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THE

CANADIAN INDEPENDENT.

VOL. X.

TORONTO, AUGUST, 1863.

No. 2.

CHRIST'S OVERSIGHT OF THE CHURCHES.

A Church of Christ is not a mere society based on expediency, but a Divine institution. It exists in His name, through His strength, by His direction, and for His glory. Hence the care with which the Redeemer guards the interests, and advances the welfare of the Churches. He is represented as walking in the midst of the golden candlesticks. The emblem used by John in the Apocalypse, of the golden candlesticks, furnishes to our view an evidence of the Scriptural nature of the polity we observe as Congregational Churches. It is not a golden candlestick, with branches, but seven golden candlesticks, each distinct and in its own place. The locality and the relative geographical distances of the cities in which the seven Churches of Asia flourished, were such that, undoubtedly, they were within reach of Episcopal or Presbyterial action; but they are not represented as controlled by a Diocesan, or managed by the central authority of a Synod. In either case, we would have had the Church of Asia; but the record says, the seven Churches which are in Asia. The distances, respectively, of the several places from each other were thirty and forty miles, and yet they formed not one but seven Churches, each treated on a distinct and independent basis under the government of the Shepherd and Bishop of souls. They were one in that aspect of connection and endeared relationship with Christ: His presence was vouchsafed to all—His glory was displayed in the midst of the seven golden candlesticks. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, are, however, severally and distinctively addressed, warned, and encouraged, as each amenable to Him who knew their works. This brings out the precious and important truth, that there is a perpetual and universal superintendence exercised by the Redeemer over all the Churches. The spiritual condition of each Church is an object of care to the Good Shepherd. Light is to come from Christ's people—ye are the light of the world. When, however, self, or worldly wisdom, or carnal policy are in the ascendancy, and grow with the extension of outward membership, the light is then darkness; the testimony of Jesus is in the shade, the name of the Saviour is dishonoured, His doctrines obscured, and the energy of the Christian life a nonentity. To mark, foster, strengthen, and secure the growth and triumph of His cause, Jesus lives and reigns. The basis of His judgment of the spiritual condition of a Church is the right discharge of the work assigned to it by the Great Head. This oversight enables Him to say,—I know thy works. Faith is a star of the first magnitude in the firmament of truth; yet, there are other stars that shine in glory. Every article of divine truth has its proper place. Faith being alone, is dead. Faith calls to action. Christianity becomes a power—its home is a living, loving heart—its beauty is not the marble form,

exquisite in its proportions, but cold and dead ; it is rather the active, the progressive, the practical development of life. The Divine Redeemer looks, then, to see in His Churches the mighty influence of faith in His name, expressed in actions demonstrative of love. Where are thy works ? Not what are thy professions, pretensions, and plans, but *thy works*. What attainments have been reached, what holiness of character secured, what trophies of salvation set up ? The work of a Church is for the defence, the illustration, and the diffusion of the truth. Constantly, prayerfully, perseveringly, hopefully, faithfully, lovingly are these high ends to be kept in view. A Church is not formed for objects that are narrow and low, but it occupies a place of honour and of toil, for purposes which are great and godlike. How great the responsibility ! Christ sees how the work is done. The impression that we are under the eye of the Great King is calculated to fill us with solemn awe. The names by which He makes himself known are emanations of light from His glory :—these things saith the Son of God, who hath his eyes like unto a flame of fire ; I know thy works—these things saith the Amen, the faithful and true witness ; I know thy works—Omniscience is His, impartial and unerring rust, therefore, his approval or censure prove. Let his superintendence be solemnly regarded. We wonder in this age at the rapid transmission of intelligence. The press, steam, and the telegraph, give wings to thought. Active agencies throughout a wide dominion may supply information to the centre of authority of the wants and comforts of the millions of its people. This, however vast and wondrous, dwindles into insignificance before the direct supervision of Him who has all power in heaven and on earth, and whose eyes are in every place beholding the evil and the good. Where two or three are met together in His name, there, He says, am I in their midst. That presence implies the blessing, and proves the care of Christ for the Church, while it is also its glory and its power. His knowledge embraces the state of every heart,—“ Lord, thou knowest all things : thou knowest that I love thee.” With Him there can be no mistake—no bias. The disguise of the hypocrite is a flimsy covering. No deep cell can afford a refuge from His penetrating glance. The mantle of night, as it falls on mountains, forests, and seas, brings not a gloom thick enough to darken that Eye, to which the darkness and the light are both like. Thoughts, words, and actions, are known to Him ; His awards, therefore, are built on truth. He says, Well done, good and faithful servant ; He says, Cursed be he that doeth the work of the Lord deceitfully. I know thy works : searching and humbling are these solemn words. They pierce to the very heart. The work of every Church is laden with eternal consequences. To labour for souls, how momentous ! It demands the culture of the heart ; it should send us to ceaseless prayer ; well may it set us to watchfulness. Souls are hastening to eternity—precious and undying they are—but are they redeemed ? Have they crossed the boundary line from the world to Christ ? In what state shall they coast through eternity ? Can, then, the members of a Church of Christ keep coldly aloof from the great work of saving souls ? They have this work to do ; let it be done with a will. Need we ransack the universe for some potent remedy to cure the ills of men ? Must we spell out, from dark hieroglyphics, the knowledge of a possibility of being saved ? Look ! see the way opened by the sufferings of the Son of God. Calvary is sacred ground ; it heard a cry that startled hell, awoke the echoes of salvation to roll round the earth, and struck the key note of an eternal song in heaven. “ It is finished.” Here, then, is the remedy : “ I, if I be lifted up, will draw all

men unto me." The work of the Church is to preach Christ. God is for us—Christ is with us—the Holy Ghost is in us. Not, then, at our own charges do we go forth to this work. We are not called to prayer, to study, to preaching, to watchfulness, to temptations, to tears, to privations, cut off from all sympathy and crowded out of the thoughts of Him for whom all this is done.

Let the thought of Christ's oversight be our consolation and safeguard amid present toil, and our stimulus to future action. Can He look with unconcern on the position of any of his faithful servants? He decks the lily with beauty; in the wilderness He brings to perfection the smallest plant; He taketh care of oxen; not one sparrow can close its wing in death unnoticed by His watchful eye. Then, rejoice we have One who is touched with a feeling of our infirmities, who knows all our wants, who hears all our prayers, who bottles up all our tears, and says, "Let not your heart be troubled." The Lord is our shield. His eyes run to and fro throughout the whole earth, to show Himself strong on behalf of them whose heart is perfect toward Him. No covered attack on us can succeed, for, under the broad shelter of His eye we find our safety. That eye neither slumbers nor sleeps. With the past we are not to rest satisfied. A field for action, wide as the world, invites. The Saviour's promise is, Lo! I am with you always, even unto the end of the world. The cry for help is heard here, there, yonder. Go, work to day in my vineyard. The Master's eye quickens the hand even of the good servant. The eye of affection beams light to the soul. The smile of Jesus gives joy to the heart; a "well done" from Him is sweet as the music of heaven. A captain's eye fires the soldier on to victory. "From these pyramids," said Napoleon, "the eyes of thirty centuries of men look down to behold your deeds of valour." Soldiers of Christ! you are set forth a spectacle to angels and to men; above all, the eye of your Great Captain is on you; let the thought nerve your arm, and fire your heart as you go forth to action, and soon success shall crown your toil, and laurels of victory begird your brow.

COLLECTIONS FOR WIDOWS AND ORPHANS FUND.

It is earnestly hoped that the churches will agree to the request, that on the first Sabbath in September simultaneous collections be made on behalf of this important fund. The past has by no means witnessed sufficient interest on the part of the churches generally in this movement; a kind Providence has indeed watched over and nursed the early existence of a scheme calculated in the future to cheer many lonely and stricken hearts, bearing also a most emphatic aspect towards the present comfort and effective work of ministers, and adding a degree of stability prospectively to our denomination in Canada. Apathy is not seemly to a cause like this; those who have generously expended much time, thought, and some portion of their means, in advancing this undertaking, may reasonably expect a cordial and liberal response to their request, while the high principles of our religion place the duty of response on holier ground. Let there be an adequate expression of deep, liberal and conscientious feeling, by all the friends of the Society, early in September.

PHOTOGRAPH OF THE UNION.

The photographic view of the members of the Union, taken in Montreal by the Messrs. Notman, is to be had from John Leeming, Esq, Montreal, price

one dollar. We cannot say that the picture is perfect, yet it is a good one; bearing in mind the difficulty of taking a large group of individuals, the artist has succeeded admirably. There are two impressions; preference will of course be given to No. 1 or No. 2, according as the purchaser desires to have a distinct likeness of one or two figures defective in the one copy, but better represented in the other. It will much enhance the desire to possess this souvenir of the Union of 1863, to know that, through the liberality of the Messrs. Notman, one half of the proceeds of sale goes to the benefit of the Congregational Ministers, Widows and Orphans Fund. Thus purchasers will obtain a picture of historical interest, and assist a good cause at the same time. We are requested to state, that for transmission to England or elsewhere, the photograph will be suitably mounted, and sent by mail to any address. For the satisfaction of friends in the west, who may desire to inspect before ordering, Mr. Alex. Christie, Toronto, has specimens to show, and will gladly execute any commission he may obtain.

FALSE BALANCES.

PART I.

We read in the book of Proverbs that "a false balance is not good;" a statement of very wide and varied reference.

In secular matters, "a false balance is not good."

Jehovah is "just and good." He is the "Lord holy and true:" and when we consider that the employment of a false balance is not only a sinful act, but three kinds of sinfulness concentrated and intensified in one act, being to His eye an expression at once of dishonesty, deceit, and falsehood, we need not wonder at the strong language of Scripture, "a false balance is *abomination* to the Lord:" and, if *abomination* to the Lord, it cannot be good for man.

Whilst a false balance is not good for a community, nor good for the buyer, it is worst of all for him who employs it. It must destroy his self-respect, exclude the blessing of God from his basket and store, and be an insuperable barrier in the way of his entering into the enjoyment of the Divine favor: for the moment he begins to try to pray, to seek pardon, to seek heaven, if conscience be at all awake, and the man at all aware of what the Bible contains, he will feel "if I regard iniquity in my heart the Lord will not hear me."

Though the laying aside of the false balance in secular affairs would not of itself avail to secure salvation, salvation could not be secured without abandoning the false balance: for so long as it is clung to, and actually associated with a person's secular pursuits, so long does it cause eternal justice—as a flaming sword—to keep him from a place in the way to "the tree of life which is in the midst of the Paradise of God."

In social relations, "a false balance is not good."

There is a false balance in social relations that has been extensively used in all ages. It is this:—Whatever men do to you, do ye even so to them: *i.e.*, good for good—evil for evil.

The hand which holds this false balance is always moved by self-love, in combination in some cases with the susceptibility of gratitude, in others with that of revenge. Multitudes weighing their conduct socially in this false balance, have had no compunction of conscience in taking vengeance on enemies, and even in seeking to avenge the conduct of the dead, by infliction of evil on their living descendants.

Now, this false balance is not good.

1st. To go by it, would be to allow the wrong doing of others to make us as bad as themselves : to be overcome of evil instead of overcoming evil with good.

2nd. In using it in relation to fellow-subjects of the great Supreme, we should be presuming on *His* prerogative, and in a sense venturing to attempt, in such cases, to occupy *His* place who proclaims, "Vengeance is mine, I will repay, saith the Lord."

3rd. How could we consistently use it ourselves and at the same time pray to our Maker to deal with us according to some *other* balance? And, what would become of us, if in our highest relations and as to the whole of our endless being, the great God "with whom we have to do" were to act towards us only upon this principle, good for good evil for evil?

Two of the many gifts of "God our Saviour" are the *true* balances in social relations:—"Whatsoever ye *would* that men should do to you, do you even o to them"—"Be ye therefore merciful, as your Father also is merciful."

J. E.

SCOTTISH CONGREGATIONALISM.

There are some note-worthy observations in the address of the Rev. Dr. W. Lindsay Alexander, of Edinburgh, which the compiler of your Trans-Atlantic Retrospect designates "a very excellent inaugural address on 'The Past and Present of the Union.'" I do not refer to his lucid sketch of the state of religion in Scotland at the period of the rise of the Congregational Churches there, nor to what he says of the invaluable work which has been accomplished; but rather to things having relation to the present and the future, by which peradventure we in Canada may be instructed.

The first item unfolds certain changes for the worse, as compared with the course of the fathers.

Many changes have passed upon us—some for the better, others, I fear, for the worse. Not only have we got rid of a great deal of the froth and scum which the fermentation almost inseparable from the formation of new religious bodies threw up to the surface of ours, but changes of a kind materially affecting our substance and working have gradually come upon us. On the whole, whilst I think we have gained more than we have lost, I cannot but express my regret for the departure or diminution of some qualities which I think gave strength and worth to our churches in their earlier history. Am I mistaken in saying that we possess less of a *missionary* character than we had—that it is less the habit of our churches to recognise the diffusion of Christian knowledge around them as one of the *main* ends of their existence as churches—that neither do the pastors nor the private members of the churches give themselves as our Fathers did to systematic and persevering efforts to convey saving truth to the minds of those who are living in ignorance of it, or indifference to it? May I not also say that our churches are less *Congregational* than they used to be? I mean—Is it not a fact that our members generally take far less interest in the business of the church, especially under its spiritual aspect, than their predecessors did, or than the principles they profess to hold bind them to do?—that they have far less intercourse with each other, and take far less care of each other's spiritual welfare than used to be characteristic of the members of our churches in the preceding generation? and that, whilst professing to repudiate the government of the Church by a representative body, they really allow the Church's affairs to be managed by the pastor and a few individuals, who may, or may not, represent the Church's intelligence, but do most certainly wield representatively the Church's power? I must even go further, and ask, have we not, as Churches, lost somewhat of the religious life

and spiritual fervour which animated our Fathers, and gave them a moral power in the community which neither intelligence nor activity without this could have secured? Where are now the crowded prayer meetings, the edifying fellowship meetings, the serene and cheering conferences of those that feared the Lord, and spoke often one to another, which used to feed the devotion and nurture the spiritual life of those who have gone before us? Outward circumstances, I am free to admit, have tended in some measure to interfere with these methods of religious action; but have we not yielded to these more than we needed? Has there not been in our own souls a diminished desire for such enjoyments? And has not the spiritual vitality of our Churches been greatly lowered in consequence?

These are matters, as it appears to me, for regret, and for humiliation and confession before God, and I refer to them that the brethren now present, as many of them as agree with me in the judgment at which I have arrived, may seize the occasion of our present gathering for conference on the subject, and for united prayer to God, that, by the effusion of His Spirit upon us, His work may be revived in the midst of us, and we may repent and do the former works.

But while he judges that the former days were in such respects better than these, the next item adverts to some marked improvements. It contains a caustic reproof of certain common prejudices.

On the other hand, there are many respects in which the changes which have transpired have been for our advantage.

In the first place, we have, I think, arrived at a much clearer and more correct view of the relations that ought to subsist among the churches to each other than our predecessors had. In their jealousy of anything like a fettering of the free action and a marring of the individuality of the churches, they were in danger of resolving them into mere isolated units, having a sort of understood affinity for each other, and holding a friendly though distant intercourse, but not capable of formally uniting in any ecclesiastical confederacy, or even for any common interest not extrinsic to themselves. The calamities which beset our churches soon after their rise, and the necessity which these brought for mutual aid and help if they were to exist at all, first broke down this jealousy; but we had long continued to unite and co-operate practically before we had arrived at a theoretical settlement of the basis on which our union should rest. I believe we are now pretty generally agreed, after much, and at times trying discussion, in our views on this subject. Whilst it is very plain that we cannot be both independent and united in the same sense—for the one is the negation of the other—it is now seen and admitted that whilst, for purely church purposes, we may preserve our separate action, and our independent authority, we may, for common denominational purposes, no less than for such as are of an outward kind, unite so as to form one compacted and confederated body. The basis on which this confederation rests is simply an extension of the principle which lies at the basis of our fellowship in particular churches, viz., that those who are recognised as Christian brethren by those whom we recognise as such, are recognised by us also as our brethren. On this principle all our churches rest, and it is only an extension of it from individuals to churches which enables us to combine the latter in one great fellowship. We have only to say that whatever body is recognised as a sister church by those churches whom we recognise as sister churches, shall be by us, without further question, recognised in the same character and relationship, to find a simple, a consistent, and a solid basis on which to rest our denominational unity. Acting on this principle, we can combine for purely denominational purposes, and so as to present a compacted front to the world, without forfeiting our ecclesiastical independency, or incurring any of those evils which were so much dreaded by our fathers as likely to flow from what they called "the unscriptural principle of Associations."

A second point on which I think we have advantageously changed our ground respects the light in which the pastoral office is to be held. In their recoil from Church intolerance and domination, our fathers fell into the error of unduly depreciating the claims of the pastorate, and indeed virtually setting it aside as a

distinct institute in the Church. The pastor was held to be nothing more than a brother, requested by his brethren to minister to their edification by the use of such gifts as he might have. No authority was supposed to belong to his position. No honour was to be given to him on account of his office. He was to be esteemed only for his works' sake; and his "work," by a misinterpretation of the Apostle's language, was held to mean the sum of such things as he actually did—not the office or service to which he was called. To give a pastor the title of "reverend" was held to be little short of profanity. It was even held sinful to call him "a minister of Christ" and it is not many years since I was myself rebuked in the Committee Room of the Congregational Union, by an aged brother, for so improper an application of a title belonging only to the Apostles of Christ. The use by pastors of any distinctive dress, though not going beyond the black coat and white neckcloth, was held to be a sinful affecting of worldly dignity, and of a piece with the use of the tonsure in the Church of Rome. In short, the tendency was to lower the pastoral office, and obliterate entirely the distinction which the holding of it conferred in the Church. We have now, I believe, if not wholly, yet to a great extent, got rid of these pernicious ideas. Our churches now, in general, recognise in the pastorate a distinct office, to which men are to be called on the ground that they are fitted to discharge its duties, and to which they are to be solemnly set apart. In this office they reverence the institute of Christ; and they are willing to give honour to the holders of it for the sake of the office which he holds. It is no longer held that the duties of the pastor are to be determined by the contract between him and the congregation to which he ministers, and that his official acts derive authority simply from the consent of the church over which he presides. With a juster and more reverend sense of the supremacy of Christ in His own house, it is now held that the duties of the pastor are determined by His Word, and that the authority of the pastor is derived from His institute. Recognising the distinctiveness of the pastor's position, they require that he should wear a distinctive dress; though, with a logical inconsistency unknown to our fathers, they still continue to object to the use of that particular form of distinctive dress which the fashion of the pulpit has now rendered common—the gown and bands, forgetting that if the argument against them is worth anything it is valid against *all* distinctive costume, and that (as Mr. Haldane puts it) it makes no possible difference whether it be by a gown, a band tied under the chin, or a black coat, that the distinction is effected. There is but one alternative here:—Either there must be no distinctive dress at all—and in that case we shall see our pastors disporting in all the variety of costume which caprice or taste may dictate—or the rule by which the particular dress that shall distinguish the minister must be that which the general usage determines to be the fashion of the pulpit.

I wish I could speak with more certainty than I feel myself at liberty to speak on the third point, in respect of which we have gained an advance upon those who acted in the founding of our churches. That point respects the manner and degree in which christian churches of later times are to take the apostolic churches as their model. By our Fathers the principle was adopted, in all its unqualified extent, that this model is to be followed with scrupulous and conscientious exactitude; that nothing which we find in the Apostolic churches are we at liberty to omit; that nothing which we do not find in them are we at liberty to introduce into our own organization and practice; and, in the severity of their logical consistency they did not hesitate to introduce usages which in our day are inconvenient, ludicrous, or indecent; they thought there was a special propriety in holding their meetings in an upper room; they addressed each other as brother this and sister that; and they even ventured to observe as an ordinance of Christ, the kiss of charity. Such extravagances cured themselves, and soon died out; but the principle which logically and legitimately led to them unfortunately remained, and has done no small evil, I believe, to our cause. I fear it still remains; at least, I find that whenever any new plan, method, or usage is proposed, however reasonable in itself, however plainly recommended by expediency, and however in harmony with the great principles of polity on which our churches are founded, those who are opposed to it find no means of resisting

it so influential as to demand some apostolic precept or usage in its favour. This is a folly and evil which it is high time should be abated. Either apostolic authority is sufficient for us or it is not. If it is, then let us bind ourselves strictly to what we find enjoined upon or practised by the apostolic churches—neither more nor less; if it is not, then, in all matters not involving fundamental principles, we must be guided by what common sense and christian feeling dictate as best to be done. In point of fact, no apostolic sanction of any kind can be pleaded for a majority of the usages that most generally prevail among us; and in this case it is monstrous that any should think themselves entitled, simply on this ground, to oppose what all but themselves see to be expedient or necessary. This is but the old incongruity of straining out the gnat and swallowing the camel.

These remarks are a great deal better than any which I could write, and supply a suggestive article for the consideration of the brotherhood.

Montreal, 23rd July, 1863.

H. W.

Trans-Atlantic Retrospect.

To the exclusion of other matter this month, we give place to the following information in regard to recent occurrences in Madagascar, which, as they have been referred to, more or less extensively by the daily press, must have caused a thrill of horror throughout Christendom. The Secretaries of the London Missionary Society well remark that—

“The announcement of the unexpected events by the telegraph, on the 2nd July, could not fail to awaken the most painful surprise and bitter disappointment in the minds of all friends of civilization and social improvement, and especially among the supporters of Christian missions, who had cherished sanguine hopes and put forth corresponding exertions for the diffusion of Christianity on behalf of the numerous and benighted population of Madagascar.

“The letters received by the Indian mail yesterday confirm the two important and painful facts previously announced, and the Directors embrace the earliest opportunity of communicating to their constituents, and to the Christian public in general, the intelligence which they have received from their highly-valued agent, the Rev. William Ellis, who was a witness of the affecting events which he describes. In consequence of the non-intercourse between Madagascar and Mauritius during the spring, no intelligence had been received from the island for the last five months, and it has been during this period that the extraordinary events narrated by Mr. Ellis have occurred.

“That Radama was for several years the sincere friend of the oppressed Christians during the tyrannical reign of the late queen, we have the strongest evidence. His utmost influence was exercised to protect them from persecution and to deliver them from bondage, and his own life was frequently risked for their preservation. Since his accession to the throne the same disposition has characterized all his public proceedings; while he has proclaimed just and equal liberty to all classes of his subjects, he has afforded special countenance and encouragement to the native Christians in the profession and diffusion of the Gospel both by his example and by his acts. But although Radama was distinguished by many amiable qualities, by an instinctive hatred to cruelty, by great respect to Mr. Ellis and his associates, and by an evident interest in their instructions, yet he never avowed himself a Christian nor intimated his intention of becoming one. Indeed, it was an occasion of habitual regret that his excellent qualities were not only found in connexion with manifold infirmities, but with positive evils. His impulsive and excitable temperament exposed him to the snares which unprincipled foreigners threw around him, and his midnight dissipation appeared in strange contrast with his professions of interest in Christianity and respect for its teachers.

“Mr. Ellis, writing to a friend by the last mail, states also, “He was addicted to many superstitious notions about dreams and spiritual agencies, habitually enforcing any argument with the expression that he believed it, for it was right, because ‘God told him so.’ Any account of supernatural appearances or phenomena had a peculiar charm for him, much more so than any direct reasoning upon cause and effect. I cannot believe he was a party to the murderous project against my life, but I rather believe that from many combining causes he had become completely bewildered and alarmed, and that he finally lost his reason.”

“What permanent results may follow the establishment of the new Government in Madagascar none can foretell. In the change from absolute despotism to an approach to constitutional government, Englishmen must heartily rejoice. But whether the influential classes in Madagascar sincerely value or know how to improve these good principles, time only can determine. While recognising the overruling wisdom, power, and grace of God in all that affects the interests of His Church, we should thankfully acknowledge the protection vouchsafed to His servants in the hour of their peril, humbly depend upon His watchful providence for their future safety, and implore the blessings of His grace for the success of their labours.”

LETTER FROM THE REV. W. AM ELLIS TO THE REV. DR. TIDMAN.

Antananarivo, May 16, 1863.

My dear Friend,—Seldom has the instability of human affairs been more strikingly and, in some respects, tragically manifested than in the events of the last few days in this city. Within that period the reign of Radama II. has closed with his life; a successor has been chosen by the nobles and accepted by the people; a new form of government has been inaugurated, and it is arranged that the legislative and administrative functions of the Sovereignty shall hereafter be discharged by the Sovereign, the nobles, and the heads of the people jointly. A series of resolutions embodying what may be regarded as the germs of constitutional government has been prepared and presented by the nobles and heads of the people to the Queen, containing the conditions on which they offered her the crown. The acceptance of these conditions by Rihodo, and their due observance by the nobles and heads of the people, were attested by the signatures of the Queen and the chief of the nobles, before the former was announced to the people as their future Sovereign, and proclaimed under the title of Rasoaherena, Queen of Madagascar. The death of Radama, the offer and acceptance of the crown, and the proclamation of the present ruler as Queen, all occurred on Tuesday the 12th inst.

Amiable and enlightened as in several respects Radama certainly was, his views of the duties of a ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of Government by the abolition of all duties—the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidential advisers—the relaxation or discontinuance of all efforts to repress crime, or punish it when committed—and the neglect of all measures for placing the prosperity of the country on any solid basis—have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction. Still, confiding in his good nature, all were willing to wait in hope of a change for the better; while the Christians, grateful for the liberty they enjoyed to worship, teach, and extend the knowledge of Christianity, directed their chief attention to the enlightenment of the masses of their heathen countrymen.

Within the last two or three months extraordinary efforts have been made to bring the King's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital. The subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, &c. These

persons also saw visions and heard voices from the invisible world. One of these visions, seen by many, was the ancestors of the King, and the voices they heard announced the coming of these ancestors to tell the King what he was to do for the good of the country. Subsequently, a message was brought to him as from his ancestors, to the effect, that if he did not stop "the praying," some great calamity would soon befall him. To the surprise of his best friends, the King was exceedingly interested in this strange movement, seemed to believe the pretended messages from the world of spirits, and encouraged the frantic dancers, who daily thronged his house, and declared that the disease would continue to increase till "the praying" was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own *Mena maso*,* who bribed parties to come as sick persons in large numbers from the country, in order to continue the delusion.

It was then proposed to assassinate a number of the Christians as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the King's proceedings. With a view of increasing the influence of this fanatical party, the King issued an order, that all persons meeting any of the so called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view, also, of shielding the perpetrators of the intended murders, the King announced his intention to issue an order, or law, that any persons wishing to fight with firearms, swords, or spears, should not be prevented, and that if any one were killed, the murderer should not be punished. This alarmed the whole community. On the 7th instant, Radama repeated before his Ministers and others in the palace his determination to issue that order; and among all the *Mena maso* present, only three opposed the issuing of the order; many were silent; the rest expressed their approval. The nobles and heads of the people spent the day in deliberating on the course they should pursue; and the next morning the Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the King's Treasurer, and the First Officer of the Palace, went to the King and remonstrated against his legalizing murder, and besought him most earnestly not to issue such an order. It is said the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the King, "Do you say, before all these witnesses, that if any man is going to fight with firearms, sword, or spear, that you will not prevent him, and that, if he kills any one, he shall not be punished?" The King replied, "I agree to that." Then said the Minister, "It is enough, we must arm;" and turning to his followers, said, "Let us return." I saw the long procession as they passed my house, grave and silent, on their way to the Minister's dwelling. The day was spent in deliberation, and they determined to oppose the King.

Towards the evening I was most confidentially preserved from assassination at the King's house; five of his confidential advisers.—*i. e.*, the *Mena maso*, having, as I have since been well informed, combined to take my life, as one of means of arresting the progress of Christianity. Under God, I owe my preservation to the warning of my friends, and the provision made by the Prime Minister for my safety. I went to the King *an hour earlier than usual*, and returned immediately, to prepare for removal to a place of greater safety near my own house. Messengers from the Ministers were waiting my return, and before dusk I removed to the house of Dr. Davidson, which stands on the edge of Andohalo, the large space where public assemblies are often held. The city was in great commotion; all night women and children and slaves with portable valuables, were hurrying from the city, while crowds of armed men from the suburbs were crowding into it. At daybreak on the 9th, some two thousand or more troops occupied Andohalo. The ground around the Prime Minister's house, on the summit of

* *Mena maso*, literally, red eyes. These are not the acknowledged ministers of the King, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the Government, and to give private and confidential intimation to the King of all a currences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigations.

the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of his nobles was to secure upwards of thirty of *the more obnoxious of the Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the King. These the nobles required should be surrendered to them. The King refused, but they threatened to take them by force from the palace, to which the King had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the King refused to fire on those surrounding the palace, the people, though pitying the King, did not take up arms in his defence. He consented at length to surrender the *Mena maso*, on condition that their life should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andobalo, on their way to the spot where the irons were to be fixed on their limbs.

In the course of the discussion with the nobles, the King had said *he alone was Sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will.* This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The Queen who alone was with him, used every effort to the last moment of his life to save him—but in vain. His advisers, the *Mena maso* were afterwards put to death.

In the course of the forenoon, four of the chief nobles went to the Queen with a written paper, which they handed to her as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that, if she consented to govern according to these conditions they were willing that she should be the sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen after reading the document, and listening to it and receiving explanations on one or two points, expressed *her full and entire consent to govern according to the plan therein set forth.* The nobles then said,—“*We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and, if you break it, we shall do as we have done now.*” The Prime Minister then signed the document on behalf of the nobles and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the palace, and between one and two o'clock the firing of cannon announced the commencement of a new reign.

Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

The word of the sovereign alone is not to be law, but the nobles and heads of the people, with the sovereign, are to make the laws.

Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

Friendly relations are to be maintained with all other nations.

Duties are to be levied, but commerce and civilisation are to be encouraged.

Protection and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

No person is to be put to death for any offence by the Sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.

An hour afterwards we were sent for to the Palace, that we might tender our salutations to the new Sovereign, who assured us of her friendship for the English, her good will to ourselves, and her desire to encourage our work. I cannot add more now. We are all well.

Rev. Dr. Tidman.

(Signed)

Yours truly,

W. ELLIS.

P.S.—June 17.—Everything is going on well. The new Queen has written to Queen Victoria and to the Emperor of the French, announcing her accession to

the throne, her wish to maintain unimpaired the relations of amity and friendship established between the two nations and Madagascar, and assuring both Sovereigns that she will protect the persons and property of their subjects who may come to this country. The officer who gave me this statement informed me, also, with evident pleasure, that all the members of the Government had carefully examined the treaty with England, and agreed to accept it, and fulfil its conditions. Our missionary prospects seem to rest on a better foundation than ever.

REV. DR. MASSIE.—From the following paragraph it will be seen that this gentleman is at present in the United States. We know not what may be his intentions, but should this meet his eye, we would earnestly suggest that a visit, even though brief, to a few of the leading places in CANADA, would be a source of pleasure to our Churches, while we believe it could not fail to contribute to his own personal gratification. It seldom falls to our lot to receive a deputation from Britain; were such intercourse more frequent, mutual esteem and confidence would be increased, and without a doubt the cause of Christ amongst us would be greatly promoted.

ANTI-SLAVERY DEPUTATION TO THE UNITED STATES.—We (*Manchester Examiner*) understand that the Rev. Dr. Massie, of London, and the Rev. J. H. Rylance, of St. Paul's, Westminster, have been appointed a deputation to the United States, to convey the address to ministers of all Christian denominations in America, adopted by the recent Anti-Slavery Conference. Mr. Rylance sailed on the 10th inst., in the City of New York, and Dr. Massie followed on Wednesday last, in the City of Baltimore. They also carry a letter from Mr. Thomas B. Potter to President Lincoln, enclosing reports of the Anti-Slavery Conference and public meeting in the Free-trade Hall, on the 3rd inst.; and copies of the French pastors' address and English reply.

THE EDUCATION QUESTION IN IRELAND.—In the House of Commons, recently in committee of supply, the Irish members started a regular debate on the educational vote of £306,016 odd for national education in the sister island—being an increase of more than £15,000 in the year. The Roman Catholics, with few exceptions, accept the National system, but object strongly to the district model schools, which are an excrescence on the original plan, and cost some £30,000 a year. Mr. O'Reilly stated the case fairly but forcibly against these schools for giving gratuitous education to the children of middle-class people. It is remarkable that out of 5,000 pupil-teachers only 136 are supposed to be educating for teachers in after life. Merchants, manufacturers, tradesmen, and Government officers are not ashamed to send their children to these schools; and at Londonderry, last year, the children of the Mayor were actually being educated gratuitously in a model school! These institutions are indeed a costly pretence, and specially obnoxious to the Roman Catholics, as founded on the secular principle. The Irish members stated their case well, but were met by the singular argument that as the model schools had annihilated the private schools, they must now be upheld. Mr. O'Hagan, the Irish Attorney-General, in an able speech, undertook a general defence of the entire system, and apologised for the model schools as a necessary part of it. Mr. O'Reilly tried to test the feeling of the House on these institutions for educating the children of well-to-do people by moving that the vote for Enniscorthy school, one of the worst of the lot, be rejected; but he found only thirty-eight supporters. The indignant Irish members insisted on reporting progress, and eventually gained their point.

THE VALUE OF MINUTES.—He that hopes to look back with satisfaction upon past years must learn to know the present value of single minutes, and endeavour to let no particle of time fall useless to the ground.—*Dr. Johnson.*

Official.

CONGREGATIONAL COLLEGE.

OPENING OF NEXT SESSION.

The next session will open on Wednesday, October 7th, one week earlier than usual, in order that students may be able to attend any classes in University College as soon as their work begins.

COLLECTING ENVELOPES.

Pastors or others having charge of taking up contributions, may obtain a supply of the envelopes prepared to facilitate this work, from the Secretary, or at the office of Mr. A. Christie, 11 King Street West. These envelopes are designed to be distributed in the pews (having been previously addressed to probable subscribers) on the Sabbath previous to that appointed for taking up the collection, and to be returned on the latter day, with the amount in cash or promise of subscription. A suitable address and directions are printed on the outside. It is earnestly hoped that the churches will more and more generally adopt the plan of collecting without the visit of an Agent, and this simultaneously, on the second Sabbath in October, if possible.

From Milton, Nova Scotia, \$7 have been received, through the Rev. G. A. Rawson.

Toronto, July 25, 1863.

F. H. MARLING, *Secretary.*

REVIEW OF THE WORK AND EXPERIENCE OF THE CONGREGATIONAL CHURCHES OF CANADA,

FOR THE YEAR ENDING 3RD MAY, 1863 —PART II.

BY REV. E. EBBS, PARIS.

CHANGES.

Of the Eighty-three churches, including three Indian, so far as we have means of knowing, eleven have undergone changes of pastorate during the year; *i. e.* the following, which were destitute of pastors at the time of last report, have been supplied with under-shepherds during the past year, *viz.* : *Alton*, (or South Caledon,) where Rev. H. Denny now labours; *Brockville*, for five years without a minister, now supplied by Mr. A. McGregor, a graduate from our College; *Cowansville & Bromo*, over which the Rev. J. A. Farrar, from England, was ordained Oct. 21, 1862; *Meaford*, where the Rev. Charles Duff, who graduated at our College last year, was ordained Sept. 18th; *Melbourne*, where the Rev. D. Clark Frink, B. A., from New England, was ordained Sept. 25th; *New Market*, rendered vacant by the failure of the Rev. Thomas Baker's health, over which Rev. Enoch Barker was settled 1st July, 1862; *Southwold*, vacant since the early part of 1861, now supplied with a pastor in the Rev. J. M. Smith, graduate of our College, ordained March 4th; *Sarnia*, vacated by Rev. R. G. Baird, who removed to Michigan just before our last Annual Meeting, settled Mr. George Strasenburgh, a graduate of our College, Oct. 21st, who subsequently, in compliance with the advice of a Council of sister churches, resigned his charge, and withdrew for a time from the ministry. The church, thus again rendered vacant, reports efforts to secure the services of an esteemed minister in New York State, who formerly laboured in this Province. Since the last report *Mississippi* became vacant by the Rev. C. Pearl's removal to the United States. The vacancy

has been temporarily occupied by the Rev. Joseph Forsyth, from England, who for the present supplies this and another church at *Waterville*, organized last July. *Simcoe*, unreported, is supposed to be vacant, the Rev. Samuel Harris having received the deacon's order in the Episcopal communion. *Whitby* is also without a pastor, the Rev. J. T. Byrne having resigned with a view to becoming the agent of the French Canadian Missionary Society.

A new church has been organized upon Congregational principles at *Metis*, by the Rev. William Macalister, formerly a minister of the Presbyterian Church in Canada. The Rev. A. Burpee, of Cobourg, of which church Mr. Macalister became a member, states "that he is labouring with acceptance in his new sphere. He is an eminently holy man, and his reasons for the change of denomination were remarkably clear and well put."

The rest of the churches and pastors retain the same relations as formerly. *Sixty ministers* are at present sustaining pastoral relations, besides *two Indian missionaries*, viz. Revds. John Anjehabo, and Peter Osunkerhine. *Four ministerial brethren* are devoting themselves to educational institutions; one of whom is the theological professor of our College. *Five* other ministers are employed as agents of religious societies viz. Revds. J. T. Byrne, W. Clarke, J. Campbell, J. McKillican, and H. Wilson; and *three* are without charge, viz. Revs. T. Baker, J. Middleton, and S. King.

FINANCES.

Under this head, the year has been one of marked progress. While few have come behind, several churches have greatly exceeded their former measure of contribution. This arises chiefly from efforts to improve the outward accommodations of Zion, of which we will presently speak more particularly.

Bowmanville has exceeded its contributions of last year to the extent of \$100, Eramosa \$125, Garafraxa \$90, Newmarket \$80, Meaford \$200, Paris \$230, Hamilton \$480, Toronto 2nd Church \$500, Ottawa \$560, while Belleville reports an excess of \$1,385! Kingston is devising liberally and perseveringly for a new church, without decreasing its contributions for other purposes. An extract from the pastor's report will interest all. "Our plan for securing a new place of worship is sustained nobly. We have now about \$1,000 in the Building Society, and feel confident that the scheme will be triumphantly carried through. At the close of 1865, we shall receive from the Society, should every thing go right, the sum of \$3,350; and we have another \$500 on hand. This is done by about two-thirds of our people; the other third prefer waiting till we begin to build, when they promise to do their part."

In the eastern part of the province, where the American war has produced more serious depression in business, there are, notwithstanding, some very encouraging instances of increase in the contributions. Stanstead has raised \$160 more than last year, Eaton \$40, Franklin \$660 more; while Zion Church, Montreal, brings up the rear with a noble surplus of \$2,250; having raised for local purposes \$7,828; for other denominational home objects, \$872; for foreign missions, \$1,100; for sundry general religious objects, \$1,698; in all, \$11,498.

Compared with the four years previous, the last shows an aggregate excess above the average of these of \$7,955; and a still greater excess under the heading of local church objects, such as pastor's support, building, Sabbath schools, &c, viz., \$8,949; the average being \$27,751, and this year's returns \$36,700. There is a slight falling behind in contributions for foreign mis-

sions, and a more considerable deficiency in denominational home funds, viz., \$727 below the average. The aggregate amount reported is \$44,458! a very decided advance upon any previous year.

NEW CHURCH BUILDINGS AND IMPROVEMENTS.

No less than twenty returns indicate *material* improvements. Cowansville, Franklin, Stanstead, Garafraxa, Markham, Unionville, Molesworth and Southwold, report the erection of driving sheds, fences, &c., the painting or pewing of the sanctuary. Lanark Village, Markham, Hamilton, Franklin, and Zion Church, Montreal, have severally reduced their chapel debts; while the Garafraxa church has wholly liquidated her's. *New houses* of worship have been erected at Belleville, Forest, Kelvin, Norwichville, Ottawa City; and Toronto (2nd Church) is now building a sanctuary worthy of our western capital; the foundation stone was laid on Monday last, (the 8th June), and it is hoped that in October the edifice will be opened for divine worship. The church itself has raised during the year \$1,250 for this necessary and noble undertaking. Meaford is also preparing the materials and raising funds for the erection of a sanctuary. In this connection it may also be noted that Zion Church, Montreal, has been rendered capable of seating 100 more worshippers. These facts shew that in Canada, as in Great Britain, our churches have manifested more than ordinary pleasure in the stones of Zion.

Mansees are also being provided by several congregations for their pastor.

Instrumental accompaniments of the "service of song" are gaining favour among us. During the year, an instrument costing \$125 has been purchased by the church at Cowansville. Organs have been introduced by the churches at Guelph, Paris, and Hamilton; in the latter case on probation. That at Paris has been in use nearly a twelvemonth, it was presented to the church by its generous friend and helper Norman Hamilton, Esq., who has thus rendered most valuable assistance in adding to the attractiveness of the services of the sanctuary.

NOVEL FEATURES.

There are two or three modifications of administration indicated in the reports, of which brief mention should be made. No opinion is here expressed in reference to these changes; but the facts are simply recorded, with the hope of thus eliciting remarks and possibly discussion.

The first is the custom, introduced by one of the pastors, of holding a quarterly service for the children of the flock, taking the place of the ordinary evening service of that Sabbath; on which occasion the young folks are seated together in the centre of the church, adult hearers finding accommodation in the other ranges of pews. The whole service is devoted to the children; *their* hymns are sung in part; the preacher takes the platform instead of the pulpit, talks familiarly and asks occasional questions, which are generally answered freely by many children at once. The design is to unite more closely the Sabbath school and the family with the church and pastor. The result as reported is an increasing attendance of the young, not only at this quarterly service, but at the ordinary worship of the adult congregation. The Sabbath school also has gained both in numbers and regularity.

Another report states that "the church has recently elected three elders." At the last reorganization in 1857, two venerable brethren, incapacitated by age and other circumstances to be working officers, were elected "elders," as an honorary appointment. One of these having died, the other remained without an associate until recently, when the subject was brought before the church, and a discourse preached embodying views such as those contained

in Dr. Owen's "Nature of a Gospel Church," respecting the eldership. These views proved acceptable to the church, and accordingly it may now be addressed in like terms as the church at Philippi—"with its bishops and deacons."

Another church has made a change in the deaconate, by limiting the period for which deacons will serve to three years. The number was fixed at six, two to retire annually, but being eligible for re-election."

OBSTACLES.

From so many sources the complaint comes of conflicting sectarianism, as an evil that blights and destroys much good. One field in the west may be cited in illustration. The pastor writes: "Since we have had a resident minister here, the Primitive Methodists have secured a permanent station and place of worship; the 'old Kirk' have secured a hold and have built; the 'Free Church' have regular preaching; the Lutherans occasionally; the 'Disciples' have organized and secured a preaching place, and are taking the leading interest at present. There is strong talk of building for the Church of England; the Catholics are going to build; the Episcopal Methodists are taking prospective glances towards the place. The old Wesleyans and Congregationalists of course do not advance much. All the people are very liberal, and, like the Athenians, fond of hearing any new thing; hence they favour every new comer with their presence, and encourage him to think there is an open field for him and large congregations."

Another phase of the same evil is developed in a report from an eastern missionary station. "The great difficulty with us is the almost endless multiplicity of sects and parties, and the settlement of so many of our places of worship on what is called the 'Union Trust,' giving several parties a legal right to the use of the same chapel or preaching room. This plan (continues the pastor), though it appears liberal and fine in theory, is fatal to the prosperity of the churches. This has long been felt to be a grievance. Three times during the past winter I have been notified that I need not go in regular turn to ———, because the Universalists, who have a share in the chapel, intended to occupy it on that day. At other times, on going to hold an evening service, we have learned that the place has been occupied in the preceding part of the day by one who has been teaching the people that man has no more of an immaterial spiritual nature than a cabbage!"

In conclusion, this review indicates very encouraging results of labour, especially among the young, an unflinching purpose to labour on, even at the most trying posts of service; and a steady improvement in the material condition of Zion, indicative of a time of favour from the Lord. It becomes us to set up a memorial stone, and to inscribe it "Ebenezer," for hitherto the Lord hath helped us!

News of the Churches.

BOND STREET CONGREGATIONAL CHURCH, TORONTO.

[The following notice was prepared for insertion last month, but through some postal mistake, came into the hands of the editor too late. It is believed, however, that it is still of sufficient interest to have a place in the magazine. The walls of the building have risen so rapidly, that it is now ready for the roof, and there is every prospect that it will be opened in October.]

The Corner stone of the above building was laid on Monday, the 8th of June, by the Rev. F. H. Marling, pastor, who was surrounded by a goodly number of ministers and delegates on their way to the Union Meeting in Montreal. The weather was most propitious for an out-door service, the sun shining brightly, and a pleasant breeze tempering the air. At the appointed hour, half past eleven, a considerable company being gathered together, the Rev. C. P. Watson, of London, announced the first hymn ("Great is the Lord our God,") which was heartily sung by the assembly. Rev. E. Barker, of Newmarket, then read the 132nd Psalm; after which the Rev. T. Pullar, of Hamilton, offered prayer. Mr. Marling then received from the Chairman of the Building Committee a sealed bottle, the contents of which he enumerated. Among them was the following inscription engrossed on vellum:

"On this 8th day of June, in the year of our Lord 1863, being the 26th year of the reign of Her Most Gracious Majesty Queen Victoria, Viscount Monck being Governor of British North America, this corner stone of an edifice to be used for the worship of God, by a body of Christians heretofore known as "The Second Congregational Church, Toronto," but, on removing hither to bear, as well as the building, the name of "The Bond Street Congregational Church, Toronto," was laid in the name of the Father, and of the Son, and of the Holy Ghost, by the Rev. Francis Henry Marling, Pastor of the Church."

"The Church was formed on the 19th April, 1849, and soon after entered upon the building, still occupied by it, on Richmond Street. The Rev. Archibald Geikie, was chosen pastor 7th March, 1849, and resigned 27th March, 1853. The present pastor entered upon his duties October 1st, 1854. Number of members, 107." There were added further the names of the Deacons, Trustees, and Building Committee, the Architect and Contractors. The following texts of Scripture were inscribed around the edges:—"Will God in very deed dwell with men on the earth?" "Where two or three are gathered together in my name, there am I in the midst of them." Arise, O Lord, into thy rest, Thou, and the ark of Thy strength!" "Except the Lord build the house, they labour in vain that build it."

The bottle also contained a number of printed church-documents; the Reports for 1862 of the Congregational Union of Canada, Missionary Society and College; the "Canadian Bicentenary Papers," 1862; the *Canadian Independent* for November, 1862, and June, 1863; the "Manual" of the Widows' and Orphans' Fund; the "Internal Administration of the Churches," by Rev. Dr. Wilkes; the "Declaration of Faith and Order," by the Congregational Union of England and Wales, 1833; the "Pictorial Globe," 13th December, 1856, containing an account of the city of Toronto; and the "*Canadian Almanac*" for 1863. The bottle having been deposited in the cavity prepared for it, together with the *Globe* and *Leader* newspapers of the day, and the *British American Magazine* for May and June, 1863, Mr. James Smith, the Architect, handed Mr. Marling a beautiful silver trowel, in the form of a maple leaf, with a handle of bird's-eye maple, having the following inscription on the reverse side of the blade:—"Presented to the Rev. F. H. Marling, on his laying the corner stone of the Bond Street Congregational Church, Toronto, 8th June, 1863." Mr. Marling then, by direction of the contractor, Mr. James Worthington, spread a quantity of mortar, and placed his hands upon the stone while it was gently lowered to its appointed place. He then applied the level and the mallet, and declared the stone to be

“well and truly laid.” Re-ascending the platform he made an address, of which the following is a brief abstract:

The act just performed was the fulfillment, so far, of purposes long cherished by the church, which had hitherto worshipped in a very homely building, unfitly situated. The site now chosen was near the new centre of the population of Toronto (which was flowing northward) visible and accessible from the principal thoroughfares, yet removed from their noise and dust. It was believed to be equally convenient to the older and the newer parts of the city. The Gothic style of architecture had been adopted, as now the recognized ecclesiastical style, as securing that the building should be always taken for what it was—a christian church, and as susceptible of being employed with as much regard to economy and convenience as to good taste. In raising funds for this purpose, the church had been much encouraged by the liberal help received by the speaker in England, in 1861. The members of the congregation had also subscribed liberally. Yet there was still need of some thousands of dollars, before the building would be free of debt. It was hoped, therefore, that the citizens, belonging to other churches, would be willing to aid in the work. The building thus begun was intended for a Christian, Protestant, Evangelical Church, in which the Deity and Atonement of the Saviour, the Regenerating Work of the Holy Spirit, and the Inspiration of the Scriptures would be faithfully and heartily maintained. It would, moreover, be a Congregational Church, organized on the distinctive basis implied in that name, which was briefly explained. The history of the denomination to which it belonged was one they rejoiced to claim as their own. While its principles were believed to be in the New Testament, their modern revival could be traced to the earliest periods of the Reformation. In England, “The Independents” had ever been found on the side of civil and religious liberty and evangelical truth. The nation owed them no small debt for their toils and sufferings. Nonconformity had received a marked impulse from the passing of the Act of Uniformity, in 1662, an event which the Congregational Churches had recently been celebrating. At the present time there were in Britain over 3,000 churches connected with the body, and in the United States about 2,800. The part played by the Pilgrim Fathers in the formation of the character of the neighbouring Republic was such as to make us grateful for our religious affinity with them. But though these distinctive principles were firmly held, the communion table of this church would ever be open to all true christians, and its pulpit to all preachers of the truth as it is in Jesus. It was earnestly desired that it might prove a home to the stranger, a refuge for the afflicted, a place of conversion to the sinner, of restoration to the backslider, and of confirmation to the christian. With many thanks to those present, especially those from a distance for their attendance and sympathy, the speaker entreated their continued prayers, that they might be able to carry forward to completion, the work so auspiciously begun in the name of the Father, Son and Holy Ghost.

The Rev. W. H. Allworth, of Markham, announced the hymn, “Pray for Jerusalem” after the singing of which the Rev. W. F. Clarke, of Guelph, delivered a brief address, in which he gave cordial expression to the congratulations of the sister churches and their pastors upon the event of the day. As one who had known Toronto for over a quarter of a century, he could speak of its progress in population and wealth, and of its improvement in architecture. He dwelt upon the

humble beginnings of Congregational worship in the city, and trusted that this second handsome edifice would be followed by many others for the same purpose. Might God prosper this erection, the church, and their pastor!

After prayer by Rev. J. Unsworth, of Georgetown. Rev. C. Duff, of Meaford, offered prayer, and Rev. Dr. Lillie closed the service with the benediction. Besides the ministers mentioned above as having taken part in the service, there were present, Rev. Messrs. Ellerby and Wickson, of Toronto; E. Ebbs, of Paris; W. Clarke, of Dresden; R. Hay, of Pine Grove; R. Brown, of Eramosa; J. Brown, of Garafraxa; H. Denny, of Caledon; and A. McGill, of Barton. These, with other friends, afterwards took lunch together, before proceeding to the steamer for Montreal.

COWANSVILLE AND BROME.

A meeting of a highly satisfactory character took place at Brome, on Tuesday, 7th July, in connection with our Churches in the above named places. Such unanimity of feeling as was manifested on the occasion among different sects, we have not often seen; for though the meeting when first originated, was rather intended to be confined to Congregationalists, we were agreeably surprised to find our Episcopalian and Wesleyan friends lending hearty assistance to maintain the interest of its varied proceedings.

Nearly 300 persons assembled at the Congregational Church, and about 10 o'clock A.M., the regular business of the meeting commenced. Edmund Chandler, Esq., was called to the chair. After prayer by the Rev. J. A. Farrar (pastor of the Church) the following resolutions were adopted:

Moved by Rev. J. A. Farrar, seconded by Rev. G. Stenning, (Wesleyan Methodist) and resolved:—

That it is to the highest interests of the community that all Christian denominations should be united in their efforts to promote Religion.

Moved by J. Littledale, Esq., seconded by Rev. Mr. Sutherland, and resolved:—

That the social intercourse of Christians is one of the best defences against the encroachments of sin.

Christopher Dunkin, Esq., M.P.P., was then invited to address the friends, who, expressing great satisfaction with the character of the meeting, spoke at length upon the necessity for the various denominations being united on the common principles of our Christian Religion. At the same time, he considered there was utility in Sectarianism, inasmuch as it fostered emulation as to which should do most good, thereby ensuring the improvement of all, by stirring up the zeal and developing the energies of each party, in contending thus for the spread of the Gospel. Mr. Dunkin was followed by Principal Dawson, LL.D., who enlarged upon the vitality and power of our common Christianity, stating in illustration of his remarks, that the position of Christ in the Spiritual Kingdom was similar to that of the Sun in the natural world: that as the Sun might be regarded as the source of life and light to all animated creation, so the Sun of Righteousness was in like manner the light and life of every member of his Kingdom.

After thanks voted to the chairman and speakers, with a great eulogium on the efficiency of a most excellent choir (conducted by Mr. Smith, of Brome Corner), selections from which formed one of the most pleasing features of the day, the friends adjourned for refreshments, to an artificial grove, where tables stood ready,

abundantly provided by the ladies. After dinner the greater part of the company returned to the Church, while some of the young people preferred a sail on that beautiful sheet of water—Brome Lake.

Assembled once more in the Church, Mr. Dunkin was called to the chair, and speaking renewed by the following gentlemen, Philip Wood, Esq., and S. L. Hungerford, Esq. Mr. Hungerford gave an interesting sketch of the religious progress in Brome township, during the past 20 years: he was followed by Messrs. Chandler, Jackson, and the Rev. Mr. Sutherland. Principal Dawson and the chairman, again addressed the meeting, dwelling, principally, on the facilities for education enjoyed by the people of Canada. The benediction was pronounced by Rev. G. Stenning, and this pleasant and profitable time terminated.—*Communicated.*

Poetry.

TRUST IN GOD.

[*For the Canadian Independent.*]

“The Lord is good to all, and his tender mercies are over all his works.”—*Psaln cxi, 9.*

With dazzling light the lord of day
 Kindles the mountain's glittering snow,
 And purples o'er with softened ray,
 The violet in the vale below.

The shower and dew of heaven are shed,
 Like all-embracing love, upon
 The greensward's crushed and trodden blade,
 And towering kings of Lebanon.

And the same Maker's guardian eye
 Knows, with impartial care for all,
 The eagle's pathway in the sky,
 The stricken dove's unheeded fall.

Then learn, desponding child of man,
 To look with thankful heart abroad,
 And nature's holy lesson scan—
 Whate'er thy portion, *trust in God.*

For not to lofty state is given,
 More than to humble walk and name,
 The peace-inparting smile of heaven,
 Whose tender mercy all may claim.

Exulting hymns of sounding praise,
 May hail a Saul among the throng,
 While oft in green “untrodden ways,”
 Contentment pours her sweeter song—

“Thy path of life is in the day,
 And mine a lowly shaded road,
 Yet each may be the appointed way
 To lead the wanderer home to God.”

THE SECRET OF REAL POWER IN THE CHURCH.

BY REV. JOSHUA CLARKSON HARRISON, LONDON.

"But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth."—1 Cor. xiv. 24, 25.

What is the secret of real power and prosperity in a church? This is a question which needs to be asked again and again, because although, when the inquiry is carefully considered, most Christian men return the same answer, yet in practice they seem to show that the passing impressions on which they too often act are most unscriptural, and therefore most mischievous. Indeed, I suppose that at times we are all tempted to lay undue stress on that which, in a worldly point of view, would be regarded as indicative of prosperity, and as likely to be attractive to the popular mind. We think much of a beautiful and well appointed building to worship in, a congregation consisting of men of station and intelligence, a service of prayer and praise conducted with calm decorum, and with all but faultless taste, a ministry which, by its eloquence and intellectual force, commands the respect and admiration of even the irreligious and unbelieving,—yet at the same time, it is possible that we throw out of account or grievously undervalue that unseen presence and those spiritual influences, without which all external advantages are like the decorations of a sepulchre, which only serve to mask and conceal the real repulsiveness of death. This tendency, we find, prevailed in the Corinthian church in connexion with spiritual gifts. The members of that church evidently preferred the showy to the useful, endowments which would make them conspicuously to endowments which would do others good, the gift of tongues to the gift of prophecy. This tendency the apostle rebukes in the chapter from which our text is taken, and declares that though he possessed both kinds of gift, he valued that which would edify far more than that which would startle and amaze. "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." For "if the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there comes in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and, so, falling down on his face, he will worship God, and report that God is in you of a truth."

It is beside my purpose to enter into any discussion respecting the gift of tongues, or, indeed, the gift of prophecy. Of prophecy, however, we may say that, more than any other of the extraordinary manifestations of the Spirit, it resembled those that were ordinary and permanent. The prophet in the Corinthian church appears to have been invested with powers which closely resembled those of the ancient seers. He was raised to a state of rare spiritual elevation, in which he enjoyed profound and supernatural visions of truth, and a capacity of utterance which carried that truth with irresistible power to the conscience and heart of the hearer; the consequence of which was, that even the unbeliever was humbled in the dust under a sense of his sin, and was awe-struck with the manifest tokens of the presence and glory of the Eternal God.

With these brief explanations we are now prepared to examine the words of our text, which suggest three main points, closely related to each other, and of great importance.

I. *A church has real power in proportion as it produces, even in unbelievers, the devout recognition of the spiritual presence of God in the midst of it: for then, "falling down on their face, they will worship God, and report that God is in you of a truth."* The sense of God's presence always produces an effect, sometimes an overpowering effect, on the human mind. True it is, there are signs of his presence on every hand, for his marvellous works all bear witness of him, and proclaim him to be near. But then the multitudes are so blind that they do not behold him. They see the forms of majesty and beauty by which they are encircled, but they do not perceive that each is the embodiment of a divine conception, that each speaks of an Almighty Creator still at hand. It is only when some object startles them by its marvellous adjustments to a clearly designed end, or when some event so distinctly reveals a providence as to constrain the most heedless to acknowledge the finger of God, that they wake up to a feeling of his presence:—but when they are conscious of it they are filled with awe, and even with terror,—they "exceedingly fear and quake." In other words, it is not divine works however magnificent, or divine appointments however wise, that necessarily affect the human soul; it is the presence of God himself, distinctly felt and realized, that prostrates it in reverence, or melts it into love.

Now if this is true of the works of nature and providence around us, it is equally true of the church of Christ—that highest creation of the divine hand. A creed of the most harmonious and well-balanced structure formed from the inspired word of God; a polity wisely adjusted to the varying types and classes of humanity, and clearly adapted in the largest degree to combine order with freedom; institutions manifestly fitted to employ all the gifts of all the members, and to meet at the same time the manifold wants of the Church itself, and of the population that still lieth in wickedness,—all these may exist without producing the smallest religious impression, unless the glory of the Lord shine through them,—but if that glory, like the cloud of fire which overshadowed the camp, show that God is there; if it be evident that the temple is not only constructed after the divine pattern, but is consecrated by the divine presence, then even the casual visitor, who thought only of satisfying his curiosity, is held as by an irresistible spell, and "the fool who came to mock, abashed and terrified, remains to pray." Then farther, the presence of God in his church is of a different order from his presence in nature, and produces a totally different impression. In nature he dwells as Creator and Upholder in the midst of inanimate forms which have been shaped and coloured by his inimitable hand, or as Preserver and Benefactor in the midst of unintelligent creatures that are guided by the instincts which he has implanted, and nourished by the supplies which he provides. But in his church he dwells as Ruler and Father, among those who have been redeemed by his grace, and who, having yielded to his power and trusted his Son, have become his children. There he is worshipped by those who appreciate and admire his truth, and purity, and love; who regard him with filial reverence, and serve him with the obedience of the heart. The attraction of the church is that it is a Divine family, in which the Eternal Father reveals his love and righteousness, and makes his children happy by the tokens of his favour. It is the thought of such a home, its peace, its holiness, its serene joy, that has made many a forlorn and guilty wanderer declare, with tears of penitence and eager look of hope, "I will arise and go unto my Father, and say, Father, I have sinned against heaven and in thy sight." It is the conviction that the Father dwells in that home which has led him to hasten

thither, and, as he enters the hallowed assembly, to fall down in lowly adoration, and weep, and pray, and love. But if the Father be absent, or there be no tokens of his presence, the great charm of the family is gone. The house may be beautiful and convenient, the society polished and select, the rules wise and appropriate, but he whose presence makes the home, the society a family, the rules living and commanding forces, is not there, and in consequence such a church, whatever be its claims to general respect, is destitute of that one element which alone could give it power to attract and conquer human souls.

In a word, the power which is connected with intellect, beauty of form, skillful arrangement, is not necessarily spiritual power, nor does it produce spiritual results, although without doubt spiritual power does with great advantage employ such forces as auxiliaries. Spiritual power is not necessarily connected even with the clearest statements respecting the character and will of God,—his righteous law, or his great salvation; for all such statements may be simply a dead letter, absolutely without effect. Spiritual power is truly felt wherever there is the distinct and vivid consciousness of the living presence and active interposition of the Eternal God, as righteous Ruler with inflexible decision prepared to execute the awards of truth, as merciful Redeemer revealing a way of life and salvation, and ready to bestow pardon on every penitent and believing heart, as gracious Father waiting to welcome the returning prodigal, and reinstate him in his former place of honour and of love. It is under such a sense of the divine presence that the heart yields, and acknowledges a power which it cannot, wishes not, to resist.

“The one hundred and twenty names” who met in the upper room, headed by twelve apostles, were, in appearance, an insignificant band, destitute of wealth, and rank, and worldly culture, but when the Spirit was poured out from on high, and God’s presence was manifestly in the midst of them, a strange awe pervaded the multitude, a convincing and converting power accompanied the word, and thousands of broken-hearted penitents inquired, with uncontrollable anxiety, “Men and brethren, what must we do?” Whilst then we would not disparage wealth, station, intelligence, taste, eloquence, numbers,—whilst we would acknowledge that they may be useful and even invaluable adjuncts to any church,—we pray to be delivered from the snare of supposing that in themselves they constitute prosperity, for then, and then only, have you true power, when even the unlearned and unbeliever, on coming into your assemblies, falls down on his face and worships God, constrained to confess that God is in you of a truth.

II. *The unbeliever is led to make this confession, when divine truth is so declared as to reach his conscience and to reveal him to himself.* “He is convicted by all (*i. e.* by all the prophetic speakers), he is searched into by all, and thus the secrets of his heart are made manifest.” It is in the domain of conscience that the power of God over the human soul is mainly exerted. We may, by a mere intellectual process, argue his spiritual existence from our own. We may be convinced by the works of nature and providence of “his eternal power and godhead.” We may conclude that he who has made the heavens and earth so fair and lovely, must have a soul of infinite beauty. But although we may thus form accurate opinions respecting his Being and many of his attributes, we may be almost entirely uninfluenced by them; for it is only those perfections of his nature of which conscience is the witness that awake our apprehension or our confidence, that call forth our fear or our love.

Now, if we had an adequate perception of the moral nature of God, his purity, his righteousness, his truth, and a knowledge equally precise of our own character,—if we had the full conviction that all his powers and perfections are necessarily active, foster and bless whatever is like to them, and oppose and assail whatever is obnoxious to them,—then according to our actual state, our sinfulness or our holiness, would be the feelings with which we should think of God; we should either tremble before him in speechless terror, or exult in the assurance of our own safety and of his love.

But it is one of the most deadly effects of sin, that it makes us blind to its own existence and its own desperate evil. Our conscience, perhaps, rebukes us for manifest acts of transgression, and yet at the same time allows our deceitful heart to soften them down by some extenuating epithet, and never, for a moment, reflects that these several acts are all signs of a corrupt nature, branches which indicate the existence of a sinful root within. Moreover, our conscience is so unfaithful, that it often takes no note of the growth of evil in the heart, the increasing dominion which it is acquiring over the soul. Certain passions,—covetousness, pride, ambition, lust—so quietly assert their position, and are so habitually allowed, that their real character is never inquired into,—their desperate malignity is overlooked and forgotten. Thus our very nature becomes debased, the power to estimate truly what is right and what is wrong decays, the judgment which we form of our own character is painfully erroneous, the growing alienation and opposition between ourselves and God is unperceived, the downward, hell-ward tendency of our course is not detected, and hence strangers at once to ourselves and to our obvious destination, we cry “peace, peace, when there is no peace.” For the blindness which makes us ignorant of ourselves renders us insensible of the observant presence and the judicial activity of God. How far we have offended him, how terrible the reckoning which he has against us, we do not stop to inquire. As Adam and Eve never woke up to a sense of the enormity of their guilt, or saw that they were naked, until they heard the voice of the Lord amidst the trees of the garden, and then hid themselves in fear and shame, so until the divine word, carried direct by the Spirit of God to our heart, reveals to us *his* pure presence, and the truth as to *our* own state, we walk erect and self-complacent; but when in his light we behold ourselves and him, we “abhor ourselves, and repent in dust and ashes.”

Now, our text intimates that there were members in the Corinthian Church so richly endowed, that they were enabled to present the truth in such wise as to produce exactly these effects. The gospel of Christ itself, and certain correlative truths which it implies, if they can only be brought home in their own native intensity, are well fitted to arouse the slumbering conscience, and reveal to the sinner the deepest secrets of his heart. How *malignant* does the nature of sin appear, when it is seen to be committed against that love which willingly bore the shame of the cross! How *fatal* an evil must sin be, when its consequences can only be adequately represented and effectually turned aside by the bitter sufferings of Calvary! When does the righteousness of God, as guardian of eternal law, shine out so grandly as in the sacrifice of his well beloved Son? Where is the ideal of human perfection fully realised except in the life of the man Christ Jesus? And if these things can by any means be made real to the soul, must they not touch and influence its deepest springs? Every excellence displayed by our Lord will then suggest some corresponding defect in the sinner's character,—some positive evil of which he has been guilty. Every sin that is charged against him

will appear in its own "exceeding sinfulness" when light is thrown upon it from the cross. Every warning will fall upon the conscience with more appalling force when known to proceed from that glorious Sovereign, whose unbending righteousness was illustrated in our Lord's blood-shedding and death. The separate elements, the desperate vileness, the portentous issues of that sin which has been lurking in the heart are thus brought to light, and such a revelation is enough to cover the spirit with shame and dismay.

Moreover our text seems to indicate that those who could thus declare the truths of the gospel were endowed with no small discernment of spirits, with a keen insight into the human heart. The light which has fallen on their own mind had shown them to themselves;—the same light enabled them to look discriminatingly into the hearts of others, and, instead of indulging in vague generalities, or merely enumerating sins and defects one by one, to present sketches so characteristic and life-like, that they acted as mirrors held up before the soul, in which each one saw himself, and said—"It is I." Such sketches would, no doubt, be coloured by the evangelical element, and, however faithful, would be softened by love. Whilst they would show each man to himself, they would not stir up his anger, or drive him to despair; they would humble him in the very dust before God, and yet let into the chambers of his soul some rays of hope. They would clearly be designed, not to destroy but to restore, and hence their effect would be incalculably great. For they would reveal to a man not simply the *evil* of which he was before aware, but also the possibilities of *good*,—not merely secret sins and deformity, but secret germs and capacities of nobleness. Who was ever more ignorant of his true self than Paul in the days of his Pharisaism? How false was the estimate of his motives and character which he had formed! How much pride, and self-will, and cruelty, and hatred of goodness dwelt in that active, earnest nature, which he never even dreamt of;—and on the other hand, what a fountain of sensibility, what a power of sympathy, of self-denial, of devout benevolence were hidden in that deep soul even from himself! But when he heard the voice of Christ—a voice so piercing and yet so gentle, so faithful, so tenderly-reproachful—his heart was laid bare,—its secrets were all disclosed,—what he was, and what he might be, was revealed, and, at once penitent and hopeful,—the dim prospects and faint resolves of a better nature mingling with shame and regret for the past,—he anxiously inquired, "Lord, what wouldst thou have me to do?" And in the very same manner, when the word of Christ is now applied with living power to the soul, it shows to a man secrets of his own nature which he beholds with astonishment, and even with awe. He could not have believed that there were such deplorable evils,—he could not have believed that there were such capabilities of good. He is at once humbled and stimulated, falls down before the divine footstool in shame—and then looks up to the cross in hope. And just as in architectural restorations, when the hideous wash and discordant additions of a debased age are skillfully removed, flaws and fissures and grotesque abominations are laid bare, which need to be repaired or altogether obliterated, and exquisite beauties of form and material are brought to light, the existence of which had never even been suspected before, so the man, enlightened by God's truth, discovers vile abominations in the chambers of imagery, which he could have tolerated for a moment, only because they were shrouded in darkness, and side by side elements of power and capacities of goodness and beauty, which need only to be polished by the divine Spirit to form the soul into the likeness of our Lord; and, astonished, overmastered, transformed by

the revelation, he recognizes a power and a light more than human, and while he falls down on his face and worships, reports that *God* is there of a truth. For there is a deep conviction in us all, that no human wisdom or insight can fathom the depths of a human heart, or reveal its secrets to itself. This is the work of God alone. And hence if any man is able to achieve such results—to show to the sinner all that he is, and “all things that ever he has done,”—this can only arise from the fact that God is with him.

MISSIONARY PERIL—OUR FLIGHT.

All looked dark. It was night, and our staunch old friend Kuanuan had made his appearance. We afterwards heard he was busy bundling up his little property, and removing his pigs to another village, as it seemed certain his own settlement would be first to go next day. What was now to be done? Never did we feel more at a loss to know the Divine will. The only visible hope of safety on the coming day seemed to be to fire on the enemy. What were we to do? Were we to remain and either be killed ourselves, or be the means of killing others, or should we commit ourselves to the waves and try to make some other island.

We retired together to pray and wrestle with God for guidance, and sent our Samoans to their house to do the same. For a time we felt overpowered, and could scarcely give utterance to our desires. But the Lord appeared, and enabled us freely to pour out our souls before him. Still, however, our Father's countenance seemed hidden. We could not see where he pointed, or what he wished us to do. Our hearts revolted at the thought of firing on the people. We felt willing to meet death in any form rather than do that. The question was, remain or go to sea? It occurred to us to cast lots, but although the difficulties in both cases seemed equal, we thought we had better calmly consider and decide. We prayed again, and again deliberated. As it had been squally the most of the day, there was much to forbid our going to sea. But the wind had shifted a few points, and we thought that if we could only get out of the bay, and round the east point of land, we might hoist our sail and fetch Aneiteum, an island about forty miles off. This we all thought would be the right course, and so we determined to be off to sea by midnight. This we thought would put an end to the fighting, save us from all temptation to use violence in our extremity, and we felt, too, that even if we did perish at sea, it would be better thus to enter heaven, than through the medium of savage hands. We now called our Samoan servants and teachers. They too, with one exception, had come to the conclusion that we should be off at once, and not risk the fighting of the day close at hand.

It was now eight o'clock, and we made all haste to gather together some few necessaries we had been preparing. It was still squally—thundering and blowing hard occasionally during the evening. Now and then we trembled at the thought of exposure to the billows in a small open boat, badly manned, and scarcely knowing where we were going. But the case was desperate. Our minds were made up. We must go on, and as often as a doubt arose, we seemed to hear a voice from heaven, saying, “Be strong and of good courage, fear not, neither be afraid of them; for the Lord thy God he it is that will go with thee, he will not fail thee nor forsake thee.”

By and by we had all ready, and were only waiting the rise of the moon. This was a solemn hour. Death and eternity seemed near. This we thought might be to some, or to all of us, the last opportunity on earth for deliberate reflection. The parting message was thought of, and given with the calm heroism of a female martyr—“My dear, if I die, and your life should be saved, tell mamma and my uncle that I never regretted having come in the service of Christ,” yes; this thought was uppermost in our minds amid the greatest trials. The cause of our Redeemer, we felt, was worthy, not only of one, but of ten thousand lives if we had had them to bestow.

But these solemn parting thoughts were soon interrupted by the stern reality of our midnight flight. About eleven o'clock, our servants came in to say the

they thought the time was favourable. The moon had just risen, the wind was moderate. It rained, but that we thought was an advantage, as we wished to get off quietly without being seen by the natives, lest they should raise the hue and cry, and prevent us: they seldom go about in the rain.

Before stepping into the boat, we shut the door, and committed ourselves once more to God. The lines of Newton suggested themselves, as touchingly appropriate to our circumstances, and we sang:

Though troubles assail, and dangers affright,
 Though friends should all fail, and foes all unite;
 Yet one thing secures us, whatever betide,
 The Scripture assures us, the 'Lord will provide.'
 His call we obey, like Abr'ham of old,
 Not knowing our way, but faith makes us bold;
 For though we are strangers, we have a sure guide,
 And trust in all dangers, 'the Lord will provide.'

We read the 46th Psalm, and bowed the knee in prayer for Divine direction and protection, and preparation of soul for whatever might that night be before us. We rose from our knees and went back to the boat. Before leaving we suspended a letter by a string from one of the rafters, to intimate to the captain of any vessel which might anchor at the place and be in search of us, that we had not been killed by the natives, but had fled from the island, intending, if possible, to reach Aneiteum, and to beg that any one into whose hands the letter might fall, would follow us there and afford the friendly help we might need. I took a farewell look round the room, blew out the light, and hurried after the party to the boat. I turned back from the garden gate to pluck two water-melons, which had just ripened; and presently we were all seated and pushed off from the beach.

There was nineteen of us in all, including four children. We divided so as to have ten in the boat, and nine in our large canoe, and arranged to do all we could to keep company; our boat was a strong thirty feet long whale-boat. Just as we were leaving the beach, a squall came on with heavy rain, but we pulled off, wishing to get out without being seen by the natives. Our dear wives wrapped up as well as they could, but as Mr. Nisbet and I had to pull for our lives like the rest, there was no alternative but to give ourselves up to a thorough drenching.

"Port Resolution" is in the form of a horse-shoe; as we approached the opening between the heads, our difficulties commenced: a heavy squall was setting in, the wind was right ahead and freshening up into another squall; down came the rain again in torrents. We still headed out, and our boat went over the billows without shipping much water. As the squall cleared off, we found from the look of the land that we had been driven back a bit. The wind was now light, and we stuck to our paddles again. We saw the cocoa-nut trees passing behind us, and were cheered as we found that we were making way notwithstanding the swell. But it gets black ahead again, the wind freshens, the rollers increase, and down comes another squall upon us; we struggle on amidst wind and rain and sea, trying at least to hold our ground. Again it is clear, we see the land. "Where are we? Driven back, but further on than we were at the close of the last squall. "That's good; let us keep at it" I had my eye on a cocoa-nut tree on the north-west side of the entrance; only abreast of that, I thought, and then we will hoist the sail, and rest.

We cut into one of the melons, felt refreshed, and again pulled ahead. But the sea was rough, and those great rolling waves right against us made it terrible work. Still we hoped to get out, and kept at it. Again, however, the wind rose, and another squall came tearing along right in our teeth, torrents of rain, and for a long time we could see nothing. As it cleared off we missed the canoe; we thought she had probably shot ahead, cleared the point, and was off before us. This made us more anxious than ever to get out, and again we drove away at our paddles. Now we found that there was a current taking us nearer the lee reef than we wished to be, but still we hoped to clear it. We pulled and pulled, and thought we were making head-way, but presently one of our men shouted out that we were close upon the breakers, and going smash on to the reef; we instantly headed round, and stood across the bay a bit.

Here we held on, and consulted as to what we should do. Our Samoans said they thought it now seemed impossible to get out; we thought the same; we looked all about, but could see nothing of the canoe; we thought they must have got out, were anxious not to break faith with them, and encouraged each other to try once more. Again we struggled to effect our object, but it was all in vain—we were close upon the breakers, on the lee reef again, the case was perfectly hopeless; but dark and dismal as the prospect seemed to be to go back to the shore, we had no alternative. God's will was now unmistakeable; had he wished us to go to sea, he would not have thrown such difficulties in our way. We felt concerned about the canoe, however, we could do no more, and heading round, pulled slowly back to our deserted dwelling.

As we approached the beach we saw something black. "What is that ahead? the canoe is it? Yes, to be sure it is!" and presently we were on the shore, and talking with those who were in it. They too had struggled hard, but gave up in despair. They were afraid also of the heavy sea which seemed to be on outside; they thought the boat might stand it, but that they were likely to be swamped, and so they returned, and were waiting on anxiously to see whether we had to do the same. It was a great relief to us to meet again our companions in flight, and we felt all the more convinced that God was still leading us, however mysterious the way seemed to be.

We anchored our boat and canoe, so as to be ready at a moment's warning: got a light, and were again in our house without having been seen by a single native. It was now about three o'clock, a.m., and we were all faint and sick, and reeling, after such a struggle against wind, rain, and sea; we heaped our dripping clothes in a corner, and threw ourselves on our beds for an hour's rest, to prepare us for the fearful day just at hand.

After a few snatches of confused sleep, we were roused at dawn by the shouts of the natives mustering for battle. Presently our inclosure round the house was filled with them. They were now becoming lawless; hitherto they respected our fence, but now they talked about being our "soldiers," and thought they might do what they pleased. On going into the sitting-room I found it filled with some twenty of the leading chiefs of the district. I felt so faint that I could hardly stand or speak, Mr. Nisbet was not much better, but it was a council of war, and we must hear what they had to say.

It was the old subject: "We are few, the enemy is numerous; we are unable to keep them back; with the gun we think we could drive them off, and therefore wish you to join us." We had but one reply: "We have not come here to fight; we cannot join you, we cannot let you have the gun." We told them to wait a minute, went into the store-room, brought out a lot of hatchets, and put one into the hands of the principal men all round the room. Now we said "this is our plan: go with these to the ground where you expect to meet the enemy, hold them up, shout out that they are a present from us to them—a proof that we have no unkind feeling towards them, and implore them to receive our expressions of regard, and give up the contest."

A number of them smacked their lips, and made their usual *click, click*, with the mouth shut, in admiration of the fine new hatchets, and seemed pleased with the proposal; but up got old blind-eyed Jaru, the orator and warrior of the district, and harangued them for a few minutes. The substance of his speech was, that they all lay down the hatchets, leave them under our care, first try again and fight for it, and in the event of conquering, get all those fine hatchets for themselves. Jaru swept all before him; every one laid down his hatchet on the table, and all were immediately on their feet following the old man out at the door, and off to the war. We went with them to the end of the fence, entreating them to do all they could to try and settle affairs without further bloodshed; they, on the other hand, kept urging us to let them have the gun, and went off grumbling dissatisfaction.

After breakfast we all united in prayer; Mr. Nisbet read and prayed, and I did the same. I had just said, *Amen*, when the back-door burst open, and in rushed the servants, breathless and excited, calling out, "the war has come! the

war has come!" I looked out at the front-door, and saw the natives coming running along the beach; their savage yells and everything else seemed to say that destruction was near. This was an awful moment; but God was at hand too, and nerved us with presence of mind to act.

As the natives came near, we saw that the most of them were our friends. Lahi and some others were foremost—all breathless, and imploring us to be off to our boat, or along the beach to the point at the entrance to the harbour; they said the enemy was right down upon them, and that they had no hope of being able to keep them back. We tumbled our boxes again into the boat, and hurried it off to the point, telling the Samoan women and children to be off there too. A number of the Tanna women and school-girls of Mrs. Nisbet and Mrs. Turner came rushing in at the heels of Lahi, crying and seizing the hands of the ladies, to lead them off to the point where the women and children of the district were all running, ready to put to sea; we let them go, we felt confidence in the native women who had come for them, and the Samoan women and children went with them. Mr. Nisbet and I determined to wait on a little till the enemy came up, to see whether anything could be done at the last to conciliate.

From "Nineteen Years in Polynesia," by Rev. George Turner, L.L.D., a volume of much interest, which takes up the missionary enterprise in the South Seas, at the point where it was left by the venerated and lamented missionary Williams. We intend giving "Our Rescue" in an early number.

HOME MISSIONS IN ENGLAND.

BY REV. J. H. WILSON.

It is now three years since I was called upon to take the management of the Home Missionary Society in England; and on commencing my work in connexion with it, we found that although it was very old, it had not increased in strength and in stature with its years; but having received the aid of Mr. Samuel Morley, our treasurer, we determined to set about the extension of the Home Mission work more systematically than hitherto. We visited county after county; we called meetings of the ministers and representatives of the churches in each county; we collected statistics of the spiritual destitution in each parish; and then we earnestly set ourselves to work with the view of introducing such changes into our organization as should appear, by God's blessing, to meet the wants of the age. We have now three modes of effort under two general departments. By the first of these we select new points where there is an increasing population; we plant there ministers of power, and assist them independently until congregations are formed, chapels built, and self-sustaining churches established. By our second method we group villages within a circuit of six miles, placing them under a bishop—if you will allow the expression, a congregational bishop, with a good salary—aided by one or two lay evangelists, who work all the week around that centre; and within this circuit there may be four, or five, or six churches affiliated with the central Church, the whole constituting a group which for strength and power, wherever we have carried out this system, has been blessed to the evangelization of the regions round about. In one of these groups we received no fewer than 65 members into church fellowship last year, and the minister has had his heart cheered by the prospect of another cause being established within ten miles of his own place, at a new watering-place, where those who were converted by his labours have begun to form themselves into a new church, with every prospect of its becoming a prosperous charge. Our third method consists in employing lay evangelists—pious, worthy men, selected from our Churches, and placed under the care of local committees, who work for several hours every day, visiting every cottage within a given district, holding prayer-meeting, preaching in the open air, and teaching and preaching as God may give them opportunity. When our Society was reorganized three years and a half ago, it was the practice to give to a minister the sum of £70 or £80 a year,

but we came to the resolution not to pay the salary, but to offer a grant whenever there were resources, on condition that the people in the district and the County Association should raise two-thirds, and that the salary should have a minimum of £100. Some of them are £120; and I am glad to tell you that ever since then our ministers have all had their salaries raised upon an average of from 25 to 50 per cent. We find, also, that this method of working by lay evangelists is a mighty power for good, for these men can go out into districts where an ordinary agency would be inoperative. For instance, Mr. Morley and myself visited a district in Derbyshire, and had the statistics ascertained most correctly by personal visitation and the assistance of Christian friends in the district. Now, what did we discover? Within a circuit of eight miles from the centre there were 51 clergymen, receiving, annually, £11,500, and £3,500 of glebe lands. They had the custody of all the churches in the place, and there were only two Dissenting stations—one in connexion with the Wesleyans, and the other in connexion with our Society. Of these 51 ministers, only one was known to be Evangelical. The most of them were rampant Puseyites—Romanists—and we found in some of the cottages crosses put up there by curates, with instructions to the peasantry to use them every morning to assist them in their prayers to the Virgin Mary. We found there printed books, with forms of prayer to the Virgin, and these books were in many cottages, put there by clergymen as thoroughly Romanistic as any connected with the Church of Rome. Well, now our agency of lay evangelists is adapted to meet such cases, and that agency has been greatly blessed, for we have got lovers of the Gospel in every parish in that part of England. We have circulated tracts and Scriptural extracts, and called forth the assistance of ladies to visit, and in this way we have now the prospect—through a strong-minded man, who has become the centre of a group there, with an agency around him—of overthrowing that desolating system of error in that part of England. The general results of our operations during the last three and a-half years are these:—In 1860 our income was about £1,000, and we had £1,200 of debt. In 1863 our income was £3,000 or £3,500, with no debt. In 1860 our agents preached the Gospel in 480 towns and villages; in 1863 we preached and taught in 950 towns and villages. In 1860 we received into church fellowship 450 members in our mission churches; in 1863 we have received about 960. In 1860 we had only visited one county in England; we can now look back on having visited nearly every county; and we have the prospect of visiting them again and again. In 1860 the five county associations—which are analogous to your district associations—raised £700; in 1863 they raised £3,000. In 1860 we had no evangelists, but we proposed to pay one-third of the salaries of such if two-thirds were raised by those in the district in which they were placed; and we have now to look back on our having to pay £1,000 a-year from our own funds for this purpose, while the county associations, and the brethren themselves benefitted by the labours of the evangelists, raise £2,500; and wherever this special agency has been called into operation, the general funds of the Association have also improved. Mr. Wilson then recounted, at great length, some interesting details regarding the evangelization of London by dividing it into districts, and working them through the church organizations already existing in these districts. He lamented that female agency in the reformation of the fallen was not more largely employed by them, and thought, from the good he had seen effected by the deaconesses sent out by the bishop, that the Independent churches ought also to have such an order.—*Speech before the Scottish Union.*

A TOUCHING SCENE.

Rev. Horace Bushnell, who is blind, a city missionary for twenty years in Cincinnati, in his last report relates the following:

“Leaving the omnibus one day, and feeling for the sidewalk with my staff, a woman’s voice inquired: “Are you blind Sir?” “Quite blind.”—“Well here is the sidewalk; but can you guess where you are?” “Yes at the corner of— and — streets.”—“Well, you are good at guessing; but can you tell me why

God has deprived you, a holy man, of sight, and left me, a drunken sinner with my eyes? "Even so, Father, for so it seemed good in thy sight."—"Yes, he may be your Father, but he is not mine." "Have we not all one Father? Hath not one God created us all?" "One God created us, but I am now an enemy and not a child."—"It may be so, yet through the blood of Jesus they who were sometimes alienated and enemies by wicked works, become reconciled to God." "It may be you would be offended if I offered to lead you over this rough place?" Now Simon, the Pharisee, said silently in my heart, if this man were of God, he would know what manner of woman this is that toucheth him, for she is a sinner; but the scene of Bethany was present, and I said, "I will not be offended; take my arm." She did so, saying, "Thank God! thank God!"—"For what?" "That I may guide the feet of one of his servants, for I am not fit to touch the hem of his garments. I had a brother once, and he was a minister of God like you!" She was weeping. The hearer passed before us. She said, "You can't see that?" "No, what is it?" "That is the pauper's carriage. Even we drunken pauper's ride home in that when life ends."—"To what home?" "The grave." "Is the grave the sinner's home?"—"Would to God it were; then I could have a hope of rest at last."—"Have you no hope?" "No hope! Their worm dieth not and their fire is not quenched."—"But you *should* hope." "Why should I hope?"—"God is good!" "But I have abused his goodness." "God is merciful!" "I have despised his mercy." "But God is love!"

For a time she was silent, and then resumed: "How can such a sinner as I have hope?"—"It is a faithful saying that Jesus Christ came to save sinners." "But I am a *great* sinner." "His blood cleanseth from all sin." "I am a lost sinner!" "But he can save to the uttermost all that come to God by him. Now go and put this trembling hand into the hand of Jesus. At his feet confess your sins and ask for mercy, and you shall obtain it."

She wept aloud, and with a voice of agony exclaimed, "Oh! that I knew where I could find him. I would kneel at his feet and wash them with my tears, and never leave the place till the pauper's carriage came to bear me to the grave."

Here I parted with the despairing stranger, whom I had never met before; but recently, when passing an unfrequented street, that same voice called, "God bless you, sir! God bless you! Let me help you over this broken way, for I have found him?" "Found whom?"—"He that can save to the uttermost; and blessed be his holy name, for his blood cleanseth us from all sin."—*Congreg'list.*

CHILDREN'S CHILDREN.

In the years 1779-80, three families of Cape Cod went down into what is now Litchfield, Maine, and settled, two brothers Smith, with their wives, and their sister, with her husband. They were people who feared God. Far away in the wilderness, with only two families besides, they instituted Sabbath worship. They sustained it alone for many years. Occasionally a preacher came among them.

Not till thirty years had gone did a home missionary labour continuously among them. In 1811, thirty-two years after their settlement, a Congregational Church was organized. It contained eleven members; five of whom were the two brothers, their wives and sister; six of them were the children of these brothers and sister. This church, last year, celebrated its semi-centenary. The whole number who have joined it is one hundred and eighty-six; *eighty-eight of these were from these three families!* Five of its deacons have been from these families. It is supposed that ten, at least, of the descendants have entered or are preparing to enter the ministry. This little company would have their academy: a real Puritan instinct. They have promoted temperance, good morals, and "every good word and work." Not one of the six hundred descendants of these three families is known to have been of a degraded moral character; it is believed that there is not a drunkard or a tippler among them all.

Let little companies of Christians, in the small hamlets of new settlements, learn much to quicken and encourage them; let parents especially believe, what hundreds of such Puritan histories may teach them, that it is well with the families that are faithful to God.—*Congregational Quarterly.*

ANECDOTE OF PRINCE ALBERT.

In an interesting little work on Windsor, by the Rev. John Stoughton, mention is made of a beautifully executed statue from the studio of Baron Triqueti, which stands at the top of the Queen's staircase in the private apartments of the Castle. It represents the Boy-King, Edward VI., marking with his sceptre a passage in the Bible which he holds in his left hand, and upon which he intently looks. A closer inspection discovers the following text upon the open page—"Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." This statue was executed by the desire of the late Prince Consort, who intended it to convey to his son a constant and most significant suggestion of the Divine rule by which the future Sovereign of England should fashion his heart and life.

THE LORD'S PRAYER.

To express great and noble thoughts in simple and easy language, is a high excellence of literary style. In this, as in other respects, the literature of the Bible is unequalled.

The Lord's Prayer is an admirable illustration of this. As given in Matthew, it consists of sixty-six words, forty-eight of which are words of one syllable; and of the others, there are few which a child cannot pronounce and understand. There are many persons who probably cannot remember the time when they could not recite this prayer, or when they were puzzled with the meaning of any of its words.

Equally simple, natural, and easy is the structure and arrangement of its phrases and sentences. Let any person write down the words in which he asks for any blessing, or in which he hears another ask for it, and compare it with the corresponding petition in this prayer, and he will soon be sensible of the difference. Try to put the petition, "Thy kingdom come," or "Give us this day our daily bread," into a form more simple or intelligible. Can you do it? There is no learned scholar, no accomplished writer, or eloquent speaker, who may not find improvement in studying the style of this prayer.

If it be desirable that we be able to express our thoughts and our desires simply and truly, when we come before Him who regards not the *sound* of our words, but only their *honest meaning*, let us study this prayer. So best may we learn to address Him in language free from all gaudy adorning, and all deceitful ambiguity.—*British Workman*.

THE NIGHT COMETH. — In every minute that strikes upon the bell is a syllable; nay, a syllogism from God; and in my last bell, God shall speak too; that bell, when it tolls, shall tell me I am going; and when it rings out, shall tell you I am gone into the hands of that God, who is the God of the living and not of the dead, for they die not that depart in Him.—*Donne*.

ETERNITY.—Add together ages of ages; multiply them by the leaves on the trees, the sand on the sea shore, and the dust of the earth, still you will be no nearer the termination of Jehovah's existence than when you first began your calculation. And let us remember that the duration of His existence is the only measure of our own. As it respects futurity, we are all as immortal as Jehovah Himself.—*Payson*.

A LIFETIME AND ETERNITY.—What are twenty or forty years when they are past? Yea, what are a thousand years to vast eternity? Go, trifle away a few days more; sleep out a few nights more; and then lie down in dust. It will not be long ere the trump of God shall awaken thee, and thine eyes shall behold Jesus coming in the clouds of heaven.—*Flavel*.