of this dark abode, I only recognized her voice, for I could not distinguish her features. She was sadly bent with pain from rheumatism, and had also bronchitis, which hardly allowed her to speak; but I will give you the substance of her answers to my questions, spoken in short, interrupted sentences.

"It is Miss ——'s voice—I know it; oh, how good God is! I have only the bit of fire you see in the grate, and I was just praying to Him to send me help; for you see the damp on the walls."

"I looked, and the walls were damp, and in places wet to the touch, from the ground nearly up to the ceiling. I asked her how she lived.

"They won't allow me anything from the House, because I'm not old enough, but they will take me in; and I would go, as far as I am concerned, but what would become of my three little children? The youngest depends on me—he is only seven; the two others have each got a little place; the little girl (only nine) nurses a baby, and her mistress likes her so much that she has taken her into her house altogether, but I wash and mend her bits of things every week. And the little boy is gone to a greengrocer's to run errands, and they heard of my situation, and have given him his meals. So you see *I leap from joy to joy.*"

"What do you take," I asked, "for your cough and pain in your chest?"

"I have not had anything to-day but a halfpenny-worth of tea leaves, and that seems to soothe my cough and chest."

"Only a handful of firing saved from the day before, and only one halfpenny to spend for herself and little child, the whole of that cold winter day; and yet not one murmur, but all thanksgiving to God for everything he did, and exclaiming at the end, "*I leap from joy to joy!*" Oh, well might I learn a lesson from this humble, bright Christian! Shall we, surrounded with all our comforts and luxuries, ever murmur or complain? As I walked home that afternoon, I was humbled to think that, with all my superior privileges and comforts, I could not feel such faith as this widow, hidden in her damp, dark, back kitchen, resting so peacefully on her Savior's love, that the deepest poverty could not shake her faith in Him. I was filled with joy to witness the strength and reality of vital religion. How rejoiced I should be if all who do not know what true Christianity really is, could see such a picture as this."—*The Link and the Rivel.*

EFFECTS OF THE LOSS OF SLEEP.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that those are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is called insanity.

Thus it is that, according to English history, persons who were condemned to death, by being prevented from sleeping, always died raving maniacs. Thus it is, also, that those who are starved to death become insane—the brain is not nourished, and they can not sleep. The practical inferences are these:

1. Those who think most—who do most brain-work—require most sleep.
2. Time saved from necessary sleep, is infallibly destructive to mind, body, and estate.

Give yourself, your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise the moment they awake, and, within a fortnight, Nature, with almost the regularity of the rising sun, will unloose the bands of sleep the moment enough repose has been secured for the wants of the system.

This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself: great Nature will never fail to write it out to the observer under the regulations just given.