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THE INTERCOURSE OF SISTER CHURCHES.

We remember having met with a sneer at what was called the unscriptural system of Independency, and those of our readers who have long battled for the faith and order of our churches must have had cast in their teeth some grains, at least, of the rope of sand which their opponents allege they hold on by. Our experience of Congregational Independency has not brought us into contact with those who, in selfish and bigoted isolation, deny all fellowship with sister churches. As we understand our system, and as we have marked its operations, there is a cordial and generous recognition of mutual interests and work. This however, it is possible, may to some extent be overlooked; a practical isolation may induce a coldness and distance, injurious to all parties concerned. The intercourse of sister churches and their influence on each other is a subject we would rejoice to see brought out by the powerful pen of some brother. In the meantime, we advance a few thoughts.

The churches of Christ should hold friendly and fraternal intercourse with one another. Christian communion is not confined within the narrow circle of those meeting in one place. The reader of the New Testament clearly discerns a oneness of aim and a unity of purpose in all the churches of the saints. We do not find one set of doctrines suited to the climate of Judea, and another fitted to the tendencies at Rome. Everywhere and on all occasions there is "one Lord, one faith, one baptism." Hearts conquered by the Saviour's love rejoice in submission to his authority. The two or three in one place, meeting in his name and honouring his laws, constitute a church; yet are they not cut off from sympathy and assistance on the part of stronger churches elsewhere: these remember, "we have a little sister." It has been well said—"It will greatly help us, in our examination of questions touching the intercourse of churches, to keep steadily in view *what* they are, and *for what purposes* they exist. It is possible for us, in discussing matters affecting ecclesiastical polity, to have our minds diverted from the *ends* of organization, and to view church order and church rights, as if these were the *ends*, instead of being merely means to an end. Churches are societies of Christians formed with the twofold purpose of promoting the edification of their members and of attracting others to their fellowship. No individual church can legitimately have ends of its own to promote, not in accordance with the true interests of other societies of Christian brethren. Were it possible for all Christ's disciples throughout the world to meet and worship in one place, 'being of one accord and of one mind,' as at the beginning, there would be one church. That there are more than one arises from the necessity of circumstances—from the impossibility of their being gathered as one flock, in

one fold, under the care of one or more shepherds. As things are, the great body of believers must be formed into separate congregations; and each church or congregation must meet, observe Christ's ordinances, be tended and ruled by itself—must enjoy the privileges, and perform the functions of an integral portion of Christ's church. Other churches recognise the character and claims of a sister church, and they are, in like manner, owned and honoured in their respective localities and spheres of influence. They are ecclesiastically independent, but fraternally one. No one church interferes with the internal arrangements of its neighbours; no one claims jurisdiction over others. All, however, acknowledge each other as having a fellowship of interest, a oneness of character, a common bond, uniting church to church, and all to their common Lord. We do not here undertake to solve the ecclesiastical problem 'How far churches can be at once independent and united;' but it is obviously quite compatible with Congregational independence for churches to be united in the bonds of Christian fellowship and confidence, and to co-operate in promoting objects of common interest. This is theoretically acknowledged, but the practical manifestation of it may be very imperfect. Churches planted at remote distances from each other may be *negatively* united; that is, they belong to the same section of the professing church, and nothing has ever been said or done hostile to their unity and love; but there may be as little said or done betokening affectionate fellowship. The members of those churches are personally unknown; they have enjoyed no opportunities of intercourse; and they are not to blame for this, it is beyond their reach. In the case, however, of neighbouring churches this negative unity will not do. There will and must be something *practically* manifested, either for or against their loving fellowship.

The bond of christian love encircles the whole household of faith. Many passages of Scripture are emphatic on the operation of charity, the bond of perfection, as it bears individually on believers: there are, however, parts which indicate its existence in the wider sphere of the church, in its collective capacity towards other churches. "The churches of Christ salute you" (Rom. xvi. 16). "The church that is at Babylon, elected together with you, saluteth you" (1 Pet. v. 13). "Ye yourselves are taught of God to love one another, and indeed ye do it towards all the brethren in Macedonia" (1 Thess. iv. 9, 10). Letters of commendation, granted and received, establish this intercommunion of which we speak: which, by the way, it is well to have specific in address and purpose, since the courtesy and close connection thus recognised will be felt. "I commend unto you Phœbe our sister, who is a servant of the church at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you" (Rom. xvi. 1, 2). "They are messengers of the churches, shew ye to them, and before the churches, the proof of your love" (2 Cor. viii. 23, 24).

Churches of the same faith and order will necessarily have great objects to prosecute in common. The diffusion of the Gospel in their own and other countries—the education of the rising ministry—the maintenance of suitable periodical literature—a just provision for the support of aged ministers, their widows and orphans—all this affords ample room for coöperation. Union is strength. A holy and quickening influence flows from the pursuit of any of the blessed objects connected with the kingdom of Christ. All the churches uniting for grand ends are stimulated, beholding each others zeal and faith; they provoke one another to love and to good works. The strong churches receive benefit in the exercise of giving, while those that are feeble are led to

rejoice in receiving. Nor should those in the last named position be made to feel debased in their reception of help when it is needed. Many weak country churches are often the feeders of large churches in cities, and frequently send their membership to destitute places, so that in this way they repay in membership and active usefulness whatever they have obtained from their more favoured brethren.

We plead for a warm interest even in places that are struggling on in face of difficulties. It may seem easy to abandon a cause, and shut up a place of worship; but it amounts to a confession of weakness, and will be used throughout the whole country as proof against us. We are so connected that if one member of the sisterhood of churches suffers all the members suffer with it.

The great distances that frequently exist between the localities of our churches constitute a barrier to more frequent exchange of ministerial service—the supply of vacancies—attendance at ordinations—openings of chapels—anniversaries, &c., of the nearest neighbours. The question comes up, however—How far is it gain for a church to satisfy itself with help from other denominations, and allow the rust to gather on their own chain of connection? If on joyous occasions of a social character, members of temperance organizations can visit from one town to another, what prevents the drawing closer of the cords of amity and brotherhood among the members of our churches? Brethren, we need more intercourse. With us it depends on spontaneous good will; can we excuse neglect in meeting to warm, to comfort, to encourage each other?

Stedfastly should every church resist all foreign compulsory interference. It is quite a different matter, however, when the circumstances of a church require the advice and aid of sister churches, to ask for them. We can see no violation of the independence of the churches in consulting with neighbouring churches and ministerial brethren. On this point we do not further enlarge; but conclude with the fervent expression of the hope, that the churches of the land will grow and flourish, blessed by a hallowed intercourse with each other, and the enjoyment of the presence of Christ.

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### THE EUROPEAN CRISIS.

Affairs in Europe are ominous and threatening; “the dogs of war” are let loose, and many thoughtful minds are full of apprehension lest events shape for a general war. No foresight can pierce the gloom of the future, let an unshaken confidence rest on the power of God to bring light out of darkness, and make crooked things straight. The dire calamities of bloody strife may be overruled for good, as we see in actual results in the American struggle; where slavery we trust is receiving its death-blow on this continent. A writer in *Blackwood* forecasting coming events, says:—

“No longer slowly, but rapidly, Europe is moving onwards into the vortex—into a series of convulsions which will shake the Continent throughout its length and breadth. The old landmarks have been disappearing—the old treaties are being forced into abeyance, and through new wars Europe is about to grope her way towards a new settlement. The prospect is to be deplored, but it must be faced. Five years ago to-day, a few words spoken in the reception-room of the Tuileries, gave warning to statesmen that the sword was to be employed to solve the Gordian Knot of the most urgent of the international grievances. Ever since the out break of the Italian war, which followed those words, the feeling of disquiet or alarm has spread among nations as well as among Governments. Every leading country in Europe has been strengthening its fortresses, reorganising or

equipping anew its armies; and reconstructing its fleets. The budgets of a time of peace have been burdened with expenses only natural in a time of war. Governments and people alike have been forecasting the future, and each in its own way, clumsily or efficiently, has been preparing for it. The crisis is now visibly approaching. The armaments which have arisen during the past five years of apprehension, constitute, in one point of view, the best bulwark for the maintenance of peace. No state can now be assailed defenceless and surprised. Its own blunders may lay it open to the blow of an adversary, but it cannot be taken unawares. This, in truth, constitutes the chief obstacle to the outbreak of a Continental war. But if we look at the other side of the shield, the insufficiency of the protection may be well doubted. Nations now feel that they can do no more; and that since the difficulties of the position only continue to multiply, it is as well to face them at once as seek to postpone them by a continuance of irksome sacrifice. They are growing weary of a peace which seems to be only a truce—of a peace that is fraught with the burdens and poisoned with the apprehensions of war. We believe we only state a fact when we say that the period of alarm has passed, and that the intermittent panics, in most countries of Europe, which commenced with the outbreak of the Italian war, have given place to a dogged and somewhat angry feeling of defiance. Men have been forced to count the costs and contemplate the contingencies of a war; the prospect has been growing familiar to them; and, so far as regards the Continental States, it is the Governments, more than the peoples, which shrink from the crisis that seems daily drawing nearer."

The apprehension of war, together with warlike expenditure in time of peace, while operating to prevent hostilities between nations, will in another point of view rather hasten on bloody strife. Familiarizing the mind with its accompaniments, and increasing the muniments of war, must give to many an impetus towards it. We fail to see the force of a popular idea that destructive weapons will render it impossible to engage in the work of mutual extermination, for war as it is, is nothing else already, a barbarism, and a curse. The main-spring of the evil lies beyond the facilities of destruction—Whence come wars and fightings among you, come they not hence even of your lusts? We look for the reign of peace in the regeneration of man, and the wide-spread prevalence of the principles of Christianity. Meanwhile, we work and pray to hasten forward the happy time, when

"No longer hosts, encount'ring hosts,  
Shall crowds of slain deplore :  
They hang the trumpet in the hall,  
And study war no more."

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#### THE TWO EDENS.—No. 2.

The former paper closed with the two remarks that "Without the Eden of the Bible we should be in the midst of contradictions;" and that "The sacred narrative is vindicated by our own consciousness and experience." They are the key to the simple discussion which preceded them.

There is one other thought as to the teaching of the Eden of the Bible: it vindicates God from any suspicion of being the author of Luman guilt. Had man been at first placed in the world as it now is, though with a pure nature—had he found it full of thorns and briars, thick-sown with seeds of suffering and death, dark thoughts would more boldly connect our evil with God. We might blame circumstances for our sin. But the LORD points to Eden, saying: "There is my work—there is the image of my thought—that is the dwelling place which I provided for man in his uprightness and inno-

cence—there I placed him surrounded by all happy influences and amid greatest advantages; if you would form an estimate of what I have done for primeval man, study Eden!" It will be borne in mind that we are not meddling with the mystery of the origin of evil, but are concerning ourselves only with its entrance amid the experience and history of our race. God made man holy and He placed him amid scenes most favourable to the continuance of his integrity. The Eden of the Bible is "wide as the poles asunder," from the world as it now is, as to nature and character. The Creator may have been building up during myriads of ages this present human dwelling-place, adapted to a state of discipline, development and education for sinful man, that sinfulness being foreseen; but it is expressly declared that God specially planted this garden of delights for his human offspring as they came out of His moulding hands. There was mutual adaptation between the dweller and the dwelling-place—both altogether good, like the Creator. The tenants occupied their glorious abode so long as they continued true and upright. When they fell into transgression all fitness was gone: they must be banished from the place no longer adapted to their condition. Thus we have in the whole Eden scene eloquent witness to God's idea—His thought from which man's life is a departure. It forms a background, against whose sweet and calm radiance the hue of sin looms black as night. That background was reared up by the Most High—the departure, the sin, were exclusively man's.

What thoughtful man has pondered the Bible narrative of the transgression without seeing the likeness to his own sins? The process described is exactly that of which we are ourselves conscious. Attempts have been made with these early records to allegorize, or to make them rather an epic poem than history. But who is satisfied with these attempts? You cannot feel content with anything short of the narrative meaning just what it says. It is to be assumed that God's intercourse with man primeval would be widely different from that which now obtains; the circumstances of the case are totally diverse, and he works no unnecessary miracles. Then he spake face to face; now he addresses us otherwise, for he has established *media* of intercourse, and the special and exceptional are unnecessary.

The narrative introduces to view a *tempter*, who has not yet ceased to wield influence. We know what it is to be tempted. See the woman gazing, desiring, doubting God, yet believing the devil, and then taking and eating! She immediately herself becomes a tempter, and secures a partner in the transgression. Shame and hiding follow. They have lost those pure and loving feelings towards God which they had aforesaid. There is now estrangement and dread: they fear that He will be their enemy. How like our own experience! "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is drawn away of his own lust and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death" (James i, 13-15). Is it not so that the essence of transgression is in the dawning of the thought that there is good within our reach, which lies outside the commandment of God? *There is no such good.* All that is real is within the circle of His commands. But when Eve began to think otherwise, the process was rapid to ruin. When we do so, our course is the same.

But what of the *other Eden* into which the Christian's life journey at length enters, and where he lives for ever. How shall its happy bowers be reached, and its glorious light enjoyed? Not at all without a divine

Deliverer—without the interposition of One who knows us well, being a partaker of our nature, and who is also Omnipotent to save. It needs not to be said to the instructed Christian that this Deliverer was distinctly foreshadowed in the utterance of the curse on the tempter: the seed of the woman should bruise the head, the vital and crowning part of the infernal one, while he should yet, in order to this result, bruise his heel. The conqueror should be wounded, but he should triumph. If in the first Adam men die, in the second Adam every believer is made alive. If in the transgression of the *first* there is found the root-sin of our race, out of which and according to the type of which all other sins have grown; so in the gracious manifestation of God in the *second*, as a loving, suffering, conquering Saviour, we have the root and the type of all God's dealings with man in all ages—the germ of the Gospel of redemption—and at once the highway to the Eden above, and the key to unlock its gates of pearl. See how the conscience of the transgressor was so addressed as to win from him a trustful confession of sin. The tones were stern and solemn, yet full of such tenderness as was fitted to win the confidence of the guilty ones. The effect was not to induce defiance and despair, but humble confession. “And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said ‘Where art thou?’ And he said ‘I heard thy voice in the garden and I was afraid because I was naked, and I hid myself.’ And He said ‘Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?’ And the man said, ‘The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.’” Thus God drew from the sinner a full confession of his guilt. I fear there was still some hardness of heart, but it was not the hardness of reserve and defiance.

And does not the Holy Ghost now thus convince of sin and draw forth an ingenuous confession of it? When the cross of Christ is presented to the soul amid its deep consciousness of guilt, the heart is melted into penitence, and, instead of reserve and defiance, there flows forth an honest, truthful confession into the ears of a loving Father. Though just and holy, yet God is regarded not as an enemy, but as a Father, and His rich grace is embraced.

We do not fail to see, however, that in preparing him for the better Eden, God deals with the transgressor in judgment as well as mercy. He is made to feel that his sin is his curse and ruin. Eden is broken up. He is driven forth into new and trying conditions. There is no trifling with iniquity, yet mercy is spoken of. The sinner must worship in sacrifice typical of atonement for sin. God is just, yet the justifier of the penitent sinner—who receives the Saviour whether prefigured or actually come. There is no conforming of God's laws and ordinances to the condition of man as a sinner: the Lord of heaven does not bring down his administration because of their guilt and depravity whom He rules: He rather brings them up to his requirements. He begins from the first to conform the sinner to His laws by linking him to Himself by a promise of salvation. The Lord the Messiah undertakes his deliverance—alluring him to Himself while He subjects him to a discipline severe and prolonged, in a world where he has to struggle, and to suffer, and to do incessant battle with evil. “By the offence of one judgment came upon all men to condemnation: even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners: so by the obedience of one shall

many be made righteous. Moreover, the law entered that the offence might abound: but where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans v. 18-21).

Thus not only a present blessedness, but also a glorious future was opened up in Christ the Son, who, when in the world, spake on this wise—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also" (John xiv. 1-3). Thus at length a better Eden is gained, and the Lord Christ is glorified. He who planted Eden and placed man in it to dress and to keep it; who, in its arrangements throughout, showed his love to man; who communed with him there as one has intercourse with his friend; and who, when He drove him out, did so, not only to vindicate law and justice, but to save the sinner according to righteousness and into a righteous state—He has provided for him, at this further end of his conflict, the paradise of God. We are placed now in a world thick-set with thorns and briars—a scene of temptation, sorrow and death—a region wherein no good is achieved without a struggle, where light and darkness, purity and evil are in conflict; but there is placed with us in that world a grand regenerator, this precious Gospel of life. The tones of infinite love are heard on every hand, saying, "Behold the Lamb of God, which taketh away the sin of the world." That Lamb of God, our divine Master, lovingly throws His own sympathy and help into the right side of our conflict. Our good Shepherd leads and feeds his flock, making provision for every exigency, and pointing forward to the Eden-fold. "There," he says, "is your true home, your glorious end! Keep your eye and heart upon it, and press forward." The intervening wilderness may prove in some respects "a desert drear," but never mind, "heaven is your home."

When, to help us on our way, the Lord instituted the Eucharist, he took this glance forward and gave utterance to words of holy cheer: "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi, 29). He referred not to the brief interviews with his disciples between the resurrection and the ascension; they were not festal occasions in which wine was used, nor is the period called "the kingdom of our Father." The Lord's reference is to the ever continuing marriage supper of the Lamb; and he intimates that the Lord's Supper is not only commemorative but prophetic. It looks back to what Christ has done, and remembers him, and it looks forward to what he will do, shewing forth his death *until he come*. The "new"\* is not that of freshness or recency, but that of *kind*, intimating that he refers not to the literal wine in the heavenly kingdom, but to the festal gladness of which wine is the emblem. A thoughtful German says on this utterance of the Lord at the conclusion of the words of institution: "Glancing away beyond the period of the gradual development of the kingdom of God, which like a grain of mustard seed is in the world growing and maturing amidst many conflicts, the Lord transports himself with his disciples into that consummated harmony of existence in which even the material world appears correspondent with the spiritual, and Paradise is restored. Hence, as in

\* Not νεος, as in Luke v, 39, but καινος—new, strange, unused, unusual, &c.

Paradise, the only food made use of was that afforded by plants, so also the Saviour, instead of the bloody passover, instituted a bloodless festival of the most simple means of nourishment, from which the higher elements of life were infused into man, as he once, by eating of the fruit, became subject to the power of death. And, then, comforted by this glance into the recovered Paradise, our Lord advances against the cherub's sword which must pierce the heart of every one who enters there; but over whose terrors Jesus has triumphed on behalf of all who by faith appropriate his merits to themselves."\*

The suggestions: that the Eden prepared by the second Adam is a *kingdom* to be inherited by all them that love him, yet to be entered into through much tribulation; that its sweetest and most powerful attraction is the *presence of Jesus*, and loving communion with him ("I will drink it new with you."); and that it includes an unhasty intercourse with all the good (shall sit down with Abraham and Isaac and Jacob in the kingdom) may now be taken up and illustrated; limits are already exceeded. Let us, having fallen in the first Adam, and lost the first Eden, though deriving from it many momentous lessons, be found cleaving to the second Adam, that we may be helped through the intervening warfare and journey, and may, at length, monuments of his grace, have our share with all the saved in the Second Eden—his Father's kingdom.

Montreal, February, 1864.

H. W.

## FAMILY WORSHIP.

BY THE REV. W. H. ALLWORTH, MARKHAM.

*An Essay read before the Eastern Branch of the Central Association, at its First Meeting in Bowmanville. Abridged for the "Canadian Independent."*

Families in their federal character have always stood in close relation to the church. God's covenant has been made with families; God's word has been addressed to families; covenant signs have been applied to families. Domestic religion has been enjoined, and the salvation of the household hoped for. In the Old Testament, we perceive in the dispensations of temporal good and evil towards the earlier generations of mankind, on what principles at a subsequent period God would dispense his spiritual favours. The covenant was made with Noah, but the family were sharers in the blessings as one with him, experiencing a like deliverance in time of general calamity, having complied with the conditions of the covenant under his guidance. Doubtless this covenant of temporal blessings was the same in principle as the more spiritual covenant subsequently dispensed. Thus the hereditary right of church privilege descended to the family of Abraham and to all his descendants through Isaac, and the seal of the righteousness of faith was impressed upon them as a token on the side of Abraham that he would bring them up to his faith, and a sign on the side of God that he would connect his blessing with these efforts in respect to the children thus brought up. There was mutual confidence between Abraham and God. Abraham believed God and it was accounted to him for righteousness, and God believed Abraham and thus expressed his confidence: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may

\* Olshausen *in loc*—slightly altered.

bring upon Abraham that which he hath spoken of him." Moreover so great was the esteem manifested by God for the family tie, that when at a subsequent period a proselyte was made to the faith of Abraham by the head of a heathen family, he brought in his children with him and placed the seal of the covenant on every male among them. Not, be it remembered, as the sign and seal of temporal benefits merely, but to designate church relation and church privilege. Under the Christian dispensation, when the ceremonial services of the former days were annulled, we find a distinct announcement that in the spiritual kingdom about to be set up by Christ, the family would find a place and little children be included. "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of heaven," were the words of Christ.

The gracious influences of the Holy Spirit promised long, and largely realized on the day of Pentecost, were not to come on believing parents and exclude their little ones; no, the word ran—"The promise is to you and to your children." That promise is made good to the children, though but one of the parents belong to the Saviour. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy," that is, fit subjects for covenant blessings, to be brought up in the kingdom of Christ, "in the nurture and admonition of the Lord"—in the faith of the gospel, as heirs of that salvation which is by faith.

In keeping with this idea, when the Apostle addressed the *children* at Ephesus and at Colosse, special injunctions are laid on the children as being among them. "Children obey your parents."

We do not infer from this that children are necessarily saved with their parents, for some of them live and die in unbelief. "But what if some do not believe, shall their unbelief make the faith of God without effect?" Our inference is that if children are included in the covenant, then their salvation should be looked for. They should be trained up, not as outsiders, to be brought in by and by, at some time when God in his sovereignty shall move on them, but as those already heirs by birth to spiritual influences, to be secured however in the use of the appointed means which every Christian parent should feel himself bound to employ. Every Christian family should be, as it were, a church in miniature. Every child should be baptized, then early instructed in the faith of the gospel, and trained up to the observance of every Christian duty, in full confidence that the promise of God will be realized—that the Spirit of God will seal home every precept, take of the things of Christ and reveal them to the young immortal, renewing his heart from day to day.

Family religion is the basis of family worship; the latter without the former must be formal, if not unprofitable. Let the head of every family bring his children with him daily to the footstool of mercy, as set apart to him, not as "unclean but holy," having the sign and seal of God's covenant upon them. Let him plead with them and for them, as expectants of mercy and grace, with their faces turned Zionwards, in covenant relations fulfilling the conditions of the covenant on their part, and realizing the fulfilment of the promise on God's part. We say realizing, for when the parent is faithful, wise and confident, God does not keep back the blessing, but begins at once to cooperate with believing parent's efforts.

Family religion grows out of the family covenant, and family prayer is a graceful expression of domestic religion. We can scarcely expect family

worship where there is no family religion. As an outgrowth of household piety, prayer becomes a means of grace—its direct influence is to secure a blessing. God hears and answers prayer. It is however more in accordance with his plans and purposes to answer prayer when it is offered in concurrence with others. We do not stop to offer reasons for this, we only know it is so. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them." If two shall be prevalent, how much more ten or a hundred. Without entrenching the least on the sacred duty of secret prayer, which all should observe, it is plainly a promising act to unite in prayer where there are only the man and his wife and no children. When there are children in the household who have been recognized and sealed as children of the covenant and heirs of promised blessings, and when in such a household there is agreement in prayer, we have a condition of things yet more auspicious.

We do not mean that there is any special benefit to be derived from the act of praying before the household by its head, unless to some extent there be harmony and agreement in the members of the household in the presenting of these spiritual sacrifices. If it be not the conjoint action of the several members of the household, its power as united prayer will be lost. A friend of the writer, some time ago, being at the house of a professed follower of Christ during the hour of morning worship, expressed his surprise that while both father and mother seemed to be engaged earnestly in devotion, the son, a young man, sat in his chair mending his horse's harness, while the daughter was stationed at the table washing up the breakfast things. If this was prayer in the family, it was scarcely family prayer.

Things are but little better when the younger members are never taught to join in the solemn service of the household. If family prayer is what it should be there will be concert, it will be prevalent because it will be the expression of united adorations, thanksgivings, confessions and petitions.

The members of every household are more or less implicated in each others sins, hence they should be confessed together. They are sharers in each others blessings, hence they should be acknowledged together.

The wants of one must be very much the wants of all, in the family all are members one of another. "If one member suffers all the members suffer with it, if one be made glad all rejoice with it." How fitting that united petitions should ascend like incense to God.

If the daily offering up of concurrent prayer in a family is becoming and beautiful to the view of men, it is much more so to the great God who has followed family delinquencies with judgments, and declared "them that honour me I will honour, while they that despise me shall be lightly esteemed."

God does surely answer fervent prayer, especially when that prayer is offered by a united household, through its head. Soon will it be found that the promised blessing has come. Parental instruction will fall into hearts prepared for it. Little hearts, with all their native stubbornness, will yield to the force of truth. The sweet story of the cross will be cordially believed as soon as understood; the forgiveness of sins will be early enjoyed because sincerely sought; an indwelling Spirit will soon manifest himself by the struggle in young hearts to conquer what is wrong, by improved tempers, and growing love to what is pure and holy. Are the children taught to avow themselves Christ's? The concurrent testimony of the Spirit will be that they are his. We regard these as the direct fruits of family religion as manifested in domestic worship.

There are however other benefits arising from the observance, which ought not to be overlooked. Indirect influences not always contemplated are surely exerted by the exercise. The head of a family is in a manner bound over to a course of conduct in keeping with the solemn services daily observed; for the sake of consistency, he is obliged to exclude in the daily practices and in the nightly amusements whatever would be at variance with a family acknowledgment of an ever-present and all-seeing God.

Should there unpleasantness arise, or any thing happen to embitter the feelings of any members of the family, the hour of prayer, that brings all together before the just and impartial God who insists that we shall exercise forgiveness to others, before we obtain pardon from *him*, seems to restore the sweetness, and each is softened, humbled, reconciled, in the exercise.

We may add that the performance of this duty in the household secures respect for the head and adds weight to his authority. His commands and prohibitions, other things being equal, will be better observed; his government will be stronger, and the correlative obligations and duties be less frequently confounded. Parent and child, master and servant, will acquit themselves of the responsibilities of their respective positions with a clearer perception of propriety.

Real piety in the family, exhibiting itself in earnest and united prayer, accompanied as it ever should be with reverential reading of God's word, diffuses an atmosphere of religiousness through the house, enabling parents to enforce their commands, and inflict penalties when incurred, without seeming to be harsh or unkind.

It is important that family worship should be so conducted as to draw out the devotion of the household and to interest the members. To this end the prayer should respect in its confessions, family sins and offences; in its thanksgivings, family mercies should form the topic; in its petitions, the wants and necessities, which each can feel, should be laid before God. The church and the covenant relations of the family to it, should not be forgotten. Sometimes it may be proper to enlarge more than at others, but prayer in the family should never be long, and where there are young children should studiously be made short and to the point, avoiding much which they cannot understand and can feel no interest in. Many good men make a sad mistake in respect to this matter. When children are uninterested they grow weary and inattentive, and look upon the hour of worship with anything but pleasure. At such seasons, however, each should feel an interest and delight, which feelings can be better secured by the manner of conducting the service than otherwise. Long prayers, where there are a great variety of topics, are out of place in households where there are children. If older Christians sometimes sleep under such circumstances at the prayer meeting, it is not to be wondered at if children play on their knees while similarly situated in the family. Every parent should seek to keep the family in a devotional frame; family worship fails in an important point when it does not secure this. A few minutes is quite long enough for the prayer, on ordinary occasions; if more time is at our disposal, let us spend it in singing and reading.

Children will soon learn to take part in these exercises, and feel interested in them. It is a good way, when children can read with tolerable fluency, to let them with the other members of the family read around a verse or two each. In some families each recites a verse from memory, and some rehearse the ten commandments. Whatever is profitable and will keep up the attention may be worth adopting; but withal it is better to make these exercises

a little too short than to weary the family by making them too long. Nothing will compensate for making the service distasteful to the younger members of the family. If the services be invariably short, there will be seldom occasions when they must be omitted on account of hurried circumstances. Good men will find more excuses for omitting a long service than a short one, and good children will find more excuses for being absent when such a service is being observed.

Another error which frequently frustrates the end of family worship is putting it off till too late. In the morning the family get scattered, in the evening get sleepy or go to bed. On the principle of not offering that to the Lord which is of no service to ourselves, we should if practicable call the family together early in the evening, that we may worship without weariness, and give the Lord of the best. A good man, with whom we have frequently sojourned for the night, used to talk or read or otherwise employ himself until one after another the younger members retired or fell asleep in their chairs, when the good lady yawned and every one was exhausted, the master of the house gave the solemn word, "*It is time to read.*" The sleepy family went through the drowsy service, each glad of the liberty to retire afforded them when the service was done. Was not this offering God the blind and the lame in sacrifice?

Notwithstanding all that can be urged in respect to the duty and advantage of family worship, some good men have lived in habitual neglect of it. Some have urged as an excuse, their want of ability; but surely it is possible for most men to read the word, or get some of the family to do so, then a few words humbly addressed to God would soon be followed by the ability to say more. Many who decline the service on this score have never given it a determined trial. Some are kept back by pride; they are unwilling to offer a few feeble petitions at first. If they could at once pray in the family, with the confidence, ease and fluency of those who have much experience in the work, they would begin the exercise; but they are unwilling to begin at the alphabet as it were, in the hearing of others. Such have a serious heart-work to perform, and should weigh the validity of these motives as in God's sight.

Some will urge that the duty is an optional one, and say that there is no command for it in God's word. We have already shown that the duty grows out of the relation of the family to the church, and is every way becoming and useful. It is moreover to be presumed that Abraham, who instructed his family so carefully in the way of the Lord, prayed with them. We cannot believe that Joshua, who resolved to serve the Lord for himself and his house, failed to join with them in supplication for grace to serve him. Did not David pray with his family, who returned to bless them after the excitements of the day on which he brought up the ark of God. Shall we say Job had not family worship, after being told that he sent and sanctified them after the days of their feasting, and arose up early in the morning and offered burnt offerings according to the number of them all. Job did this continually, for he said, "It may be that my sons have sinned, and cursed God in their hearts." Who can believe that he had no family worship? If we have the example of good and holy men, why need we ask a direct command? Let any believer ask himself if the practice of family worship or its omission would be the more pleasing to God. How can a Christian bring up his family in the nurture and admonition of the Lord, who never prays with them? "I will," says the Apostle, "that men pray *every where*, lifting up holy hands." He certainly does not except the family, and why

should any professed follower of Christ do so? Another objects to the practice, because, he says, "I should feel so awkward about beginning; I have never done so, and, now my family are grown up, how can I begin and thus condemn myself for previous neglect?" Better to begin a duty late, than continue in its neglect. If it cost you an effort, better at once to put it forth than to deliberate when a duty is before you. Hesitancy in such a case is sin.

Another will urge, my business makes it impossible for me to perform this duty. I can only snatch time for my meals. Stop, friend, could not five minutes be afforded in the morning and a little more at night? Do you not frequently take more time than that for the newspapers or desultory conversation? Are you quite sure that you cannot afford five minutes to secure so great a boon as that promised to united prayer? If money was to be made by it, would you not leave business five or ten minutes every day? If you felt a pressing want which some friend could supply, could not the absence of a few minutes from business be secured for it? We ought never to offer an excuse for the neglect of a duty until we have well weighed it, and considered whether it would be accepted at the bar of God and bear the inspection of him whose eyes are like a flame of fire. Some are frequently from home, and such will urge, if I had family worship it must necessarily be irregular; it is better to be neglected altogether than to be irregular. No, if the difficulty be really insuperable, it is better to have it sometimes than not at all.

Families have commonly two heads, when one is absent the duty devolves on the other; if both be absent, a representative may soon be found in one of the elder children. A farmer left home, his wife and little children being in a lonely situation he procured the company of a young friend for the night. At the hour of worship, the wife gathered the family around her and read and prayed with them. Whether she especially commended her young friend to God or not we could not say, but we know that friend found the Saviour, and dated her first serious impressions to that hour when she knelt with the family at the throne of grace. Pious children very soon learn to keep up the solemn service in the absence of the parents or their representatives, and would feel a strange uneasiness if the exercises were omitted altogether. We may add, the uneasiness is not without reason, for the morning prayer is often the shield from evil through the day. Family worship is not always followed by family blessings. Children sometimes grow up, in families where it is observed, careless and wicked, and is there not a cause? We must look for a reason somewhere. The solemn service does not make them wicked. If it fail to do them good, it is to be ascribed to formality or inconsistency.

The service is sometimes made a burdensome rite, and every pretext for its omission is gladly seized. Sometimes the head of the house is so little known as a religious man outside, that the presence of a worldly person at the hour of prayer is regarded as reason for neglecting the service. When the service becomes so occasional as to make it a daily uncertainty whether it is to be observed or not, that preparation and order in the house which give it a time and place in the domestic arrangements will be wanting, it will then be frequently pushed aside for other matters assumed to be of prior importance. It is easier every way to observe it regularly, since then the members of the family will be prepared for it, and the other duties of the house adjusted for its accommodation. The value and usefulness of the exercise will be very much in proportion to the spirit of the household. Wa

may very much undo all that is sought to be done by it, by a temper and conduct in dissonance with it. A worldly temper makes a worldly atmosphere in the house, and contravenes the prayer for spirituality of mind. It is useless to pray for one thing and work for another; to pray that you may be made holy and cultivate an unholy temper, evinced in an over anxiety for earthly gain. It is an evidence of insincerity to pray that the children may grow up liberal and large hearted, and set them an example of covetousness. Such a prayer may be winged with fervor, but it is cooled and clogged with practical contradictions.

If we do not conform our devotional expressions with our conduct, and make our behaviour harmonize with our supplications, they will neither call down blessings from above, nor exert a holy influence on the domestic circle. Can it avail to ask for the Holy Spirit, and grieve him away with unholy temper; to ask God to make our children kind, gentle, loving and forgiving, and exhibit through the day an irascible, relentless, and turbulent spirit? We have no grounds to wonder or complain that our prayers are not heard, when the whole weight of our example has been thrown against them. Every thing in the conduct of the house should evince and illustrate the sincerity of the supplications.

The thanksgivings should be confirmed with gratitude, the requests should be supported by a course of conduct indicating what is our earnest desire. Thus we should pray over, by our conduct during the day, what we have poured from our lips in the morning.

Family worship, observed with reverence, sincerity and regularity, and followed with conduct corresponding with it, will surely secure a blessing; but they who seek no blessing in the house can scarcely expect it there. It is moreover "so manifestly reasonable, and of such self-evident obligation, that it needs no law expressly enjoining it." Under the influence of inspiration, the Prophet said, "Pour out thy fury upon the families that call not upon thy name." How then can a Christian justify its habitual neglect. Has his conscience never been enlightened, or has its dictates been slighted till its power to awaken is paralysed? It is a fearful thing to slight conscience till it is silent, to remain unblest because we neglect the means appointed to secure the blessing.

Let none cast away such a shield, refuse such a means of grace, or deprive their household of so great a good. Seeing it is "twice blest." Blest in its exercise, and blest in its reward.

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## CHRIST, AND HIM CRUCIFIED.

*Sketch of a Sermon preached in the Bond Street Congregational Church, Toronto, by Rev. F. H. Marling, December 27, 1865.*

"For I determined not to know anything among you, save Jesus Christ and Him crucified."—1 Corinthians, ii. 2.

From this text, on the first Sabbath in October, 1854, my first sermon, as pastor, was preached to this church. To-day, beginning my ministry afresh in this new sanctuary, I would renew the confession of my faith.

These are the apostle's words to the church at Corinth, a large city, built on the isthmus connecting the peninsula of Achaia with the mainland, on which were the other states of Ancient Greece, then all under Roman sway. On one side of the isthmus lay the Mediterranean, the highway to all Europe;

on the other the Ægean, studded with islands, watering the shores of Asia Minor, and opening the way to Egypt, Palestine, and all the East. To pass round Achaia, in sailing from Rome to any port on the Ægean, was, on a smaller scale, like doubling the Cape of Good Hope or Cape Horn. To cross the isthmus at Corinth was like taking the Panama route to California, or the overland route to India. Small vessels were sometimes dragged across from sea to sea. The cargoes of others were discharged at Corinth, and thence shipped again to east and west, north and south. Hence, that city, like our London or New York, attracted a large and enterprising population, who acquired great wealth and lived in great luxury. So extravagant and dissolute were they that "to Corinthuse" became a proverb for a voluptuous style of life.

But Greeks were never so absorbed in business or pleasure as to lose relish for knowledge and beauty. The poet, the orator, the historian and the dramatist had chief seats in their public assemblies. Philosophers never lacked students. At their very feasts profound discourses were not out of place, while their sins were so graced by art as to suggest the false and dangerous proverb, "Vice loses half its evil, by losing all its grossness."

Such were the people among whom Paul came to tell the simple story of the Cross: rich, proud, self-indulgent, eager, keen, wicked, highly cultivated; unbelieving as to their old religions, indifferent to any new faith; caring more for the rhetorical skill of any speaker than for the truth of his doctrine. To them the Gospel was "foolishness."

Among them were also certain Jews, chiefly of the Pharisaic type, ever demanding "a sign,"—more evidence—determined not to be convinced, though miracles abounded and the argument from prophecy was so clear. Especially did they stumble at "the offence of the Cross," that their King should have been crucified!

But did Paul change his voice to please either of these? No! not for an hour. He was the Lord's messenger, and had but one message to deliver. There was no other Gospel. If Jew or Greek believed, there was salvation for him, if not damnation. As to its form, he might be "all things to all men," its substance was unchangeable. And still the same necessity lies on any faithful minister of the Gospel, in the nineteenth century as in the first, in Toronto as in Corinth.

*What is embraced in the preaching of "nothing save Jesus Christ?"* Nothing narrow or monotonous, assuredly. Immediately after the text Paul accuses the Corinthians of being but "babes," able to receive only "milk," not "strong meat," the "wisdom" which he spake "among them which were perfect." In like manner he writes to the Hebrews, including among "the principles—elements—of the doctrine of Christ" these things: repentance, faith, baptisms, laying on of hands, resurrection and judgment. So, in such epistles as those to the Romans and Ephesians, he first lays a broad foundation of doctrine, and thereupon builds a superstructure of practical teaching, all truths and all duties being included in preaching Christ.

When we speak of the sun we mean more than the luminous disc which greets our eye every morning. We think of him as a sphere of vast dimensions, holding every planet in its orbit by its attractive force; as the fountain of the light reflected on us from the moon; as illuminating the whole earth, which wakes into new life as he appears; as guiding all human labour; as filling millions of hearts with joy; and as the source of that heat—twin sister of the light—without which the whole earth would be ice and rock; and

every living thing would die; and we must retrace his bright career from day to day back to the hour when Jehovah said, "Let there be light in the firmament of heaven."

Thus in "Christ and Him crucified" we include His twofold person and the complete cycle of His offices, all He was, is, and is to be to us, and requires us to be to Him.

He will be preached here *as God*—sitting on one Throne with the Father, receiving the same worship, exercising the same authority, claiming the same faith. Believing and loving this truth with all our heart, soul, mind, and strength, so shall it be upheld among you.

He will also be set forth *as Man*, "in all things made like unto His brethren," and therefore one "that can be touched with the feeling of our infirmities;" identified with us, so as to become our Surety and Representative; an example of all the beauty of holiness; a Friend that sticketh closer than a brother.

The *teaching* of Jesus Christ, in which He laboured so much, will be unfolded, concerning Himself, the Father and the Spirit; Man's nature, condition and destiny; the plan of redemption and the world to come; all that He has taught us of every duty of daily life, and the special institutions of religion.

But further, with all heartiness we adopt the Apostle's emphasis, "Jesus Christ, and *Him crucified*." His death will be preached as a true propitiation for sin, the highest purpose of his incarnation. I was once reproached—not here—with preaching a "blood-red sermon." God forbid that I should preach any other! On the one hand, it will be insisted on that "by the works of the law no flesh shall be justified;" on the other that the atonement is complete, and is pressed on the acceptance of every sinner.

But one doctrine of Christ, like Paul's, shall also include his resurrection, ascension, mediatorial reign, continual intercession, His second coming, His calling all mankind from their graves, His judging each according to his works, and his awards of everlasting life and everlasting punishment.

Is there not scope, variety, grandeur, and human interest in this circle of truths to enlist all the faculties of preacher and hearers? All our thoughts and all our life centre in Christ. Every inward experience leads us to His feet. I shall never meet a soul that will not heed Christ above. For all, for all ages and conditions, one theme will ever be word in season—Christ. In the pulpit, the prayer meeting, the Sabbath School, the pastoral visit, it will be still the same. If I can teach, pray and live Him unto your souls, my work will be well done.

"Who is sufficient for these things?" to be "Jesus Christ's man?" to have your souls and our Master's honour in our charge? "Brethren, *pray for us*." "that utterance may be given unto me;" that "I may be pure from the blood of all men," and "may present every man perfect in Christ Jesus."

Why should not the good work begin to-day? Some are thirsting for Christ—why wait? Let this first sermon persuade you to be Christians!

It is a solemn thing to *hear*, as well as to preach the Gospel. "He that despiseth you, despiseth me," says Christ. By indifference, by resistance, you wound not the messenger alone, but the Master. Jesus of Nazareth passeth by. He stands at the door and knocks. Open to him to-day.

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A sinful thought or feeling is like a spark of fire. It seems but a little thing and is easily extinguished; but it has a tendency to consume and destroy; let it be fanned by the wind and it will ruin everything destructible in the universe.—Payson.

## Trans-Atlantic Retrospect.

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The trial of Bishop Colenso has taken place before his Metropolitan, the Bishop of Capetown, with the Bishop of Graham's Town and the Bishop of Free Town as accessories. The charges against him were as follows:—

1. His disbelief in the Atonement. 2. His belief in justification without any knowledge of Christ. 3. His belief in natal regeneration. 4. His disbelief in the endlessness of future punishments. 5. His denial that the Holy Scriptures are the word of God. 6. His denial of the inspiration of the Holy Scriptures. 7. His denial that the Bible is a true history of the facts which it professes to describe. 8. His denial of the divinity of our Blessed Lord. 9. His depraving, impugning, and bringing into disrepute the Book of Common Prayer.

No defence was offered on the part of the bishop; but Dr. Bleek, who appeared on his behalf, protested against the jurisdiction of the court, and gave notice of appeal. All the charges were pronounced proved, and judgment was given depriving Bishop Colenso of his see, unless on or before the 4th of March next, the bishop shall file a full, unconditional, and absolute retraction, in writing, of all the objectionable extracts, in London, or a like retraction by April 16 in Capetown.

It is melancholy to see a man struggling to retain his position as a Christian bishop after such charges as the above have been proved against him; it enables us to estimate at its right value all his talk about the claims of truth and such like; with him it means struggling to retain payment as a teacher of Christianity while employing every effort to undermine it.

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### MADAGASCAR.

Our number of the January *Missionary Magazine* reached us just too late for the last "Retrospect," and as we have lost our copy of the February number on the unfortunate *Bohemian*, we avail ourselves of the *Nonconformist's* extracts from Mr. Ellis's and Mr. Toye's letters from Madagascar; they are somewhat lengthy but exceedingly interesting, and calculated to awaken considerable anxiety as to the future of the church in that island. The attitude of the French, the blind idolatry of the Queen, and the character of the head of the late revolution—the prime minister—are each of great importance, and it is impossible at present to see what results may spring from any or all. The past will assure us that Bible faith has taken too deep root among the people for any combination of circumstances easily to eradicate it.

The *Missionary Magazine* for February contains some correspondence from Madagascar, including a letter from the Rev. W. Ellis, dated Antananarivo, Oct 9. Referring to the long-credited report that King Radama was still alive, Mr. Ellis says:—

The King's return was so confidently and persistently affirmed by parties circumstanced to know, and with so many matters of detail, that, though I long, even for months, refused it credence, I could not resist the evidence any longer, and communicated the report of his being alive to you, and more recently of his expected return to the capital. I have now reason to believe that both these reports were utterly unfounded.

The chief anxiety felt by the missionaries, and probably by the Native Government, arises from the ill-judged and unconstitutional treaty made by the late king with M. Lambert, which the present Government refuse to ratify,

and, indeed, which they could not venture to adopt without provoking the universal hostility of the people. On this subject the Rev. A. Toye says :—

The French on account of the refusal of the present Government to acknowledge the Lambert treaty are, if report be true determined, it would appear to make a fresh effort to obtain possession of the country. Under these circumstances, and independently of the uncertainty which still exists as to the ultimate intentions of the present sovereign respecting the liberty now extended to the Christians, it seems to me that it would be most unwise to hasten the erection of the proposed "memorial churches." My own feeling is, that only one should be built for the present. By the time this is completed, you will be in a far better position than is now possible for deciding what future course to adopt.

Mr. Ellis expresses a strong hope that, whatever may take place between the French and English Governments, the latter "will secure the protection on the part of the French of the persons and property of the missionaries, as well as other English subjects in Madagascar." Mr. Ellis thus vindicates himself from charges brought by the French :—

My name may possibly be brought forward in connection with the proceedings of the French, as having counselled the course which the Hovas have taken in refusing the claims of M. Lambert; for I have heard that some of the French officers have said that they think I am even employed by the English Government to oppose their treaty. I need not say that this is utterly untrue. I do not at present know exactly what the so called concession includes. I was present, at the King's request, when the document was read, before being signed; but considering that it was a sort of private transaction between Radama and M. Lambert, a transaction about which I could have nothing to say, I did not attend to all its contents, and I have never since, though often asked, given an opinion, but always said they must consider about that themselves; excepting on one occasion, when the King asked my opinion about the coinage, I said that all sovereigns, so far as I knew, kept the coinage of the countries over which they ruled in their own hands. In regard to the treaty with the Emperor, I do not recollect the terms of that treaty; and on one occasion when strongly pressed for my opinion, said, "If there is nothing very objectionable in that treaty, I would suggest to you the desirableness of your adopting it at once as it is; but, if there is anything very objectionable, ask if it can be changed." I am clear of having said that much, when pressed for an opinion, but have never said more, and generally have declined giving any opinion, on the ground that I had nothing to say on any arrangements between them and the French.

There is no doubt that the Prime Minister, who has two other wives, has married the Queen, and that he exercises unlimited authority. He is, says Mr. Stagg, "friendly with us," and "thoroughly understands and knows that the progress of Christianity will be the only means whereby real advancement may be made amongst the people; but we must not shut our eyes to the fact that there are other men of power who are not friendly to Christianity." Mr. Stagg also says that the Queen makes no secret of her worship of idols. Mr. Ellis writes on the same subject :—

The personal characters of the sovereign and the chief Minister are not unexceptionable; but the former, though openly and uniformly patronising the idols, and regulating almost every movement of her life by the directions of the diviners, has encouraged, but never hindered, attendance on religious worship and instruction to any of her people who are Christians. The latter, and the members of his family in the government, have steadily contended for the continuance of perfect religious liberty. We therefore see no impediment to the continued spread of the Gospel from this source, nor from anything among the people, more than is to be found in every community in a corresponding social and religious condition.

Mr. Toye also remarks on this subject :—

She (the Queen) seems to be of a mild and humane disposition, but thoroughly superstitious, and a firm believer in all the beliefs and customs of her ancestors. The *Sikidy* and the diviners are always at hand, and nothing of importance is ever transacted without their being previously consulted. Her favourite idol is kept in the palace while she is there herself, and accompanies her when she goes out. Every public act is performed either on a Thursday or Sunday, the only two lucky days in the week ; and as the diviners have to choose which of the two is the most fortunate, it not unfrequently happens that the lot falls upon the Sunday. Her coronation took place on a Sunday, and occupied nearly the whole day. On the return of the soldiers and officers from the war against some of the tribes who had revolted, though it took place on the Friday, they were not permitted to enter the town till the Sunday ; and occasionally some of the officers are prevented from attending at the different churches on account of a summons to attend an important kabary, designedly appointed for that day. Beyond this, however, I am not aware of any restriction having been imposed upon any of the Christians since her accession to the throne and there is little room for doubt that the high officers enjoy more liberty of conscience, than during the latter part of the late King's reign.

The number of converts both in the capital and adjacent villages were considerably on the increase, but the natives sadly needed training and enlightenment. Mr. Ellis says :—

We are sometimes startled to see men who would rather have drunk the poison or knelt before the spear rather than promise not to read the Scriptures or pray, hesitate whether it is right to pray at any other time than the regularly observed seasons, without first obtaining the approval of the Government. Recent changes for a very short time interfered with the regularity of attendance on our public services ; but there have been for some time past regular and apparently maturely considered accessions to our numbers from among the unbelievers and the heathen.

Mr. Ellis thinks that the missionaries will best serve the cause of Christ in Madagascar, by taking charge, in conjunction with native pastors, of two important churches in the capital, one of which is formed, and the other will be as soon as the building for its worship is completed. Three of their schools contain 184 scholars, while between 140 and 150 receive instruction in the central school. " We could multiply schools in the villages if we had teachers, and are greatly in want of a thoroughly good, industrious school-mistress." The Rev. R. Toye fully concurs with Mr. Ellis in the immediate urgency of all practicable measures for consolidating the churches in the capital and its vicinity, inasmuch as the influence of the capital upon the whole island, whether for good or evil, is most powerful and decisive. He writes :—

Among the different churches in the town, considerable progress has been made since the date of my last letter. The average attendance is, perhaps, much about the same, certainly not less, while the number of candidates for church-fellowship has continued steadily to increase. The chapels all continue to be well attended, and some are over-crowded. The country churches, however, have suffered severely in consequence of the alarm caused by the late revolution ; but they are, for the most part, beginning to shew signs of improvement. I have now six of those churches under my supervision.

The Rev. W. E. Cousins had paid a visit to Vonezongo, a district lying on the Western border of the province of Imerina. In this quarter in the reign of Radama I. schools were established, and the seeds of Christian truth scattered by their honoured predecessors. The seed sown has sprung up. Mr. Cousins says :—

I gathered some particulars as to the number of Christians in the district of Vonezongo, which are sufficient to make us anxious to do something for them. The population is not great, and very scattered. The number of Christians is rather more than 600. There are three leading churches, in connection with which Baptism and the Lord's Supper are administered. The smaller churches join with these once a-month. The number of church members is 122; and of those who are baptised, but still not full members, 18. Our predecessors, under Radama's patronage, started schools at six villages; at five of which there are still congregations. Mr. Griffiths gave six Bibles to different people in the district. Three still remain, and God has indeed blessed them. We thus enter into other men's labours, and reap where we never sowed. Mr. Cousins was the first European missionary who since the days of persecution, had journeyed to that distant part of the island, and the native Christians whom he found there were those who had learnt the faith of Christ through the lips of evangelists who had either fled thither for refuge, or who had been doomed to slavery by the persecuting Government of Queen Ranavalona.

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The Judicial Committee of the Privy Council have given final judgment in the *Essays and Reviews* cases which came before it on appeal by Dr. Williams and Mr. Wilson from the Court of Arches. The sentence of the court below, of suspension for one year, is reversed; they are acquitted of teaching contrary to the Articles of the Church of England; retain all their emoluments, and are at liberty to teach the same things again as freely as they please. Fully to understand the importance of this decision it is just necessary to remind our readers of the charges against the Essayists. Dr. Williams most certainly denied the doctrine of Inspiration—the decision affirms that so long as a clergyman admits that “Holy Scripture containeth all things necessary to salvation,” he can attack any part of it he pleases, maintain that the Pentateuch is a romance, many of the Prophetical books forgeries, and the Gospels a myth—there is no barrier to any criticism that can be made. As certainly Dr. Williams opposed the doctrine of Justification by Faith, and Mr. Wilson attacked certain parts of some of the books of Scripture, The decision in these cases leaves the doctrines of the Church of England in the most essential points at the mercy of any of her recreant sons; they may eat her bread and deny the very facts which give her existence and vitality, and this is a law-established and a law-defended church—a church of which the boast is that it is a barrier against infidelity on the one hand, and Romanism on the other! We cannot help thinking that this decision will arouse some of the Evangelical clergy to a sense of their position, and cause them to break the golden band by which they are held in bondage, and to resolve that they will not remain ministers of a church so unsafe and latitudinarian: happy for them, happy for the church itself, if this be *their* decision.

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The Cape Mail brings a very alarming report that Dr. Livingstone, who had proceeded further inland to the lake of Nyassa, had been murdered by the natives. Happily it is but a mere report. The Governor of Quillimane expresses his belief that the intrepid explorer, though badly wounded, was not yet dead. Further intelligence will be looked for with anxious interest.

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RELIGIOUS FREEDOM IN SPAIN.—The subject of religious toleration has been again brought before the Spanish Chamber of Representatives. M. Matamoros, it may be remembered, was some time back convicted of attempting to propagate the Protestant religion in Spain by selling Bibles, and was condemned to eight years' hard labour, which sentence was afterwards commuted to banishment for life. He has ever since inhabited Bayonne, from which town he lately forwarded

a petition to the Spanish Chamber, appealing to the wisdom of the national representatives, to propose some legal measures for protecting the liberty of conscience against intolerance. The committee charged to examine the petition decided that there was no reason for deliberating on the demand, and the Chamber simply adopted the conclusions of the committee.

**SPANISH PERSECUTIONS.**—The Spanish authorities in Fernando Po are becoming more stringent in their repression of Protestant worship. The private meetings are altogether prohibited, and in the two schools the use of the Bible is forbidden.

**THE DECLINE OF HINDOOISM.**—With reference to Bengal, the Calcutta Corresponding Committee of the Church Missionary Society write:—"Hindooism is dying, yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. It is no longer the battle-ground. During the whole of this tour I have scarcely met with a man who stood forth as its champion. Many and various are the influences which operate to produce this result; but the result is certain. A strong feeling, too, prevails that Christianity must and will be the religion of India. Further, Christianity is to a great extent commending itself to the convictions of the people as a decidedly good thing; the character of Jesus is becoming more understood, and, in consequence, more admired. What is very important, also, the people can now draw the distinction between the precious and the vile; they rarely charge upon Christianity the inconsistencies of its professors; they can comprehend the difference between a Christian in name and a Christian in heart."

**CANTERBURY DIOCESE AND THE BURIAL SERVICE.**—The Archbishop of Canterbury having expressed a desire to know the feelings of the clergy of his diocese on the much-vexed question of the burial service, a numerously attended meeting of the clergy of the deanery of Sutton was held at Maidstone, on Friday, the 15th instant, the Rev. Julius Deedes, vicar of Marden and rural dean, in the chair. In order to bring about a direct issue, it was moved, "That some changes in the office for the burial of the dead are desirable," the speaker intimating that should that resolution be carried, he was prepared to move further the desirableness of certain definite alterations. Upon this the following amendments were brought forward:—(1) "This meeting apprehends that no alteration of the present service would effectually remove the difficulties which from time to time arise." (2) "That to prevent the service being read over the bodies of notorious sinners and unbelievers, as well as for the spiritual good of such persons in their lifetime, the Archbishop of Canterbury be requested to take the restoration of discipline in the Church of England into his consideration." On a division, these amendments were carried by a majority of three-fourths of the clergy present; and letters of regret at their nonability to attend the meeting had been received by the rural dean from several other, unanimously expressing their conviction that no change whatever in the service is desirable.

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### ADDISON ON CHEERFULNESS.

I have always preferred cheerfulness to mirth; the latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the highest transports of mirth who are subject to the greatest depressions of melancholy; on the contrary cheerfulness, though it does not give the mind such an exquisite gladness, yet prevents us following into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.  
—*Spectator.*

## Official.

### CONGREGATIONAL COLLEGE—BOOKS MISSING FROM THE LIBRARY.

The following list of books is furnished by the librarian as *missing*, neither being on the shelves, nor charged on his register as taken out for use.

It is believed that some of these have been absent for a considerable time.

Will the alumni of the College, and any others who may have "borrowed" books from it, *at once* return any volumes in their possession per Book-post or Express?

The time is drawing near when preparations must be made for the removal of the library, so that it is necessary to have it complete.

Henderson on Isaiah; Key to the New Testament; Dickson on Matthew (A.D. 1647); Ferguson on the Epistles; Bettres Evidences; Credibility of the Gospel shown by the efficacy of Christ's death; Institutiones Christianæ (1718); Dwight's Theology, vol. 4; Paynes Lectures on Divine Sovereignty; Orme's Lectures on the Holy Spirit (2 copies, one wanting); Antedote to Arminianism; Pye Smith on the Sacrifice and Priesthood of Christ; Chillingworth's Romish History, (2 vols.); Russell on Infant Salvation; Ewing on Baptism; Mason on Episcopacy; Coleman's Church without a Prelate; Claims of the Pulpit Defended; Discourses on the Nature and Work of the Holy Spirit; McLaine's Works; Witherspoon's Works (vols. 4, 8); Bellamy's Works, (vols. 2, 3); Hall's Contemplations (vols. 1, 3); Clarke's Biblical Cabinet (vols. 17, 27, 30, 31, 33, 35, 36, 37, 43); Good's Lectures; Chalmer's Sermons; Mitfud's Sermons; Walker's Sermons (vols. 3, 4); Fern's Sermons; Walker's "Christ the Purifier;" Gorkan's Sermons on Isaiah; Robinson's Sermons (vols. 1, 2); Marsden's Hulsean Lectures; Parson's Sermons (vol. 1); Binney's Discourses on Faith; James' Pastoral Addresses; Dick's Philosophy; Serious Enquiries; Wardlaw on Dispensation of God with Adam; Burk on Religious Experience; Fawcett's Essays; Fawcett on Anger; Self Defence; Scripture Characters (vol. 1); Jeremy Taylor on Repentance and Original Sin; Gorman's Catholic's Farewell to Rome; Wardlaw's Systematic Theology; Wardlaw on Congregational Independency; Merle D'Aubigne's History of the Reformation in the time of Calvin (vol. 1).

### MONEYS RECEIVED FOR THE COLLEGE IN FEBRUARY.

Brantford, on account .....	\$32 25
Zion Church, Montreal, on account.....	250 00
Peter Christie, Martintown .....	1 00

F. H. MARLING,

*Secretary.*

Toronto, February 22, 1864.

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## Literary Notices.

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**THE AMERICAN CIVIL WAR;** its origin, objects and probable results: A Sermon preached on the American Thanksgiving Day, in the Congregational Church, Brantford, C. W., by the Rev. John Wood.

A strong and forcible defence of the cause of the North.

## NOTES OF MISSIONARY TOURS, 1864.

## MIDDLE DISTRICT, No. 1.

DEAR BROTHER,—On the morning of Wednesday, the 6th January, we left home for the west; stayed over Sabbath the 16th, with Brother McLean, of Osprey, who accompanied us to *Kincardine*. After a drive of nearly two days we arrived at Bro. McKinnon's, who, with his people, gave us a cordial welcome, and carved out work in abundance for us during our stay. The attendance at all the meetings, day and night, was certainly cheering. On Sabbath, when services were held both in English and Gaelic, the chapel was so crowded that some had to go away who could not get within hearing distance. The missionary meeting was held on Monday, the 18th, at noon, very well attended, and a collection of \$13 66 raised. Subscriptions are yet to come in. *Kincardine* is a good missionary field, and should not be overlooked: we trust that this, the first missionary meeting ever held there in connexion with our Society, and the seed sown, will be found to have served a purpose. The Deputation will be much disappointed if the day will not declare that the Lord was there.

On Friday, the 22nd, Brother Sanderson, of Oro, joined us at *Osprey*. Brother McKinnon proceeded to *Manilla* in order to be there on Sabbath. Although the missionary meeting at *Osprey* was not so well attended as we could wish, it was a good one. \$24 20 was collected, and more to come. Bro. Sanderson gave a most suitable and seasonable address, which was highly appreciated by the friends there. The collection averaged nearly two dollars from each contributor, and all from poor people. Lord's day, the 24th, was spent at *Nottawasaga*, one of Brother McLean's out stations. On the 26th we got to *Stouffville*, Bro. Allworth's field. Here we had a large meeting; the Deputation gave addresses; and notwithstanding indications that the "little member" had the English *file* too sparingly applied to it in order to make it sufficiently musical, the people heard attentively, and manifested great kindness. A Methodist friend made an excellent speech. The Collectors came forward with the cards and boxes and left on the table the handsome sum of \$53 20. Splendid pieces of music were sung by a choir that would honourably compete with any we ever heard.

On Friday, the 29th, the meeting was held at *Manilla*; the Brethren Messrs McKinnon and McLean did nobly. The large audience seemed delighted. \$10 15 was the collection. Subscriptions forthcoming. We trust there will be no falling off this year. Thus ended a pleasant and profitable tour of 400 miles, and three weeks absence. To God be all the glory.

Yours truly, G.

## MIDDLE DISTRICT, No. 2.

On Monday, 25th ultimo, the church at *Pinegrove* held their annual missionary meeting. The attendance was good, and the devotional spirit of thy whole service was in harmony with the occasion. The chair was occupied by the pastor, while the two brethren of the deputation, Messrs. Unsworth and Barker, being fresh in the work and having the whole field to themselves, spoke to the attentive and patient audience nearly an hour each. A better collection than last year appropriately closed the business of the meeting.

At *St. Andrews* (alias *Thistle-town*) on the following evening, brother C. Duff joined us at the opening of the meeting, so that we had here three addresses. The congregation might have been larger; but the interest seemed good, and the collection slightly surpassed that of the preceding year. The subscriptions from these two fields of brother R. Hay were not quite all in; but sufficient had been gathered in to indicate the probability, if not certainty, of an advanced step in the contributions this year.

Encouraged with this success we drove the next day, 27th, under a fine April sun, and over almost April roads, to *Bolton Village*, where we found father Wheeler in better health than we ever saw him before; which he attributes to his having got rid of that foul spirit—*tobacco*, which, after “tearing and bruising him, hardly departed from him.” This suffering, however, our brother admits was well-deserved, for having sinned so long in the slavish use of this poison! Would that others had his courage and perseverance! They, too, would reap his reward—physicians to the contrary notwithstanding. Our meeting in the evening was held in the fine new building lately erected in place of the honored but unsubstantial “mud chapel, to which brother W. has given no little notoriety. The new church is a frame one, rough-cast, with four gothic windows on each side, and a handsome circular window of stained glass in the end that faces the village. Services had now been held in it for about two months, and the congregation had increased considerably since entering it. May the new building be permitted to witness as much of the Lord’s presence as that whose site it occupies! We had a good missionary meeting; the collection at the close—a little over \$10—manifesting the interest felt in the Society. As the friends here had been making an extraordinary effort in the erection of their new building, the whole cost of which has been met by subscription among themselves, with the exception of a few handsome donations from Montreal, the deputation were not disposed to murmur at receiving but \$10 in place of the \$15 given last year; considering also that this church now, though weakened much of late by emigration, bears the entire support of its pastor.

We were accompanied to *Macville*, on the following evening, by a goodly number of the Bolton friends, whose services as a choir added not a little to the interest of the meeting. Here again we were gratified by an increase in the collection—\$5 instead of the \$4 28 raised last year.

Friday evening, 29th, found us with the good friends in *South Caledon*. The Temperance Hall at Rockside (also used as a place of worship) was pretty well filled. Mr. Unsworth presided; while addresses were given by Messrs. Barker, Wheeler and Duff. The collection taken was \$10 75, a little advance on last year: no subscriptions. The church in this place is greatly in need of a pastor, as is likewise the neighboring church in Erin, both of which were efficiently supplied by Mr. Dickson during the college vacation last summer. It is sad to see these promising fields not only destitute of pastoral visitation, but also in great measure of a preached gospel. Their condition, like that of Trafalgar and other places that might be named, confirms the conviction that our body in Canada lacks one important agency for usefulness—that of itinerant missionary labourers. Our system is open to such a provision; but, for some reason, the provision is seldom supplied. Could we not find some good brother, like Paul, “loosed from a wife” and family “for the present distress,” who would spend his time among these weaker churches, and in other destitute localities? He would find his support as the first missionaries

did; even if not backed up, as he should be, by the mission agency of the stronger churches. At present these scattered disciples are left as sheep without a shepherd, while "grievous wolves enter in among them not sparing the flock." If we are to be an aggressive body, or even attend fully to the wants of our weaker churches, it is not easy to see how this can be done without itinerant missionaries.

On Sabbath, 31st January, Rev. C. Duff preached three times at Rockside to good congregations; in the afternoon, to the young especially. The writer enjoyed a happy re-union with his old flock in Erin, preaching in the morning at Osprige, and in the afternoon at Burtshill. The collection in the former place for the Society was \$4; at the latter \$2 17.

On Monday evening, Feb. 1st, brethren Unsworth, Duff, and Barker again joined company at Alton, and met with Father Denny and his people, who seem to be united to each other in "charity, which is the bond of perfectness." Our meeting here also was well attended; the collection came a little short of last year, but our friends maintained their credit in the subscription list, the sum of their contributions being \$20 48, or 31 cents above the total of 1863.

The following evening found us at *Church-hill*, more familiarly known as Swackhammer's Corner: which may be called the cradle of our home missions. Mr. Denny, who was here added to the deputation, interested the meeting by his reminiscences of the past, especially in reference to the opening of the chapel in which we were assembled, on which occasion the principles of our society were suggested and made a subject of prayer. The Acton friends handed in their subscription of \$7; the collection added \$2 more; a small subscription list was also opened at the meeting, to which it was expected many other names would afterwards be appended.

Our meetings had all been *good and better*; but the last one of our tour, held at *Georgetown* on Thursday, 4th inst., was *best* of all, both in point of attendance and in the amount of the contribution. This meeting derived its interest in part—though a very small part so far as numbers are concerned—from the fact that the Central Association (West) had been in session during the day, a report of which will doubtless be forwarded from the proper source. The missionary meeting was addressed by Messrs. Barker, Denny, and Duff, enlivened in the intervals with praise, and remarks from the pastor, who occupied the chair. The people were then ready with their bounty; a collection of \$25 52 was laid on the table, and a paid subscription list of \$25 45; making a total from Georgetown of \$50 97, or nearly \$11 in excess of last year.

The missionary meeting at *Trafalgar* was held on Wednesday evening, 3rd inst. Revds. Messrs. Clarke and R. Hay having been unavoidably prevented from taking their places in the deputation, Rev. F. H. Marling was therefore left alone: but it appears that he was "a host in himself." The liberty is taken of reporting the meeting in his own words: "There was a capital turn out—*more males than females*. I took the chair; opened with singing, reading and prayer; read part of the report and made my own speech—subject, 'The church a missionary society, and all its members missionaries.' Then I had them sing, after which I made an address on behalf of the editor of the *Canada Farmer*, tracing in some points the analogy between the work of the gospel and the cultivation of the soil. Then I had them sing again, after which I delivered a third address on behalf of Rev. R. Hay, on the money question, showing how to have money for the Lord's treasury, under the heads of making, spending, and tithing. We took up a

collection, \$3, appointed collectors, and closed with singing and benediction. So we had a missionary meeting, as I was determined they should, but I don't want to repeat the experiment."

The returns from the churches of the Middle District, up to the present date, indicate an encouraging improvement over those of last year. Were it not for the decline in two of these churches, for which sufficient reasons are stated, viz., Albion and Whitby, the increase would have been considerable, and this, notwithstanding the "hard times" that still haunt the farmers in particular. In some parts of Esquesing, Trafalgar, Albion, and Vaughan, the wheat crop was almost a total failure. We heard of some fields that had not been cut at all: one farmer offered the threshers the avails of a whole day's work with their machine, but the offer was refused. The Messrs. Barber, of Georgetown, purchased field after field of standing grain, or rather straw, for their paper mill. And those who had wheat could get comparatively little for it, so that, under these circumstances, the increase of our funds is still more encouraging. An excellent missionary spirit has animated all our meetings, which is of more value to us than the money; we have no memorable storm, as usual, to record; the travelling, on the whole, has been good: for these, and all other mercies, we give our sincere thanks to the Lord.

February 22, 1864.

E. B.

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#### MIDDLE DISTRICT, No. 3.

An exchange between certain brethren of the Western and Middle Districts having been agreed upon, in the arranging of their missionary deputations, the writer, in obedience to orders, left home by the first train on Monday, January 25th, for *Markham Village*, where a missionary meeting was to be held that evening. Bro. Marling was to have joined me at Toronto, but being prevented from doing so by pastoral duties, I had to proceed alone, my solitary journey having been rendered more dreary still by the fear that the stage, owing to the delay in starting and the rapid disappearance of the snow, would not arrive there until after the meeting had closed. The sleighing having been somewhat better, however, after we left the Kingston road, we reached the village about half past eight; and when I entered the chapel I found Bro. Reikie—the only other member of the deputation—just closing his address. Bro. Allworth, who had been ruminating all the evening upon David's hasty verdict, "all men are liars," (and between ourselves, Mr. Editor, I do not think ministers are quite careful enough in fulfilling appointments), somewhat regaining confidence in his brethren, looked a thousand thanks at my appearance, and got up and gave a second or third speech, so as to afford me a little breathing time; after which I addressed the audience, and the meeting closed. It was, I think, an impressive and effective service; the attendance unusually good; and the contributions much in advance of last year.

The next evening two meetings were held: at *Unionville* and *Stouffville*, to the former of which Bro. Reikie and I went, accompanied by Deacon Cash and the Markham choir, who added greatly to the harmony of the proceedings on both occasions. Here we had a house filled to overflowing; and as anybody can speak well to a crowded house, it must be presumed that the deputation delivered two very eloquent addresses. The collections and subscriptions, at any rate, amounted to a handsome sum—if I remember

rightly, over \$30—although, if the whole truth be told, I suppose the credit of this, so far as the speeches are concerned, must belong to those of *last* year, rather than *this*, since in this instance, as well as in several others, their contributions, according to apostolic instruction, were “ready beforehand.” To your correspondent this meeting was the most interesting of any of the series; for it was in that little chapel, recently very much improved in comfort and appearance, that he first attempted, sixteen years before, to preach the Gospel of Christ; and he could not help asking whether those student-efforts had ever been made instrumental in bringing any souls to that Saviour whom he endeavoured to set forth.

Bro. Allworth reports the *Stouffville* meeting to have been equally well attended, and as to pecuniary results, very satisfactory—about \$53—making the total from the three stations under his charge over \$113, or more than the missionary grant. Brethren D. McGregor and McLean were present at *Stouffville*, and added much to the effectiveness of the service.

On Wednesday we went to *Whitby*, where we were joined by brother Marling. The church in that place being vacant, the attendance was not so large as it otherwise would have been, and the amount of contributions was proportionately small. The members of the Church expressed themselves as considerably discouraged, but nevertheless anxious to secure another pastor, if possible, and hopeful that if a suitable man could be obtained, and the Missionary Society could help them a little longer, there might yet be a vigorous and self-sustaining cause at *Whitby*. But there's the difficulty. Brethren who know the field think they ought to be helped. Here is a little church of about five and twenty members, united in spirit and attached to our principles; with a fine property—a commodious and pleasant church edifice, standing in the centre of an acre of ground, very conveniently located; with not a farthing of debt upon it; and all they want is a pastor, a little pecuniary help, and the Divine blessing, and they might, and probably would, at no very distant period, become a flourishing cause, and amply repay the Society for all its anxiety and outlay upon the place. *Shall we allow it to die?* The responsibility of answering that question lies with the Colonial Missionary Committee.

Our next appointment was at *Bowmanville*, where our evening was occupied by a meeting of the Eastern Branch of the Central Association, an account of which will doubtless be furnished you by another correspondent. The missionary meeting was a decided success, in every point of view. The tone of the addresses was admirable, the attendance good, and the contributions liberal, the total amount being \$71 80, against \$50 last year. Everything there looks hopeful, if we except a temporary decrease of the evening congregation, owing to the inauguration of a new movement among the Presbyterians, and an *avertissement* from the before-mentioned committee, the nature of which need not be explained. Oh ye that hold in your hands the destinies of so many Congregational churches in Canada, “Destroy it not, for a blessing is in it!”

A very pleasant Sabbath in Newmarket completed my tour in the Middle District. W.

Brantford, C.W., February 23, 1864.

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FORBEARANCE.—To be able to bear a provocation is indicative of great wisdom; and to forgive it, of a great mind. Has any one injured you? Bear it with patience. Hasty words rankle the wound, soft language dresses it, forgiveness cures it, forgetfulness takes away the scar.

## News of the Churches.

### RECOGNITION SERVICES.

A few days before the missionary deputation became due at Oro, the members of it were invited to take part, while there, in recognizing the Rev. J. G. Sanderson as the pastor elect of the two congregational churches in that township. In the forenoon, therefore, of the 11th inst., at eleven o'clock, the deputation met with the churches in Bethesda Chapel to publicly recognize their choice of our brother to take the oversight of them in the Lord.

The Rev. H. Denny, of Alton, took the preliminary services, and put the usual questions to the pastor and the churches; and being satisfactorily answered, the Rev. W. H. Allworth, of Markham, gave the charge to the pastor from 1 Tim iv. 6, "A good minister of Jesus Christ;" and the Rev. C. Duff, of Meaford, the charge to the church and congregation from 1 Thes. v. 12, 13, "And we beseech you brethren to know them. . . . And to esteem them very highly in love for their works sake. And be at peace among yourselves." After the last discourse and the singing of a hymn, Mr. Macleod was ordained by the Rev. W. H. Allworth, to the office of a deacon.

Though the services were somewhat protracted, the audience did not become weary. The suffused eyes here and there discernible in the congregation, and the upturned faces of the audience eagerly catching every word uttered by the speakers, together with the manifest reluctance of the brethren to leave their seats at the close, bespoke the deep interest which they felt in the proceedings. One good brother said, "Why could we not always have recognition services when the missionary deputation comes round?" We too were upon the mount, and and felt "it is good for us to be here."

"My willing soul would stay,  
In such a frame as this."

Brother Sanderson laboured acceptably and successfully in this field for two summers while a student; and we trust that the new and more important relationship now formed between himself and these churches will be of lasting benefit to both, and the means of bringing many more to Christ who are now far from Him. May the Lord of the harvest be in their midst!—*Communicated.*

February 22nd, 1864.

### A PLEASURABLE OCCASION.

On the evening of the 13th of January, the Congregational Church on the Back Street, Southwold, was the scene of a joyous and festive occasion. The Rev. J. M. Smith had just returned to the midst of his people, accompanied by the partner of his future life and labours, and the congregation prepared for the newly married couple, a reception, which could not fail to be as gratifying to them as it was creditable to the good sense and liberality of the congregation, who, by so splendid an entertainment, evinced at once their gratitude for the past services rendered to them by their minister, and their warmest wishes for his future success and happiness among them. The occasion was evidently felt by all present to be improved by the full play of the social affections, and it proved an uncommonly pleasant one. The Rev. J. M. Smith himself occupied the chair; and

Rev. Messrs. Walker, Watson and Jones, and F. Randall and W. Bowman, Esqs. addressed the meeting. Although the peculiar occasion tended to spice the speeches with humour, they were by no means trivial in their character; but, on the contrary, eminently entertaining and instructive. The proceeds of the tea-meeting—very liberal—were handed to Mr. Smith, as the congregation's wedding gift.—*Home Journal*.

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#### THE GIRL TEMPERANCE LECTURER.

We had the pleasure of listening on Tuesday evening to the youthful temperance lecturer, Miss Susanna Evans, from Wales. Although we had heard of her success in her own country, and also at the Cooper Institute in New York, we were not prepared to expect a lecture of such power as enchained the close attention of the large audience which quite filled the Temple on such an inclement night. Her manner is calm and earnest, her method logical, her language simple and clear and she at once conveys the impression of her sincerity, and speaks as one who has experienced the terrible evils of intemperance.

Planting herself on the Bible, she argues that all Christians should be total abstainers (1) for the glory of God, (2) for the happiness of man, and (3) for the prosperity and welfare of the church, making a very strong and close appeal to all Christians to give their influence to this cause. Unlike many lecturers she deals little in anecdote, but is eminently plain and practical, making a strong appeal to the moral feelings and common sense of her hearers.—*The Congregationalist*, Feb. 19th.

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#### POLYCARP'S DECISION.

When he appeared before the proconsul, the latter said to him, "Swear, curse Christ, and I will set you free!" The old man answered, "Eighty and six years have I served him, and I have received only good at his hands! Can I then curse him, my King and my Saviour?" When the proconsul continued to press him, Polycarp said, "Well, then, if you desire to know who I am, I tell thee freely, *I am a Christian!* If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man if he could silence the people, said to Polycarp, "Only persuade the people." He replied, "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as it is consistent with our salvation. But as for those without, I consider them undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the gospel to a wild, tumultuous, and fanatical mob? After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in the circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost speed to collect wood from the market places and the baths. When they wished to fasten him with nails to the pile, the old man said, "Leave me thus, I pray, unfastened. He who has enabled me to abide the fire, will give me strength also to remain firm at the stake." Before the fire was lighted he prayed thus: "O Lord, almighty God, the Father of thy beloved Son Jesus Christ, through whom we have received a knowledge of thee! God of the angels and of the whole creation, of the whole human race, and of the saints who live before thy presence! I thank thee that thou hast thought me worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses!"

## Poetry.

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### THE MAID IS NOT DEAD.

Oh ! say not she is dead !  
 Breathe not a word so dread !  
 Though still and cold the graceful form reclineth.  
 Forget the beauteous clay ;  
 High in a purer day,  
 A more exalted sphere, the spirit shineth.

What though her budding spring  
 Has felt the withering  
 Of mortal blight and merciless decay !  
 What though her young life's morn  
 Has darkened in its dawn,  
 Ere she had tasted of the golden day !

A nobler, purer life,  
 With fadeless beauty rife,  
 Of deeper consciousness and richer bloom,  
 Has all its fulness shower'd  
 On her young soul, and dower'd  
 Her being with a bliss which knows no gloom.

Ah ! why so sadly grieve  
 That your belov'd should leave  
 Its earthly dwelling for a palace fair ?  
 Your loss to her has been  
 A boundless gain, I ween,  
 And heaven is richer for the loss ye bear.

For now another gem  
 Glows in the diadem  
 Of Him who fills the place with glory-beams ;  
 Another precious flower  
 Blooms in the blissful bower  
 Another lamb feeds by the crystal streams.

Another minstrel flings  
 Music from sweet harp-strings ;  
 Another star illumines the spirit land.  
 Another white robed form  
 Basks in the radiance warm ;  
 Another seraph joins the sister band.

Ah ! weep, but not in woe,  
 Rather should joy-tears flow,  
 That your sweet child hath found a house so fair.  
 Let hope and faith be strong,  
 And ye will both ere long,  
 In all her joy and all her glory share.

## A PREACHER'S RULES.

It appears from Dr. Leifchild's own account of his labors, in the recently published biography, that he regarded the delivery and the preparations of his discourses as being of almost equal importance. In the following quaint "precept for remembrance" he expresses the manner in which, in his opinion, his sermons should be preached:—

"Begin low,	Take fire,	Be self possessed
Proceed slow,	Rise higher ;	When most impress'd."

## 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.*

## GAMBLING.

To every young man who indulges in the least form of gambling, I rise a warning voice. Under the specious name of AMUSEMENT, you are laying the foundation of gambling. Playing is the seed which comes up gambling ; it is the light wind which brings up the storm ; it is the white frost which preludes the winter. You are mistaken, however, in supposing that it is harmless in its earliest beginnings. Its terrible blight belongs, doubtless, to a later stage ; but its consumption of time, its destruction of industry, its distastes for the calmer pleasures of life, belong to the very *beginning*. You will begin to play with very generous feeling. Amusement will be the plea. At the beginning, the game will excite enthusiasm, pride of skill, the love of mastery, and the love of money. The love of money, at first almost imperceptible, at last will rule out all the rest—like Aaron's rod, a serpent swallowing every other serpent. Generosity, enthusiasm, pride and skill, love of mastery, will be absorbed in one mighty feeling—the savage lust of lucre.

There is a downward climax in this sin. The opening and ending are fatally connected, and drawn toward each other with almost irresistible attraction. If gambling is a vortex, playing is the outer ring of the Maelstrom. The thousand-pound stake, the whole estate put up on a game—what are these but the instruments of kindling that tremendous excitement which a diseased heart craves ? What is the *amusement* for which you play but the *excitement* of the game ? And for what but this does the jaded gambler play ? You differ from him only in the degree of the same feeling. Do not solace yourself that you shall escape because others have ; for they *stopped* and you *go on*. Are you as safe as they, when you are in the gulph-stream of perdition, and they on the shore ? But have you ever asked, *how many* have escaped ? Not one in a thousand is left unblighted ! You have nine hundred and ninety-nine chances *against* you, and one for you ; and will you *go on* ? If a disease should stalk through the town, devouring whole families, and sparing not one in five hundred, would you lie down under it quietly because you had one chance in five hundred ? Had a scorpion stung you, would it alleviate your pangs to reflect that you had only one chance in one hundred ? Had you swallowed corrosive poison, would it ease your convulsions to think there was only one chance in fifty for you ? I do not call every man who plays a gambler, but a gambler in *embryo*. Let me trace your course from the amusement of innocent playing to its almost inevitable end.

*Scene the first.* A genteel coffee-house, whose humane screen conceals a line of grenadier bottles, and hides respectable blushes from impertinent eyes. There is a quiet little room opening out of the bar ; and here sit four jovial youths. The cards are out, the wines are in. The fourth is a reluctant hand ; he does not love the drink, nor approve the game. He anticipates and fears the result of both.

Why is he here? He is a whole souled fellow, and is afraid to seem ashamed of any fashionable gaiety. He will sip his wine upon the importunity of a friend newly come to town, and is too polite to spoil that friend's pleasure by refusing a part in the game. They sit, shuffle, deal; the night wears on, the clock telling no tale of passing hours—the prudent liquor-fiend has made it safely dumb. The night is getting old; its dank air grows fresher; the east is grey; the gaming, the drinking, the hilarious laughter are over, and the youths wending homeward. What says conscience? No matter what it says; they did not hear, and we will not. Whatever was said, it was very shortly answered thus: "This has not been gambling; all were gentlemen. There was no cheating—simply a convivial evening; no stakes except the bills incident to the entertainment. If anybody blames a young man for a little innocent exhilaration on a special occasion, he is a superstitious bigot; let him croak!" Such a garnished game is made the text to justify the whole round of gambling. Let us, then, look at

*Scene the second.* In a room so silent that there is no sound except the shrill cock crowing in the morning, where the forgotten candles burn dimly over the long and lengthened wick, sit four men. Carved marble could not be more motionless, save their hands. Pale, watchful, though weary, their eyes pierce the cards, or furtively read each other's faces. Hours have passed over them thus. At length they rise without words; some, with a satisfaction which only makes their faces brightly haggard, scrape off the piles of money; others, dark, sullen, silent, fierce move away from their lost money. The darkest and fiercest of the four is that young friend who first sat down to make out a game! He will never sit so innocently again. What says he to his conscience now? "I have a right to gamble! I have a right to be damned too, if I choose; whose business is it?"

*Scene the third.* Years have passed on. He has seen youth ruined, at first with expostulation, then with only silent regret, then consenting to take part of the spoils; and, finally, he has himself decoyed, duped, and stripped them without mercy. Go with me into that dilapidated house not far from the landing at New Orleans. Look into that dirty room. Around a broken table, sitting upon boxes, kegs, or rickety chairs see a filthy crew dealing cards smouched with tobacco, grease, and liquor. One has a pirate-face burnished and burnt with brandy, a shock of grizzly, matted hair, half covering his villain eyes, which glare out like a wild beast's from a thicket; close by him wheezes a white-faced, dropsical wretch, vermin-covered and stenchful; a scoundrel Spaniard and a burly negro (the jolliest of the four) complete the group. They have spectators—drunken sailors, ogling, thieving, drinking women, who should have died long ago, and when all that was womanly died. Here hour draws on hour, sometimes with brutal laughter, sometimes with threat, and oath, and uproar. The last few stolen dollars lost, and temper too, each charges each with cheating, and high words ensue, and blows; and the whole gang burst cut the door, beating, biting, scratching, and rolling over and over in the dirt and dust. The worst, the fiercest, the drunkest of the four is our friend who began by making up the game!

*Scene the fourth.* Upon this bright day stand with me, if you would be sick of humanity, and look over that multitude of men kindly gathered to see a murderer hung! At last, a guarded cart drags on a thrice-guarded wretch. At the gallows' ladder his courage fails. His coward feet refuse to ascend; dragged up, he is supported by bustling officials, his brain reels, his eye swims, while the meek minister utters a final prayer by his leaden ear. The prayer is said, the noose is fixed, the signal is given; a shudder runs through the crowd as he swings free. After a moment, his convulsed limbs stretch down, and hang heavily and still; and he who began to gamble to make up a game, and ended with stabbing an enraged victim he had fleeced, has here played his last game—himself the stake!—*H. W. Beecher.*

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## D I E D,

On Thursday, the 25th February, 1864, HERBERT WHITTON, youngest son of the Rev. W. F. Clarke, of Guelph, aged two years six months and six days.