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CANADIAN INDEPENDENT.

VOL. IX.

TORONTO, OCTOBER, 1862.

No. 4.

GOOD MINISTERS.

The true ministry exists for the church, and possesses an influence for good the welfare of men. Success in the work of God greatly depends on the character of the agency employed. The pulpit is an arena of power to a good minister of Jesus Christ, but that "holy ground" is debased when occupied by a weak, frivolous, worldly, unprofitable class of men. This places before him who consider the question, the urgent necessity of a ministry called by God, and properly prepared for the work. It is a fundamental point, an error here eats as doth a canker. The whole operations of a denomination take complexion from the gifts and graces to be found, blessing and beautifying its solemn assemblies. Without cherishing any feeling except gratitude to the Great Head of the Church for the ministry with which our churches have been blessed, we yet feel a growing need of arousing all whom our influence can reach to fervent prayer on behalf of the Congregational College of British North America. Do the churches want good ministers? Then they ought to pray for them. The second Sabbath of October for several years has been consecrated among us as a day of special prayer for the college, again the request is made for this year. Many blessings are thus secured in the working of the Institute, while we can easily perceive the good effect of keeping the day in the manner requested, on the general views entertained by the people of the work of the ministry.

God raises up instruments for carrying out his gracious purposes. A true ministry is his creation. The right man is sent to the right place. The mantle of Elijah does not go with him to heaven, neither does it fall on the round to decay, but rests on the shoulders of Elisha who is to carry on God's work. The hand of the Lord is with such as are qualified by his Spirit. All this shows to the eye of faith, the lawfulness of prayer for good ministers; for men who shall win battles over error, bring souls to the cross of Christ, and build up God's people in the faith. Can we expect true progress without the gifts bestowed by Jesus? These blessings come through the channel of prayer.

This holy ministry must be exercised in the spirit of love. A good minister has a loving heart. Nothing else could prevail against the chilling looks, and frequent apathy shown to the message the servant brings. The workman hammers with the hammer of the word for many days, yet the rocky heart remains unbroken. Wearied with many a Sabbath's work the aching heart cries—who hath believed our report? Heedless of the familiar sound sinners are at ease

in Zion. Love to the work diffuses a persevering energy which continues in it, and patiently waits to see the salvation of God. The pulpit has been entered not as a workshop for a piece of bread, but as the sphere of a holy influence which has demonstrated its heavenly origin in souls renewed. The drunkard has been won from his cup, the thief has become honest, the godless devout, the careless concerned, through the foolishness of preaching. Warning and beseeching men day and night with tears, the true servant of Jesus seeks to make proof of his ministry. Without the love of souls, such work can only be the meanest of drudgery. A truth applicable to the severe and trying studies preparatory to entrance on the sacred calling, as well as to the more direct engagements of the work itself. Who is sufficient for these things? Our sufficiency is of God. The true minister must be a man of prayer; he asks his people to unite in the blessing-securing occupation,—brethren pray for us. Within the sweep of this loving entreaty we comprehend the rising ministry. Churches cannot expect good ministers unless they pray for them.

An Evangelical ministry dwells on the great themes connected with Christ and His cross. Death steals over all the vitalities of the church when no life-giving ray from Calvary falls on the people. It is sad to hear a Christ-less sermon. An exhibition of learning, or a discussion of some points to exhibit man and not Christ, falls miserably short of the high purpose for which the gospel is preached. Salvation through the Crucified as the great theme of the pulpit, is the attracting power to win men's hearts from sin to holiness. "I, if I be lifted up from the earth," said Christ, "will draw all men unto me." A picture that shows accidentals largely drawn, and dwarfs the main subject is a failure; so when Christ does not occupy the foreground, in a ministry, can it be otherwise viewed than as distorting and dishonouring the great end of its existence? Vestments of the ministry, flowers of rhetoric, drapery of ceremonials, ought never to hide the grandeur and simplicity of the cross. In an age of speculation and ceaseless craving for novelties, the dangers are multiplied of overlooking, denying or forgetting the essentials of the faith, hence the call for prayer is loud that a double baptism of the Spirit may be enjoyed by the Schools of the Prophets.

Honourable and sacred as we view the office of a minister, we cannot attach holiness to it apart from character. A bad man cannot be a good minister. In a sermon called "The Voice of the old Pulpit," the following just and thrilling complaint is made:—"I complain because some very ungodly characters have taken the liberty of ascending my steps. My heaviest sorrow I tell first. After this, I feel my bosom much relieved. The most unpleasant burden that ever stood behind my cushion was a wicked man. If I had known him when he was advancing, and had I had strength, I would have bolted my door in his face before the whole congregation:—yea, I would have stood against him, immoveable as a rock, and left him on my steps, with his face toward the people, pulling at the door, till his head was covered with shame, and his tongue forgot all it intended to say. But the fact is, that some "have preached to others," and were themselves "cast away!" I have gloried in some who are now a disgrace even to drunkards! They used to cry to others to beware of sins which they themselves cherished! They called upon their hearers to embrace the Saviour whom they trod under foot! They turned

their faces from heaven, and ran toward an abyss of woe, while they warned others of their great danger! They fought against God, and said in themselves, "Who is the Lord, that we should obey his voice?" while they cried unto their fellow men, apparently with much zeal, "Be ye reconciled to God!" Yea, there are some sinking in the bottomless pit, who have ascended my stairs and polluted my carpets with their unclean feet! I have heard some inviting others to the water of life, who are now pleading in vain for a drop of water to cool their own tongues! The leaves of my Bible have been soiled by the fingers of many whose hands are now bound in everlasting chains! Yes, alas! there are many crying aloud, "We are tormented in this flame,"—the echo of whose sermons is at this moment ringing in my ear! My hearers ought not to blame *me* for this; the shame is theirs. It is the world that furnishes the pulpit and the church with hypocrites. As soon as they are known, they are rejected. The wolves which come to the fold in sheep-skins are to be blamed, and not the innocent flock. The church militant never said, neither did I—the Pulpit—pretend that our walls are too high for hypocrites to climb over." This vividly presents the absolute necessity of consistent lives on the part of those who enter on this solemn work. 'By their fruits ye shall know them.' Can anything prevail like prayer in securing all needful grace to those who minister in holy things? The manner of life that is in keeping with the doctrine preached commands respect and confidence, and thus good ministers spread an influence for good in their churches and neighbourhood. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

A FEW THOUGHTS ON PASSING EVENTS.

The GOVERNOR GENERAL'S visit to Upper Canada, has afforded opportunity for the expression of much good feeling cherished by a people truly loyal and patriotic. The representative of our beloved Sovereign has been hailed, if not with a wild enthusiasm, with a strong and genial sentiment of devotion to British connection, and unmistakeable attachment to the throne of our gracious Queen. Such occasions suggest thoughts of our indebtedness to Him by whom kings reign and princes decree justice, through whose gracious providence our land enjoys peace and prosperity. "Happy are the people that are in such a case." We notice with regret that the practice of after dinner drinking, and of evening balls still maintain their old established sway, and earnestly desire the inauguration of a more excellent way.

The PROVINCIAL EXHIBITION has this year been held under circumstances of the most favourable character. A bright and serene sky, the presence of vice-royalty, the increased facilities of travel by the converging lines of railroads and steamboats, secured an unusually large number of visitors. The show itself denoted progress in the great secular interests of the country. "The Earth is the Lord's and the fullness thereof." The friends of temperance and morality would observe with grief, outside of the Exhibition grounds, the large assemblage of drinking-booths, low shows, and all the accompaniments of an old country fair. Abundant evidence was given of the need of labour to elevate the masses of the community.

Church and State ideas are by no means extinct in Canada. Voluntaryism may yet require to fight strenuously for the maintenance of those principles which the King and Head of the Church has announced in the New Testament. Past success may induce heedlessness, but there are signs of the times arising from the coalescence of differing denominations, calculated to awaken serious thoughts as to the future. We observe also a movement of the Provincial Synod of the United Church of England and Ireland in Canada, which ought to be closely watched. At a recent meeting of that Body it was agreed to petition the Legislature for power to enforce the attendance of witnesses before the Diocesan and Metropolitan Courts. In answer to a question if it was intended to compel the attendance of members of other denominations, it was answered, "certainly." The extension of such power to any ecclesiastical corporation, appears to us an invasion of Civil and Religious Liberty, and must be strenuously resisted. Past history has too many sad chapters recording the tyrannies of Church Courts when clothed with the civil power, to admit of the lovers of freedom tamely submitting, in a new country like this, to any step subversive of their rights.

An official document of the highest importance has emanated from President Lincoln to the people of the United States. As a war measure he has issued a proclamation which provides—that, on the first day of January next, all persons held as slaves within any State, whose people shall then be in rebellion against the United States, shall be thenceforward and forever free—that, all civil and military officers of the government shall maintain the freedom of such persons—that, on the same day the Executive will designate by proclamation the names of States or parts of States in rebellion, on whose slaves the boon of freedom is conferred—that, the President will advise the next Congress to tender to all States not in rebellion pecuniary aid to abolish slavery—that efforts to colonize persons of African descent be continued—and that all military and naval officers observe, obey and enforce the acts of the last Congress respecting slaves. This action cannot fail to exercise an important influence on the aspect of affairs in the present awful struggle. Amid the sickening details of the bloody strife, we hail with joy every star of hope, fearful lest it be quenched by clouds of anarchy. It is our prayer that the star of Liberty may shine with renewed beauty and splendour, when the storm that now rages has passed away for ever, leaving the political, social, and religious atmosphere purified of many a fetid exhalation, generated by the God-dishonouring and man-crushing system of slavery.

SCRIPTURAL TREATMENT OF OFFENCES.—MATT. xviii., 15-17.

(Continued from page 78.)

Sometimes we have heard objections brought to excuse a neglect of this rule. A few sentences will suffice to state and answer the chief of these.

1. We have heard it said—Oh but the brother who has offended me is so irritable that I am afraid to meet him. Now we admit that this fact may render it necessary to give special heed to some of the directions given above—such as those which refer to the spirit in which this painful duty is to be performed, but

certainly it can form no valid excuse for setting aside a plain law of Christ. How do you know that he is irritable? Have you tried him, and in the right spirit? If he is wrathful do you not know that a "soft answer" is heaven's antidote for that evil—it "turneth away wrath." Remember that "if he will not hear thee," he is then a proper subject for further dealing, and it *may be discovered* that he is an improper subject for church fellowship.

2. Again, it has been said. "I am so insignificant a member of the Church that I would not be heard." No member of the house of Christ is so insignificant as to be offended by the most dignified or important member in it with impunity. But peradventure this same self-styled insignificant member does not consider himself or herself so insignificant as not to be able to convince those who will listen to his tale in secret. Some very insignificant insects do mighty damage to stately and beautiful plants. If you will not tell it to the offender, because you are insignificant, then for other and far more cogent reasons tell it to none. Sometimes we have known this objection to be worked out in a different direction. Individuals considering themselves offended have absented themselves from the Lord's Table; just as if the Law had run "if thy brother offend against thee—then leave the Lord's table immediately." This course is not only a violation of christian charity, in as much as it is a turning the back upon the entire brotherhood as if they had unanimously countenanced the wrong, admitting it to be a taking of the last step first, only counting the whole Church instead of only one member, heathen men and publicans. But it is also making the violation of one law a reason or excuse for the violation of another: He who said "This do in remembrance of me," said also "Go and tell him his fault between thee and him alone.—I will not obey the first says the party offended, because I am unwilling to obey the second.

3. Once more; we have found it urged, "but the matter between me and my brother is so trifling that it is not worth while to go this length with it." *Be it so.* We can easily believe that a vast number of offences are too trifling to be thus followed up; but then, first, if so, it is too trifling to be made a barrier to your enjoying peaceful and happy communion with your brother. If it interfere with this, it is not too trifling for the application of our rule. But if too trifling, then, second, it is too trifling to be made the subject of gossip and tattling. If so trifling then by all means let it drop.

We close this part of our exposition with one practical remark. Let us all beware of hearing complaints made against our brethren. We are seriously to blame if we hear an account of an offence, before the offender has himself been dealt with. Were we to ask, kindly, but decidedly, when about to be made a confidant in any supposed case of offence—*Have you been at the brother himself?* we should see fewer violations of this rule. Tale hearers encourage by listening to tale-bearers. Where the demand for an article decreases, the supply decreases proportionally. Now, were all of us steadily to refuse hearing tales to our brother's hurt, those who dealt in that article would soon get tired of their unwelcome trade. We injure our own peace of mind very much by tale hearing. We also help a brother to neglect a plain law of Christ, when we hear his tale

against an offending brother. Besides that, we fearfully endanger the peace of the Church—perhaps its very existence. But if we do *not* gain our brother, then we have direction in the next verse. In concluding this part of our subject, we beg to ask, are any of our readers still trespassing against God, and yet unforgiven? Ah, my friends! your God offended as he is, and as he may well be, has not stood aloof from you, has not reviled you to others. He has gone to you again and again, and to yourselves, in the secret silence of your own individual consciences, with no one nigh but himself. And He comes again on this page to day. He craves an interview; He begs you will listen to him: will you still continue to refuse? Will ye not hear? And what is his object? He seeks to *gain* you. O, wondrous love! And at what an expense does he seek this! “He has made him, who knew no sin, to be sin for you that ye might be made the righteousness of God in him.” Surely he must be in earnest. And he only asks you to him. He is now waiting that He may be gracious by forgiving you all your trespasses in the blood of Jesus. Only receive this boon and live, and live for ever—Amen! We now proceed in our exposition, to the consideration of verse 16th, which contains directions for the second step of the process for the removal of private offences.

And here we may be allowed to premise, that, as in regard to the first step, it is not to be taken unless warranted by the circumstances; so this second part of the rule ought not to be adopted until it is found impossible to settle the matter otherwise. If the offence can be removed, and good feeling restored, without having recourse to the second step, so much the better, its farther publicity is saved.—*but if not*, if every effort which love, guided by wisdom and prudence can devise, prove unsuccessful, then there is no other alternative left, we are commanded, verse 16,—“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.” Here you will observe we are not allowed to make the matter more public than *is absolutely necessary*. The Saviour still teaching us that the more privately such things are kept the better for their being amicably settled.

Now this second step proposes *one or other of two ends*, and these should be kept steadily in view in the whole process. And these are: either first, to gain the offending brother, or second, failing this, that there may be secured legal evidence to be laid before the church in the third step, where every word must be established in the mouth of two or three witnesses.

Observe then that our object in taking “one or two more” must be in the first place to gain our brother. Not to irritate, not to reprove, not to shut his mouth and condemn him. All of this that is needful, and a great deal more will be secured if we gain our brother. Let our aim then be to use every means which the united wisdom and disinterested love of the additional brethren can devise for the good of the offending brother. And in order to the accomplishment of this object, let me suggest to you the following counsel:

1. Let the “one or two” and I presume that in most cases the latter number will be employed, let the brethren selected be men of accredited *piety* and *wisdom*; men of *judgment* and *integrity*. This is not only necessary, for the mere transaction of the business, which is a delicate one and will require such qualifications,

but also that the offending brother may be inspired with confidence in their management of it. And, moreover, that in the event of the third step being necessary, the Church may have confidence in their decision.

2. These brethren should not be *particular friends*—or if the expression may be allowed and even in Christian Churches it is sometimes not inapplicable—*partizans* of the offended brother. Men may be otherwise qualified, but if there rests the suspicion in the mind of the offending brother, that they are interested or likely to be so in finding him in the wrong, then the likelihood is that they will not succeed. Even in our courts of law this principle is admitted. Within certain limits, jurymen may be challenged by the parties interested. If possible select *neutral men*, friends rather of the offending than of the offended brother. They will be the more likely to do him good by securing his confidence. If you are really anxious to have an impartial verdict you will employ impartial men, if not, you are not in the path of duty, and this rule is not intended for you. If you are really anxious to do your brother good—that is to “gain him” then you will use the most likely means to that end, and if not, you had better let it alone altogether, you cannot carry it out successfully.

3. Observe thirdly, that the Saviour does not say—*Tell it to one or two more, but take them with thee.* From which we gather that the Saviour meant that the two brethren be kept ignorant of the whole matter until in the presence of both parties. Then, with the full consent of the offending brother, every means likely to secure this must be employed, let a plain statement of the facts be laid before them. This may appear to some more particular than need be; but those who have studied human nature to purpose, will find no difficulty in seeing its propriety. Every one knows how apt an offended party is to give such a statement of an offence when alone with friends, as would require no small modification if given in presence of the offender. (*Proverbs xviii, 17.*) All temptation to colouring or exaggeration, is thus in great measure, taken away, at least, such is likely to be exposed by the opposite party. Besides, by hearing one side first, the brethren may become prejudiced, and adopt a one-sided and false view of the whole affair. We think it of great importance then that we say not a word to the “one or two more” until our brother has an opportunity of hearing us do so. By all means let the jury be in the presence of the accuser and the accused before the case is laid before them. The wisdom of the children of this world may guide us here.

4. Let the brethren selected beware of the influence of preconceived notions, for or against either of these parties, warping their minds and leading them to decide the case before investigation. Should any one feel himself unfit to be engaged in such a business by reason of any disturbing bias which he cannot control, let him at once decline entering upon it. The “one or two more” when selected, ought resolutely to refuse to hear any part of the case, from any quarter, until in the presence of both parties. We have known a case in which means have been used to gain the ear and warp the judgment of the brethren selected previous to their hearing the case in presence of both, thereby frustrating this wise law of Christ. Let brethren resist this firmly.

5. The offended brother must not expect that the brethren, *whom he has selected*, will necessarily take the same view of the whole case as he does himself. The ills we ourselves have had to meet, we see more clearly, and feel more keenly, than others are likely to see and feel them. Others may very possibly think that what has offended us is scarcely worth notice. This *may* arise from taking a somewhat surface-view of the case. Let time be taken therefore to get the whole matter set fairly and fully before the brethren. If not satisfied, we do not see that others may not be selected, but we think it will generally be found wiser to abide by the first decision. The offended brother must not be surprised to find that he requires to make concessions too. Let him afford the one or two brethren every facility he can, in order to bring the matter to a successful termination, even if they should see it necessary to find him in the fault as well as the offender.

6. Here it seems necessary to add that the brethren will require also to hear the offender's view of the case. There may be a misunderstanding, by all means let it be cleared up. He may not be allowed to retaliate, nor to bring up any new matter, such as an offence done to himself by the brother dealing with him. If such exist let him be advised to take the necessary steps. (see v. 15) They are not at liberty to hear him until this be done, and without success. Unless great care be taken here, the interview may come to nothing, it will be a babel, a confusion of tongues. Let every cause be tried on its own merits, and every other circumstance that does not bear upon its elucidation, and which it is not necessary to know in order to its settlement, be resolutely kept out of the way. Settle one matter before entering upon, or hinting at, another, not necessarily connected with it.

7. The brethren selected will do well to enter upon their business *under a deep sense of the responsibility of their position*. Much for good or for evil may hang upon their decision. The world, the Church, and especially an immortal soul, may be seriously damaged or greatly benefited by their conduct in this matter. Let them enter upon their work in humble dependance on divine grace for wisdom profitable to direct. Let them individually ask grace to keep them in this time of need. Let them together (see verse 19) make this business subject of united special prayer. Then let them meet the brethren, who are at variance, and with them mingle their supplications, and if possible, their voices with theirs, at the Throne of Grace. If there is one spot more favourable than another on which to initiate such a business, it is on Calvary, under the droppings of that blood which all four need, which all are equally and alike welcome, which "cleanseth from all sin," and melteth the heart on which it falls from hatred to love. "If any of you lack wisdom, let him ask of God that giveth unto all men liberally, and upbraideth not; and it shall be given him."

Before proceeding farther in our exposition, it may not be altogether unnecessary to say here, first, that while the "one or two more" are investigating the case, they are not at liberty to divulge the matter. To them it is committed in confidence, let them keep it so; and second, that if they should succeed and gain their brother, then the whole matter must drop. It must be forgiven and forgotten, not to be brought up again on any future occasion as a cause of stumbling. The brethren must restore the offender to their confidence, and confirm their love to

him. The end to be gained, being the same in the second step as in the first, the same qualifications and directions, as to the spirit in which the business is to be gone about, are required in both, though the agents be different. These directions as given above (on verse 15), may not unwisely be consulted by those called upon to carry out this second part of the Saviour's rule.

(To be concluded in our next.)

THE LATE REV. MR. ROAF.

Unavoidable circumstances have delayed until next issue, a sketch of Mr. Roaf's life, which we expected to have laid before our readers this month.

Trans-Atlantic Retrospect.

The Bi-centenary of British Nonconformity has been commemorated in a manner worthy of the occasion; and all who united in doing homage to the memory of the noble army of Confessors, that, two centuries ago, went forth without the camp bearing the reproach of Christ, will best promote the cause of truth and righteousness in these days, by emulating the self-denying virtue of the men whose deeds they honour. We extract the following interesting remarks from the *Nonconformist*:—

“What manner of day it was on Sunday, August 24, 1662, history has failed to tell, but St. Bartholomew's-day, 1862, was one which favoured a bright, happy, and peaceful commemoration of an act of silent and heroic suffering. A thin haze hung over the metropolis in the earlier part of the day, but elsewhere the sun shone with a mellow brightness, suggestive of calm and quiet thoughts, and inclining to grateful recollection and praise.

“The Commemoration of the Bicentenary has been fitting and appropriate. More public addresses are reported in the present number of the *Nonconformist* than perhaps any newspaper has ever before attempted to report. For the day was as universally as it was fittingly celebrated. No part of the country was silent. The smallest villages kept it as sacredly as the great towns, and the almost infinite metropolis. On that day, also, the Nonconformists, for most part, remembered only their common ancestry. Presbyterian, Congregationalist, Baptist, were Nonconformist believers—no separating *ism* preventing the same truths being enforced, and the same lesson taught, from the same common facts. The day, therefore, it may be hoped, has welded us closer together in spirit, sympathy, and purpose.

“In other ways the commemoration has been a most worthy one. Next to the lofty morality of tone, the inflexibility of principle, and the profound spirituality which characterise the discourses preached last Sunday, no common feature will perhaps strike the reader more forcibly than the intellectual ability which they display. The Nonconformist ministers as a whole have shown themselves in this as in some other matters not unworthy of their ancestry. It would, we believe, be impossible for any body of Christians in the world more able to set forth the principles and lessons of the Gospel than have those preachers who last Sunday held forth the word of truth to the vast multitudes who had willingly and spontaneously come to listen.

“Let us express our satisfaction with one other feature. There was no uniformity in the celebration. There was danger lest it should be prostituted to sectarian purposes. Happily—and to the honour of the churches let it be said—the danger has been averted. It would have been the saddest of all spectacles to see this memorial day made a day of sectarian profit—to see the two thousand dishonoured by their names being used merely as charms wherewith to charm for the profiting of a denomination or the magnifying of a sect.

“The general character and drift of the discourses may be seen by looking at the texts. The eleventh and twelfth chapters of the Hebrews appear to have been the most favourite sources, but were by no means universally selected. The words most frequently chosen appear to have been from the eleventh chapter:—‘And he went out, not knowing whither he went.’

“The manner in which the subjects were dealt with will commend itself generally to the reader’s profound admiration. With great appropriateness, the ejected were allowed in many instances, where they had been the means of founding existing churches, to speak for themselves, copious extracts being made from their ‘Farewell Sermons.’ Their history of the Ejection was also, in very many cases, given. The most elaborate historical review was presented by Mr. Binney.

“The marked similarity of the lessons drawn from the event commemorated on this remarkable day will scarcely fail to attract general notice. Many, if not the majority, of the preachers unhesitatingly drew the anti-State-Church moral. ‘Man’s instincts and reasonings reject the rule of any human authority in the matter of the conscience and the soul,’ said the Rev. G. W. Conder. ‘It is in vain,’ said the Rev. A. Raleigh, ‘to make another experiment of putting down free thought by force.’ ‘We learn’ from this ‘the absolute futility of persecution.’ So the Rev. Charles Stanford considered that the connexion of religion with the State was the principal cause of division; and the Rev. Mark Wilks denounced it as an evil. In the sermons of the Rev. John Graham, Paxton Hood, Dr. Parker, T. W. Aveling, A. M. Henderson, Benjamin Kent, T. T. Lynch, and many others, will be found similar remarks. ‘The ultimate principles of the two differ,’ said the last-named preacher. ‘The State compels: the Church persuades. The State rests on power: the Church on thought. The State manages an outward sphere: the Church rules the hearts and consciences of men.’

“Other spiritual facts and truths were not missed. The event, said the Rev. J. C. Harrison, teaches ‘conscientiousness not only in subscription, but in every department of religion and practical life.’ ‘We learn from it,’ said the Rev. J. Kilsby Jones, ‘that there is such a thing as human conscience.’ This lesson to Nonconformists was forcibly expressed by the Rev. Professor Green, of Rawdon College—‘If our Nonconformity be worth anything, it must be based on faith, and a faith that is self-renouncing.’

“The manner in which Churchmen of the present day were referred to will scarcely, we may venture to hope, excite a single angry feeling. ‘The secret,’ said Mr. Binney, ‘seemed to be possessed by some how subscription might be harmonized with the denial of almost everything subscribed;’ but, said Mr. Jones, of Tonbridge Chapel, we make ‘no imputations on those who subscribe;’ and, said Mr. Stanford, ‘we judge no man.’ The hope was also

expressed by more than one speaker that this celebration would 'entirely do away with subscription,' and 'mitigate the bondage of the clergy.'

"It will scarcely be possible for any man—be he Churchman or Dissenter—to read these remarkable addresses without having his heart and conscience touched at many points by the arguments, deductions, and appeals made and enforced in a hundred different ways, by hundreds of the ablest ministers of Christ's holy Gospel. Never since Christianity was established has such an opportunity been afforded for seeing how, in a single Sabbath-day, the word of Christ is put before the people of England. The *Nonconformist* to-day opens to the eye of the reader the doors of hundreds of churches. Should it not be with profound gratitude that the sight is witnessed? Thankful for ancestry, and thankful for our privileges—thankful that to us has been committed the charge of our principles—thankful that we have had an opportunity of expressing our sense of the worth of these principles—and thankful if we feel more willing to live a life of self-sacrifice, so that they may be advanced though we be left behind—thankful at the inspiring assurance that we do not stand alone in our testimony and work;—are not these the feelings with which you have read the proceedings of this great commemoration? St. Bartholomew's Day, 18⁶², should mark an epoch in the history of every man who has been privileged to aid in its right and grateful celebration."

BICENTENARY MEMENTOES.—A ribbon manufacturer in Coventry—Mr. Stevens, of Queen Street—whose name is already favorably known to the public, he having woven several ribbon book-marks, has brought out a Bicentenary ribbon, which is sold for half-a-crown; the workmanship is said to be excellent, and the design very pretty and tasteful. The profits realized from its sale are to be applied in helping to remove a debt on a place of worship in that city, which is in some difficulty through the failure of the ribbon trade. It has been suggested by a Sunday school secretary, that if a Bicentenary MEDAL is not yet on the programme of the Bicentenary Committee they should prepare one forthwith for distribution among the Sunday schools. The wonder is that so fitting a memorial was not determined on from the first. It would be talked over and preserved, when a book, among children, might soon be laid aside, if not wholly unread.

AN INTERNATIONAL TEMPERANCE CONVENTION commenced its sittings at the Hanover-square rooms, under the able presidency of Sir Walter C. Trevelyan. The plan of the convention is very much like that of the Social Science Congress. General meetings are held of the members, and papers are read in different sections on various subjects connected with temperance principles and the prohibition of the sale of intoxicating liquors. The proceedings were commenced by a breakfast, followed by a public meeting, at which Sir Walter Trevelyan delivered a very interesting inaugural address, setting forth the evils of intemperance as the nurse of poverty and crime, detailing the progress of the total abstinence movement, and appealing to the experience of Maine in favor of a Prohibitory Act to restrain, or rather to abolish, the sale of intoxicating drinks. The convention having thus been duly opened, the members resolved themselves into three subordinate meetings; the first, or the historical and biographical section, was presided over by Mr. J. Thorpe, of Halifax; the second or the educational or religious section, was under the presidency of the Rev. L. Noel, the third section was devoted to the Band of Hope operations, and was presided over by Mr. James Haughton, of Dublin. In these several sections a variety of

papers were read bearing upon the distinctive phases of the total abstinence question to which they were devoted. On Wednesday evening a great public meeting was held in Exeter-hall. Besides the men in this country who have long taken a leading part in the movement, such as Sir W. C. Trevelyan, Mr. G. Thompson, and many others whose names are equally familiar, several from abroad who feel an interest in it, and who happen just now to be in London, were present, including Baron Lynden, Judge Heemskerk, Drs. Trall and Youmans of New York. Judge Marshall, and others. After addresses from Mr. W. Lawson, M. P., Sir W. C. Trevelyan, Mr. E. Backhouse, a member of the Society of Friends, Dr. Lees, who characterised the sale of intoxicating drinks as "the concentration of all iniquity," Mr. G. Thompson, and other gentlemen, resolutions were passed to the effect that the practice of total abstinence from "intoxicants" was the only safe and sufficient ground for a permanent temperance reformation; that in order to accomplish such a reformation, and realize the blessings of a sober community, the traffic in intoxicating drinks must be rendered illegal.

ECCLESIASTICAL AFFAIRS IN AUSTRALIA.—The following statistics show the strength of the chief religious denominations in Victoria for 1861 and 1857 respectively:—

Religious Denominations.	1861.	1857.
Church of England and Episcopalian Protestants.....	205,695	157,819
Free Church	454	218
Protestants (not otherwise defined).....	5,919	15,321
Presbyterian Church of Victoria.....	5,052	—
Church of Scotland	36,917	27,828
Free Church of Scotland and Free Presbyterians.....	21,219	19,341
United Presbyterian Church.	16,734	9,315
Other Presbyterian Churches	346	253
Presbyterians (not otherwise defined).....	6,835	8,443
Wesleyans, Wesleyan Methodists, and Methodists...	40,799	24,740
Primitive Methodists.....	3,775	2,044
Wesleyan Methodist Association and United Methodist Free Churches	1,146	791
Bible Christians.....	651	268
Other Wesleyan Methodists.....	140	145
Independents or Congregationalists	12,777	10,732
Baptists	9,001	6,412
Lutherans and German Protestants	10,643	6,488
Unitarians	1,430	1,462
Society of Friends.....	273	325
Calvinists and Calvinistic methodists.....	650	468
Other persuasions.....	1,257	1,304
Roman Catholics	107,610	70,152
Catholics (not otherwise defined)	2,219	6,348
There were also in 1861, 24,551 Chinese against 23,390 in 1857.		

A bill for the abolition of State aid has been introduced by the Government into the New South Wales Legislature, and been read a first time. It proposes that endowments shall cease with the death of the present recipients.

The Church and School Lands Bill has, in the same Legislature, placed the Government at issue with a section of its former supporters. These glebe lands were originally granted to the Church of England, but the corporation endowed with them was dissolved, and the lands, in the terms of the charter, reverted to the Crown. A party—especially the party adverse to State endowments of religion—contend that when the Crown resumed the lands the trust ceased; but the

other supposition has always been acted upon, with the exception that, by the direction of the Secretary of State, the money has been divided among four denominations, instead of being given exclusively to the Church of England. The non-sale of these lands has in some cases proved very inconvenient to the cause of the settlement, and a demand has arisen for their secularisation. The Assembly, in opposition to the Government, passed a bill declaring these lands to be waste lands, but the Council threw the bill out. The Government has introduced a bill recognising the existence of the trust, but providing for the sale of the land, and the investment of the proceeds in the public debentures. This bill passed its second reading by a majority of two, and that though many members who swelled that majority had previously by their votes denied the existence of the trust; but they justify themselves on the ground of expediency. They urge that, in the face of the opinion expressed by the Crown law officers, it is vain to hope that the bill they formerly patronised would ever be sanctioned. Moreover Mr. Robertson, the minister in charge of the bill, promised to eliminate from it the word "religion" so that the funds henceforth should be appropriated exclusively to education. Mr. Cowper, the Colonial Secretary, refuses to accede to this arrangement, but he will be out-voted. The original charter dedicated the lands to the purposes of "religion and education." Those who abide by the letter of the trust urge that to cut out the word "religion" is a violation of the trust, but in reply it is said that it is not more so than has been the distribution of the money among four sects, instead of its being given only to one, as originally intended. A public trust which has already proved so flexible under the pressure of political expediency may, it is argued, again be submitted to modification. Moreover, as the Government have introduced a bill to abolish the annual vote in favour of State aid to religion, it is contended that it would be absurd in the very same Session to pass a bill permanently endowing the four great Churches.

RELIGIOUS CENSUS OF NEW ZEALAND.—According to census returns recently issued, there were in that Province—10,738 members of the Church of England, 889 Roman Catholics, 335 of the Church of Scotland, 200 Free Churchmen, 1479 other Presbyterians, 1,616 Wesleyans, 279 Independents, 239 Baptists, and 96 Primitive Methodists. The Church of England gets the lion's share, because all are included in their returns who belong to no other sect.—*English Paper*.

CONGREGATIONAL MEMORIAL HALL.—The necessity for such a building as a centre of action has long been felt, not for London alone, but for the country at large. The Congregational Library, the lease of which was purchased by a few friends some years ago, has rendered good service; but by the extension of the denomination, and the increase of the number of its organisations, it has been found utterly insufficient for the purposes for which such a building is required. Moreover, the lease under which the premises are held will expire in a few years. On these various grounds it is of the utmost importance that the present interesting period in our history should be improved by the erection of such a building as will be of extensive advantage to the denomination, and, at the same time, be to all future ages a monument sacred to the memory of our sainted forefathers.

As many inquiries have been made as to the kind of building intended, and the purposes to which it is to be devoted, the committee desire to state explicitly what is at present contemplated.

First, its site.—The committee consider it essential that it should be situated as near the centre of the city as is practicable. They deem the question of site so important, that, desirable as it is to commence the building even this year, they would recommend some delay rather than not secure the most eligible position.

Secondly, the building.—In the judgment of the committee the building should comprise a hall capable of containing a thousand persons; a library sufficiently large to receive the books already collected in the Congregational Library, with such additions as it is expected will be made; a waiting-room, and offices for the accommodation of *all* our denominational institutions; and, in the basement, a strong, fire-proof room for the deposit of deeds and other important documents; and all necessary offices.

Thirdly, the uses to which the building should be applied.—The hall to be used for public meetings of a religious or a benevolent character, and for literary or scientific purposes. It will afford a great convenience for the Annual Assembly, or other meetings of the Congregational Union, and, if found expedient, might be occasionally used, like some other public buildings, for public worship. Arrangements are contemplated for increasing, under proper regulations, facilities of access to the library for literary purposes. By the concentration of all our denominational organizations in one building, it is obvious many advantages will be secured.

As the building will not be raised, like some others, by shares or loans bearing interest, but by the free contributions of those who feel interested in the object, the charge for offices occupied by the different societies, and for the use of the hall, will be moderate, but must be sufficient to provide for the payment of the librarian, hall-keeper, rates, taxes, and occasional repairs.

Finally, as to the cost of the building.—On this the committee do not venture to express an opinion, further than to remind their friends that it will necessarily be considerable. A freehold site (and it must be freehold) in the city of London will be a serious item in the cost. The building too, with the greatest regard to economy, must still be worthy alike of the occasion and of the Congregational community to whom it will belong.

Such are the views which, after careful and mature consideration, the committee entertain of this interesting and important object. They submit them with confidence to the contributors to the Bicentenary Fund and others, and would respectfully but very earnestly appeal to the entire denomination to aid them in carrying out a scheme, the necessity for which is urgent, and the advantages of which are great and manifold. An early intimation of the sums to be appropriated to this object will enable the committee to adopt such measures for carrying it into effect as circumstances will admit.

Signed, by order of the Committee,

THOMAS JAMES, *Honorary Secretary.*

THE MIDNIGHT CRY.—The Committee of the Midnight Meetings send out men at night into the vicious scenes of the Haymarket, &c., from Ten p.m. to Two a.m., with long placards, containing striking passages of Scripture in English and French. Hundreds stop and read. Let the Gospel continue thus to be preached. The cost each night is 10s. for four men.

Will any friend meet the expense of one week's publications, or even one night?

Contributions thankfully received by the Treasurer, Lieut.-Col. John Worthy, 12 Westbourne-park-villas, W.; or the Secretary, Mr. Theophilus Smith, 27 Red Lion-square, W.C.

The commemorative services of St. Bartholomew's Day have been followed up in Leeds, Bradford, Halifax, Norwich, and Bocking by public meetings and conferences of a very successful character. It is evident that the question has taken a deep hold upon the Nonconformists of England and Wales, and that after the excitement of the Bicentenary has passed away, their faith in their principles and resolution to maintain them will have been permanently deepened.—*Nonconformist.*

“EAST GREENWICH MISSION ROOMS.”—There has been for the last year or two a mission among the old Greenwich pensioners which commenced by some kind ladies reading with them, and was followed by a periodical visitation to them and the people living in the neighbourhood of East-street Chapel. The mission has so prospered that now two Bible women are employed, and eleven young ladies most kindly devote their time to the work, by each of whom a certain number of houses or rooms are regularly visited. In connection with this mission have been formed—a clothing club, in which upwards of 200 names are entered on the books; a day and Sunday School; a young woman’s class and library, and an adult class for reading; mother’s meetings, and women’s prayer meetings. Relief is afforded to the sick and aged, of whom there are many in the district, sometimes rent is paid; and assistance is often given by bread, meat, tea, rice, and coal-tickets; also through orders to the hospitals. This mission is not connected with any society. The young ladies devote themselves earnestly to the work, and contribute what they expend, not having other funds at their disposal. The schools and meetings have been held in East-street Chapel, which is out of repair, and almost unfit for use, and as the alternative to giving up this prosperous mission it is proposed to erect a new building at a cost of 1,200*l.*, to contain a large lecture-hall, to be used for the pensioners’ “readings,” and the almost daily meetings conducted amongst the old sailors by their city missionary, a good school room, class-rooms, and a boiler in which soup and rice may be prepared for the very destitute, especially in the winter. The responsibility of this meritorious enterprise falls upon a few devoted ladies who have themselves done their utmost, and the members of one family (the Pecks) have munificently subscribed nearly 200*l.* as a beginning. During the first week in October it is intended to hold a bazaar in the Rifle Hall, Blackheath, which has been kindly lent for the purpose. Some ladies have promised to furnish tables, but as the place is large, many contributions are needed, and will be thankfully received. The old sailors of Greenwich Hospital and their families claim the sympathy of all in our island home, and we cannot but hope that the self-denying efforts of a few ladies to minister to their comfort and spiritual good will be promptly and liberally sustained by the christian public. Subscriptions to the “East Greenwich Mission Rooms” may be paid to Messrs. Hankey, Bankers, Fenchurch-street, E. C.

Official.

MISSIONARY EFFORTS—MIDDLE DISTRICT.

The Pastors and members of our churches in the Middle District, are affectionately solicited to make timely and efficient arrangements for raising Missionary Funds, so that all may be in *readiness* for our usual meetings, to be held in January and February, of which notice will be shortly given.

Whitby, September, 1862.

JAMES T. BYRNE, *Secretary.*

CONGREGATIONAL COLLEGE—OPENING OF THE NEXT SESSION.

The session of 1862-3 will be opened by a public service to be held in the Second Congregational Church, Toronto, on Wednesday evening, October 15th, commencing at 7½ o’clock. The address will be delivered by Rev. W. F. Clarke.

Toronto, Sept. 29, 1862.

F. H. MARLING, *Secretary.*

CONGREGATIONAL COLLEGE.

RECEIPTS SINCE JUNE 25TH.

Chebogue, N. S., per Rev. R. Wilson	\$4 00
Stratford, C. W., per Rev. D. Macallum	10 12½
“ per Rev. J. Durrant	2 00
Zion Chapel, Toronto, additional	17 00
Southwold, per Rev. D. Macallum	14 00

Correspondence.

GOOD NEWS FROM NOVA SCOTIA.

Pleasant River, N. S., September 15, 1862.

DEAR BROTHER,—I have good news to tell you, as I believe the readers of the *Independent* are always glad to hear of God's work progressing in any locality. We are enjoying a series of what I think are genuine revival meetings. God has been pouring out his Spirit upon the church and congregation of Pleasant River in a manner never before known to the oldest settler. Sinners have been awakened, and led to cry out, "what must I do to be saved;" old members have been refreshed, and at every meeting feel like saying, "it is good for us to be here." This good work has been going on since my last, and is not ended yet. Already we have had the pleasure of receiving *thirty* new members into our fellowship, all on profession of faith, save one, who came to us from the Wesleyan Methodists. Congregational principles are prized here as setting forth "the glorious liberty of the children of God" more fully than any other system of church government. The people in this locality were not born Congregationalists, but have chosen our polity from conviction. I never saw more thorough Congregationalists than I find here among those who are unacquainted with our denomination, and they tell me all their Congregationalism has been derived from carefully reading the word of God. I am firmly persuaded that all *creeds, covenants, or confessions of faith* will never make Congregationalists half as fast as the plain old fashioned Bible. I have with success adopted father Denny's plan of handing the Bible to those who ask for our creed.

I believe the work here is of God; it began in our prayer meetings without noise or excitement of any kind, and is still going on in the same way. There is no special effort on our part, further than the fact that we have three prayer meetings during each week, which are better attended than formerly, more are ready to take part in the exercises, and the feeling is deeper. Our Baptist brethren have shared with us in these meetings. We have had to contend with opposition in all its forms, but I trust it has proved a blessing in disguise.

I feel the responsibility of my position very much, as I am alone here, there being no Congregational minister short of Milton, a distance of thirty miles, and there brother Rawson's services are needed all the time. Brother R. spent one week with us, and I think his visit did much good. May we have Divine guidance in receiving the sheaves of the Lord, as it may please Him to call them in-

I am yours, &c.,

J. V. BRYNING.

LETTER FROM THE REV. EDWARD EBBS.

PARIS, 25th September, 1862.

DEAR EDITOR,—You may perhaps indulge me with a very few lines of your valuable space, for matters entirely personal, especially in consideration of the fact that I am not prone to intrude these upon your readers. Most of them may be aware that I have been for twelve weeks, in common with many other Canadian Pastors, a pleasure tourist. My movements were entirely untrammelled by delegated trusts, either private or public; and what is rarely the case with a Congregational minister settled in Canada, I was as little fettered by the purse strings, for it was my good fortune to have a much heavier purse than my own at hand, the generous owner of which committed the strings to my keeping for our common enjoyment. I need not tell you that under such circumstances, twelve weeks journeying, by the aid of modern facilities of locomotion, embraced a large range of country and manifold delights. We made a somewhat thorough tour of Britain, including its chief towns and rural attractions. We passed through Great France, Switzerland, Germany and Belgium, obtaining many a tantalizing glimpse of some of the majestic mountains and charming lakes and rivers that constitute the chief glory of European scenery, together with the grand old ruins of the Rhine, and the magnificent Parisian Monuments and Palaces. The only limitation to our movements, and one that everywhere pressed sorely, was my restricted *time*. On this account we had to tear ourselves away, doing violence to almost heart-breaking longings, when we were ravished with delight at the first sight of Mount Blanc, in all the exquisite charms of a glorious crimson sun-set.

But I will not trespass further with matters so entirely personal. You remember that at our late meeting of Union, I was instructed to do what I could to secure an appropriation of some share of the Bicentenary Memorial Fund, towards the erection of a Bicentenary Theological Hall in Canada. My brethren could not have assigned me a commission more easily fulfilled. At the first mention of this proposal to some leading men of the body, I found that *no such fund was in any Committee's hand*; that in fact the printing and other incidental expenses of the Committee were not yet covered by their receipts. The plan adopted, of allowing every donor to the Fund to appropriate his own gift almost *ad libitum*, and only report such appropriation to the committee, has taken so well, that they have no fund entrusted to them for control, not even enough to re-imburse their necessary outlay. If therefore we obtain any assistance from Britain in this desirable undertaking, it must be as the result of a specific and independent appeal in this behalf.

I may add that the Lord abounded to us in all goodness, and manifold tender mercies vouchsafed to the travellers, and to the loved ones I had left at home. Through the kindness of my brethren, and yourself among them, the pulpit was regularly and most acceptably supplied. For these services I beg thus publicly to tender them my hearty thanks.

Your's affectionately,

EDWARD EBBS.

Reviews.

CANADIAN BICENTENARY PAPERS.—No. 1. *The History of Nonconformity in England, in 1662*: by Rev. W. F. Clarke. No. 2. *The Reasons for Nonconformity in Canada, in 1862*. by Rev. F. H. Marling. Toronto: W. C. Chewett & Co.

These papers are worthy of a large circulation. They are clear, forcible and earnest; and consequently well calculated to diffuse information on the history and principles of the men who, in 1662, sacrificed their pulpits, their livings, and their homes for conscience sake. Our impression is, that the deep interest produced by their delivery at the Congregational Union, in Hamilton, will be deepened by their appearance in printed form. A comparison with many of the able pamphlets which the commemoration of our non-conforming forefathers has produced, will assign to this Canadian effort an honorable position. We hope many will purchase and read for themselves.

News of the Churches.

EASTERN TOWNSHIPS.

The St. Francis Association of Congregational Ministers met here on Tuesday, 23rd instant, at 4 p. m., in the lecture room of the Congregational Church; Rev. A. J. Parker was chosen Moderator. After some routine business, the association adjourned till 7 p. m., to meet in church for public service. The Rev. B. M. Frink, graduate of Bangor Theological Seminary, now labouring at Magog Village, preached the Association sermon, text—2 Cor. III, 18; introductory services by Rev. D. C. Frink, of Melbourne. On Wednesday the Association met at 9 a. m., and adjourned at half-past 10, when the Eastern Townships section of the Lower Canada District Missionary Committee met for business. The stations under review were, Magog Village, and the villages of Waterville and Massawippi. At the former the Rev. B. M. Frink began to labour on the first of the present month. Our young brother seems encouraged here. The meeting house stands in need of some repair, there is also much need for a bell and a pulpit bible. The people have subscribed considerably for these objects, and the committee hope they may be assisted in completing what they have begun by friends at a distance. At Waterville and Massawippi things are yet unsettled. The committee have received the resignation of the Rev. C. Pearl, their missionary there, who purposes leaving Canada for Maine in October, and are now anxiously looking out for a successor; meanwhile the Rev. Joseph Forsyth, of Compton, will, in all probability, supply the station with preaching. In the evening a public meeting was held in the church, the Pastor in the chair. The Revs. A. J. Parker, E. J. Sherrill, Levi Loring, Joseph Forsyth and A. Macdonald, spoke on subjects of thrilling interest, among which were—The past of this church—The Young—The Joys of True Religion—The Anxious Enquirer. The weather was uninviting, therefore fewer were present than last evening, but the Master was

with us. We felt his presence, and trust the result may yet be seen, after many days, if not *now* in souls saved and edified. The Association met after public service, and adjourned to meet at Eaton, second Tuesday in March.

Preacher—The Rev. A. Macdonald ; substitute, Rev. D. C. Frink.

Essay—by Rev. A. Duff.

Plan of Sermon—by Rev. E. J. Sherrill.

Exposition of Phil. ii, 8—by Rev. D. C. Frink.

During the meeting of Missionary committee the following was agreed upon as the plan of Missionary Meetings for this district during the winter :

Monday, January 5, 1863, *Waterville*.—Deputation : Revs. D. C. Frink, A. J. Parker, E. J. Sherrill, and Joseph Forsyth.

Monday, January 5, 1863, *Massawippi*.—Deputation : Revs. B. M. Frink, L. P. Adams, A. Duff, and A. Macdonald.

Tuesday, January 6, 1863, *Stanstead Plain*.—Deputation : Revs. A. J. Parker, A. Duff, E. J. Sherrill, D. C. and B. M. Frink, and L. P. Adams.

Wednesday, January 7th, *Marlow, (Stanstead)*.—Deputation : Revs. A. Duff, B. M. Frink, A. Macdonald, and J. Fletcher.

Wednesday, January 7th, *Fitch Bay*.—Deputation : Revs. A. J. Parker, E. J. Sherrill, D. C. Frink, and L. P. Adams.

Thursday, January 8th, *Magog Village*.—Deputation : Revs. A. Duff, E. J. Sherrill, L. P. Adams, A. Macdonald, D. C. and B. M. Frink.

Friday, January 9th, *Sherbrooke*.—Deputation : Revs. A. J. Parker, E. J. Sherrill, A. Macdonald, L. P. Adams, D. C. and B. M. Frink.

Sabbath, January 11th.—Exchange of pulpits to be agreed upon and announced during preceding week.

Monday, 13th January, *Durham*. Wednesday, 15th January, *Melbourne*.

Tuesday, 14th “ *Danville*. Thursday, 16th “ *Eaton*.

Deputation—Revs. D. Dunkerly, A. J. Parker, E. J. Sherrill, A. Duff, D. C. Frink, A. Macdonald, L. P. Adams, and B. M. Frink.

On Thursday, the 25th September, at the request of the Congregational Church in Melbourne, the Revs. D. Dunkerly, *Durham*, A. J. Parker, *Danville*, E. J. Sherrill, *Eaton*, A. Duff, *Sherbrooke*, and A. Macdonald, *Stanstead*, met in the Congregational Chapel, Melbourne, for the purpose of ordaining to the gospel ministry, and to the Pastorate of the above church, Mr. D. C. Frink, Graduate of Bangor Theological Seminary. Rev. D. Dunkerly was chosen Moderator. *Introductory Services by Moderator. Sermon*—John xii, 32, by Rev. A. Duff. *Questions* asked by Moderator, to which most satisfactory and interesting answers were given by Mr. Frink, in which were expressed his views of christian doctrine, circumstances of his conversion and religious experience since. His reasons for wishing to enter the christian ministry, and that among Congregationalists, and the way by which he had been led to this field of labour. The church being asked if they still adhered to their call, signified their assent by rising up, whereupon the Rev. A. J. Parker offered the ordaining prayer, accompanied by the laying on of the hands of presbytery. Most solemn and impressive was this part of the services ; the spirit of grace and supplication was largely given to

our brother and those who were present, especially the ministerial brethren, will not soon forget the precious season. The Rev. E. J. Sherrill gave the right hand of fellowship. The Rev. A. J. Parker delivered the charge to the newly ordained pastor, and the Rev. A. Macdonald addressed the people,—subject, “Praying always . . . and for me,” &c.

Many of the people crowded up to give the right hand of fellowship to the young bishop, among whom we were delighted to see the Rev. Mr. MacKay of Canada Presbyterian Church, and Rev. Mr. Smith of the Church of Scotland in Canada. It was a refreshing season. This church has come through much tribulation. We trust the severe discipline administered in the providence of God, may issue in most blessed results. We hope the tie formed to-day may be a lasting one, and that pastor and people may long feel as the brethren to-day felt. “Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment that ran down the beard of Aaron,—as the dew of Hermon, for there the Lord commanded the blessing, even life for evermore.” Such has been the experience of the week, and we parted reluctantly, yet much refreshed by each others company to occupy our respective fields.

SHERBROOKE.

26th September, 1862.

ANOTHER MISSIONARY MURDERED.—REV. W. MERIAM.

How unsearchable are God's judgments, and his ways past finding out. For forty years the American Board has had missions in Turkey, with, most of the time, a considerable number of laborers, and no one has fallen by the hand of violence until the present year. But within a few months, two have thus fallen—Mr. Coffing, of the mission to Central Turkey, in the later part of March, and now Mr. Meriam, of the mission to Western Turkey, early in July. The first was on his way to the annual meeting of his mission, the last was returning from such a meeting.

A letter from Mr. Crane, of Adrianople, gives most of the particulars of this last sad event, which have as yet been received. It appears that before the annual meeting, the roads in portions of European Turkey were more or less infested with highwaymen, and several daring robberies, attended with murder, had been committed; but the Philippopolis, Adrianople and Rodosto road, constantly travelled, was considered safe, and by that road, Messrs. Byington of Eski Zagra, and Meriam of Philippopolis—the latter accompanied by his wife and child—went to Constantinople. Returning, Mr. Byington started a week before Mr. Meriam, and reached home in safety—going from Adrianople to Philippopolis alone. About a week later Mr. Meriam was passing over the same route, with his family, and reached Hermanii about noon, July 3. Here, Mr. Crane writes, “they were informed of danger. Several suspicious persons—armed horsemen—had just passed through the place. The villagers alarmed at the sight and the strange questions and actions of these horsemen, endeavored to dissuade Mr. Meriam from proceeding; but as there were others willing to start—a company of five wagons and fifteen men, two of whom were mounted and well-armed Government guards—they apprehended no danger. Mr. Meriam had with him one of Colt's best revolvers, and expressed no fear. The decision was to proceed in company. They had gone but a few miles, to a place within two hours of Uzunjaova, (fourteen hours from Adrianople and eighteen from Philippopolis,) when five mounted brigands confronted them. The Government guards ‘ran on the first appearance

of the robbers.' This left them defenceless, except so far as they might hope by their number, or any demonstration of resistance, to intimidate. One of the robbers, dismounting, seized the horses of Mr. Meriam's wagon, which was in the van. Mr. M. drew his revolver, and warned the man, who instantly dropped the bridle, when the driver, an energetic Mussulman, whipped up his horses to escape. They sprang forward, and Mr. M. thinking escape certain, turned and remarked to his wife, 'Thank God, my pistol has saved us.' The robbers, however, very soon commenced firing in quick succession at the wagon. A ball at length struck one of the horses, and he reeled and fell. The brigands still firing, Mr. M., fearing for his wife and family, got up and was in the act of alighting, when he fell pierced with two balls in his right side. If the statement of one who professed to be an eye-witness be true, one of the robbers then sprang forward and stamped on his face and head.

"The other wagons were now stopped, but not until two persons, one a traveller, the other a driver, had been mortally wounded, and one or two others injured. The robbers proceeded to rifle trunks, carpet bags, &c., taking such articles as they chose. We cannot learn that Mrs. M. was injured any further than by a slight flesh wound, from the sword of one of the robbers, to force her to tell where the money and valuables were."

A letter to a brother of Mr. Meriam, from Mr. Clark, his associate at Philippopolis, intimates that his death was almost instantaneous, one ball having probably reached his heart. By the kindly aid of some villagers Mrs. M. was enabled to proceed, with the body of her husband, reaching Philippopolis on Saturday, July 5, where the funeral took place the same evening.

Efforts were at once put in train by the missionaries, the Pasha and the English consul at Adrianople, (Mr. Blunt, formerly vice consul at Philippopolis, and a friend of Mr. Meriam,) as also by the American and English Ambassadors at Constantinople, to secure the apprehension and punishment of the murderers. Mr. Crane writes: "The whole country is infested. Rumors of robbery and violence, on the roads from here to the Balkans, are coming in every day. Men are afraid to venture out except when absolutely needful. I know not how many have remarked to me, that while they lament Mr. M.'s sad fate, his death may prove a public good. If these murderers are apprehended and brought to speedy justice—*executed*—we may hope for immunity in travelling; otherwise we feel it our duty—under instructions from consuls even—not at present to venture far away from the city, with our families."

Mr. Meriam was born at Princeton, Mass., September 15, 1830; but after the death of his father, in 1834, his mother removed, with her children, to Cambridgeport, Mass., where she resided until her death, in 1850. He became hopefully the subject of renewing grace in 1850, and united with the Orthodox Congregational Church at Cambridgeport, the next year. He graduated at Harvard University in 1855, and at Andover Theological Seminary in 1858; was married to Miss Susan Dimond, of Cambridgeport, September 1, 1858; was ordained at the same place November 29, of that year; sailed from Boston, for his mission, with his wife and several other missionary labourers, January 17, 1859; arrived at Smyrna, February 22, and at Adrianople, April 22. After spending some months at the latter place, studying the Turkish language, he went in October, with Mr. Clark, to the new station Philippopolis, which has since been the field of his labor. He was a faithful and eminently promising missionary, and the mysterious dispensation of Providence which has so soon and suddenly taken him from his family and his work, will occasion mourning with many.—*Missionary Herald*.

GENERAL CONVENTION OF VERMONT.

The *Minutes of the General Convention* for 1862 give the number of Churches, 193; pastors, 72; stated supplies, 86; destitute, 33—which leaves two churches

unaccounted for. Number of members, 17,391; absent, 2,857, additions, 646; removals, 532—leaving a net increase of 14, and not 15, as stated in the Report—there being an error in the footing of the summary. The infant baptisms are 231; Sabbath-school scholars, 15,647; average congregations, 23,906.

GENERAL CONFERENCE OF MAINE.

The Minutes of the General Conference of Maine for 1862 gives the number of churches connected with that body as 249; members, 18,995; absent, 3076; clergymen, 209; added, 849; removed, 640—and yet the Minutes speak of a decrease of total membership of 257. Infant baptism, 265. Average *pastoral* age, 5 years. This average varies in different Conferences from 2 to 8 years.

CONGREGATIONAL CHURCHES IN MASSACHUSETTS.

The Minutes of the General Association of Massachusetts gives the number of churches as 491; members, 75,637, of whom 1099 are absent—leaving the actual membership as 64,638—Pastors, 322; stated supplies, 81; vacant, 53; admitted in 1861, 2,652; removed, 2,965.

GENERAL ASSOCIATION OF NEW HAMPSHIRE.

The General Association of New Hampshire held its annual meeting at Concord, Aug. 26, 27 and 28.

The session was opened by a sermon from Rev. Cyrus W. Wallace, of Manchester, from Isaiah xxvi. 6, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Rev. J. M. R. Eaton was chosen Moderator. Rev. L. Tenney was present as delegate from Vermont.

Wednesday evening was devoted to the discussion of the following questions, previously assigned:—

1. Should the growing custom of ordaining men to the ministry without installing them in the sacred office, be encouraged? Discussed by Rev. Messrs. F. D. Ayer, William T. Savages, and L. Marshall.

2. By what practical means can Christian influence be made to reach those who habitually absent themselves from the sanctuary? Discussed by Rev. Messrs. Eaton, Day, and Loomis of Mass.

3. Is there anything in the sentiments and tendencies of our congregations that demands a more full presentation of the doctrine of future punishment? Discussed by Rev. Messrs. Cook, and William Clark, who defended the affirmative of the question.

Revivals have been enjoyed in different parts of the State during the year, of which ministers whose flocks had been thus blessed gave particular accounts—an exercise which must have added interest to the occasion.

MISSIONARIES SAFE.

The following note from the Mission House will relieve the solicitude felt respecting our missionaries among the Dakotas:—

MISSION HOUSE, *Boston, Sept, 6, 1862.*

To the Editor of the Vermont Chronicle.

The friends of missions will rejoice to learn that the missionaries of the Board among the Dakotas, with their families are all safe. They knew nothing of the intended uprising till Monday evening, August 18. They passed through many dangers and trials; but on the Sabbath morning, August 24, they felt, for the first time, that they had reached a place of security. Nearly all their property is lost.

Yours, very truly,

S. B. TREAT,

Secretary of the A. B. C. F. M.

Bills from the Fountains of Israel.

TO-DAY.—BY THE REV. DR. PAYSON.

God now commandeth all men, everywhere, to repent; and the Holy Ghost saith, Obey God's command, hear His voice to-day, and do not harden your hearts against it. This command, O sinner, I lay as a terror across thy path. You cannot proceed one step farther in an irreligious course, without trampling it under foot: without practically saying, God now commands me to repent, but I will not repent; the Holy Ghost saith, Hear His voice to-day, but to-day I will not hear it. If to-morrow's rising sun finds you out of the narrow way of life, it will find you where God expressly forbids you to be, on pain of incurring His severest displeasure. He has said, Rebellion is as the sin of witchcraft, and stubbornness is as idolatry; and if you disobey His voice to-day, you will be guilty both of rebellion and of stubbornness. We might almost venture to say, it would scarcely be more sinful to go away and commit murder, than to go away and defer repentance. For why is murder a sin? Because, you will reply, God has said, 'Thou shalt not kill.' And has not the same God said with equal clearness, Repent now, and believe the Gospel? To violate this command, then, is no less a direct act of rebellion against God, than it would be to take the life of a fellow-creature. And will you, can you, dare you, then, be guilty of it? Have any of you already reached such a pitch of impenitency and wickedness, as to dare trample on a known command of God, to commit known, wilful, deliberate sin, when He has assured us, that if we commit sin wilfully, after we have received a knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation? My friends, if any of you dare do this, it is too late to exhort you not to harden your hearts; for they are hardened to the utmost already. I am, however, aware that you will not see, or at least will not acknowledge, this to be the case. I am aware that you have always many excuses in readiness, to prove that you are not guilty of wilful disobedience. But what will these excuses avail at the last day? They may serve to quiet your consciences, to harden your hearts, and buoy you up with deceitful hopes now, but they will answer no purpose then; nay, you will not then dare to offer them; for God has declared that every mouth shall be stopped. Besides, you cannot find a single instance in the Bible in which God has ever paid the smallest regard to the excuses of sinners. We read of some who, when they were invited, as you now are, to the Gospel feast, began, with one consent, to make excuse. And what was the consequence? God declared that not one of them should taste it. We read of another, who attempted to excuse himself by pretending that he was not able to do what his Lord required. And what was his Lord's reply to this excuse? Out of thine own mouth will I judge thee, thou wicked servant. This, I presume, is the excuse which most of you are now secretly making. You are saying, I do not become religious to-day, because I am not able; and I must wait till God assist me. Of all the excuses that sinners can make, this is the most foolish, the most groundless, the most provoking to God. If you can make no better excuse than this, you had much better make none, and say at once, I will not obey God. Groundless and impious, however, as this excuse is, I would pay it some attention, did you really believe it yourselves. But you do not believe it. The resolutions and promises, which you often secretly make, that you will repent to-morrow or on your dying bed, prove that you do not believe it; for none ever resolves or promises to do what he knows he cannot do. These promises and resolutions, then, show that you suppose yourselves able to repent.

There is another fact which shows, still more clearly, that you do not really believe this excuse. When any important event, an event which nearly concerns

your present interests, is in suspense, you always feel anxious. If you have no control over the event, you feel more anxious. You cannot rest till it is decided. Suppose, for instance, that your property, your reputation, or your lives, depended on the verdict of a jury over which you had no control. You would not say, while they were deliberating, It will avail nothing for me to be anxious; I will therefore feel easy and unconcerned. You could not feel unconcerned: you would be anxious till the decision was known. To apply these remarks to the case before us: you know that God now commands you to repent, and threatens you with everlasting punishment unless you obey. You profess to believe that you cannot obey without the assistance of His grace. At the same time, you must be sensible that it is altogether uncertain whether you will ever receive this assistance; that is, altogether uncertain whether you shall perish in your sins, as thousands do, while few find the way of life. Now, if you really believed this, you would be in a state of constant anxiety until your destiny was decided; until you knew whether you should obtain Divine assistance or not. Shall I be saved, or shall I perish? is a question which you would be constantly and anxiously asking. But you do not now ask this question. You do not feel this anxiety. You are habitually easy and unconcerned; a demonstrative proof that you do not believe this excuse, that you suppose salvation to be in your own power. Deceive not yourselves, then, and insult not God with an excuse which you do not really believe, and which, if it were true, would transfer all blame from sinners to God, and prove that He alone is guilty of all the wickedness which is perpetrated by His creatures. He knows what you can do, and He does command you to become religious to-day, and you must obey, or take the consequences. It is painful, my friends, to address you in this language: but when I deliver God's message, I must deliver it plainly; I must, to the utmost of my power, apply it to your consciences, in all its unbending, unaccommodating strictness; turn it which way we please, it will say nothing but this—Repent, or you perish. And what, after all, is there so very irksome, or disagreeable, in a religious life, that you should wish to defer its commencement? If you must begin some time, why not begin to-day? Will you reply, I know not how to begin? God's voice, if you listen to it, will inform you. It tells us that there is a veil upon our hearts—a veil which prevents us from discerning the path of duty: and it also tells us that when our hearts turn to the Lord, that veil shall be taken away. Turn, then, to God. Go to Him, as His servants, for direction, and He will teach you what you must do. If I mistake not, many of you are like Agrippa, and for a long time have been almost persuaded to be Christians; but you hesitate, you linger, you dread to take the first step. Perhaps, when you are just on the point of yielding to conviction, the question, What will the world, what will my companions say? occurs to you, and causes you to fear. You dread the remarks, the ridicule which it would draw upon you; and therefore do violence to your convictions, or lock them up in your own breast, till they die away. In this manner thousands gradually and insensibly harden their hearts, till the truth ceases to affect them. Let such remember, that the fear of man bringeth a snare; that Jesus Christ has said, Whosoever is ashamed of Me, of him will I be ashamed at the last day. If you cannot bear the reproach of men, how will ye bear his condemning sentence, and the everlasting shame and contempt which will follow it? It will then be known that you had serious thoughts, but that you banished them through fear of men; and sinners themselves will despise you as a coward, who did not dare to do what he knew to be right. Dare, then, to do your duty, to obey your conscience and your God, to be religious; for you cannot be a Christian in disguise. You must come out, and be separate, or God will not receive you. Take then, at once, some decided step, and let it be known what you mean to be; and you will find that this, and all the other objects of your fear, are mere shadows, and will feel ashamed that they should ever have influenced you for a moment. If your heart still lingers, press

it with the command of God; press it with the dreadful consequence of offending and provoking Him to forsake you; press it with the terrors of the last day, and all the awful realities of eternity; above all, press it with the consideration, that if you ever turn to God, it must be to-day; that your soul, your salvation, your everlasting happiness, depends on your becoming religious to-day. My friends, are you not convinced that this is the case? Do you not perceive that if you disobey, or trifle with this solemn command, it will, it must harden your hearts, and render your conversion exceedingly improbable? Do you not perceive that if, with this command before you, and with all these motives to obey it, you cannot resolve to obey, you will feel still less disposed to obedience to-morrow, when the subject is forgotten, and the world, with all its cares and allurements, again rushes upon you? Be persuaded, then, to listen and obey, while God, and Christ, and the Holy Spirit—while death, and judgment, and eternity, and heaven and hell, continually cry, To-day, to-day, hear God's voice, and harden not your hearts!—*Christian Treasury.*

Fragment Basket.

CLOUDS.—We are too apt to depreciate clouds; yet they are God's creation, and methinks none who have watched them long and tenderly will fail to love them. Gathering round the setting sun they lend lustre to its court, lightly veiling its dazzling glory so as to fit it for our gaze, and bewitching us by their own lovely forms.

The sunlit landscape gains heightened beauty when the broad shadows soften and subdue while throwing into greater prominence its radiant hues. The Spring foliage seems to dance more joyously in the glowing zephyrs when in the neighborhood of shade.

Thus it is with the antitypes of "clouds" in the moral universe, and in the world of providence. Where would be the sublimity of faith but for the mysteries which reason cannot reach? Where the glory of our victory in Christ Jesus but for the previous conflict with sin and evil? Where the blessedness of hope did we immediately enter upon the rewards of heaven?

Each evening shadow as well as every slanting ray that brings it out will guide our eye to the sun direct and true; and should not the "shadows" as well as the "lights" of life guide our minds to the "Father of lights?" Were it not for the clouds of providence we should never learn to trust our Lord, we should never know the sympathy of Jesus, nor his tenderness and power to aid.

Our sorrows enhance our mercies too, it is proverbial that we never appreciate our comforts so much as when they have been taken from us, or we might add, when they have been just restored.

But we are not always to remain in this lower vale among the shadows of the mountains of difficulty and trial, we are to ascend Mount Zion to the City of the living God, where in His light shall we see light; yet would heaven be the same heaven to us were there nothing beyond left for us to learn? nothing beyond left for us to hope for? nothing beyond left for us to look forward to? No! Poor finite creatures though we are, naught can satisfy us save Infinity, whose "Pavillion round about" is "clouds" and darkness.

Though our eye is made for the light, and the light is fitted for our eye, we cannot scathless peer into the face of the material sun; but God dwelleth in light which no man can approach unto." The only begotten Son which is in the bosom of the Father, he hath revealed him."—*Anon.*

WHAT GOD REQUIRES.—You demand a specific act of obedience from a child. There is no general virtue, and no *other* act of obedience which will supply the place of that, if it is not rendered. You demand love from a friend. If this is

withheld, there is no offering of gold or silver, of wine or oil, that will supply its place. A wife demands constancy and fidelity in a husband. If these are not rendered, there is no diamond-ring—no string of orient pearls—no richly-set bracelets—no winning smile of professed affection, that can supply their place. They are all insult and mockery—an infinite aggravation of the offence, when tendered by an unfaithful man; and what *might* in other circumstances be tokens of a'fection of inestimable value, are now spurned with disdain and loathing.

God demands the heart—the love, the friendship, the confidence of his creature, man; such love, and friendship, and affection as are the fruit of a renovated heart. *With* such a renovated heart, your moral life and integrity, based on holy principles, would be acceptable; the homage of the bended knee, and the song of praise in appropriate forms of devotion, would be lovely in His view; your acts of fidelity in the transactions of business and in the relations of life, as the expression of love to Him, would be pleasing in His sight; your money, offered in charity to the cause of humanity, would be received as a grateful tribute at your hands. But can a moral life, and faithfulness in your dealings with mankind, answer the same purpose as the love which He requires you to render to Himself? Can the homage of the bended knee, and the song of praise on the lips, answer the purpose of the offering of the heart? Can wealth, beauty or accomplishment, —can a graceful exterior, a lively wit, a cultivated intellect, and propriety of manners, be of value to Him without the *heart*? Just as much as diamond-rings, and strings of pearls, answer the place of fidelity and affection to an outraged and injured wife—and *no more*. Go and plead your moral character before God, as a reason why you should be saved. “All this would be well,” might be the response, “but *the heart* was required.” Go plead your fidelity to your family; your kindness as a husband, and father, and neighbour; your honesty to men. “All this is well; but where is *the heart for me*?” the Saviour might reply; “where is the evidence of love to your God?” Be not deceived. Nor rank, nor wealth, nor talent, nor learning, nor gracefulness of manners, nor eminence in your profession, nor oratory, nor the crown of victory won on the battle-field, nor any other thing can be a substitute for the renovated heart.”—*Barnes*.

THE HOUR OF PERIL.—The foundations of a gigantic mill were laid upon the banks of a rapid stream in Western New York, and the men of the little village near gathered to raise the massive frame to its place. Bent after bent was lifted, till the last and heaviest one alone was left. At the word of command, this rose above the strong arms which held the pikes, until it reached what builders call “the pinch in the bent,” beyond which it passes with comparative ease to the vertical position, and there *it stopped*.

The master-builder shouted, with alarm: “Lift, men, or die!” Every muscle was strained anew but in vain. There it hung over the living throng, like an engine of swift destruction. Just then three men appeared in the highway, upon the brow of a hill, and the call for help fell on their ears; they saw the peril and hastened away from the scene with cowardly fear.

The chief workman mounted a plate above the trembling company, and in tears again shouted: “Lift, men, or die!” The struggle was fruitless—the frame was settling toward the exhausted throng.

Meanwhile, the tidings had spread through the village; the women had gathered on the opposite banks of the current, and were anxiously looking up to the imperilled loved ones. The eye of the builder was turned upon them a moment, and then, with a fresh flood of tears, he exclaimed: “Mothers, if you would have sons; wives, if you would have husbands; and sisters, if you would have brothers, to-night, *come and help us!*” With the strong impulse of woman’s nature, they rushed across the stream, and stood side by side with the dear inmates of the deserted homes. Then came the cry of distress once more: “Now, all together,

lift or die!" And they *did lift*. Up—up—went the frame. A stroke of the hammer, and all was safe. The reaction confined some of that number to the house for weeks.

We have often thought of the incident when a crisis comes to the church of God. The spiritual bent will rise before the power of faith, and then suddenly pause and hang in suspense before the tearful gaze of the believing heart. The Head of the Church issues his call to his servants, urged by the peril of the souls dear to them. If not obeyed, the falling bent crushes out the life which might have been saved.

And so in national and individual history, the *hour of decision* comes when the summoning of forces in heroic harmony of effort alone can save from fatal reverses. Wise and happy that church, that nation, and that soul, whose discernment and moral courage are equal to this "tide in the affairs of men."—*Tract Journal*.

THE KING AND THE POTTER.—In 1558, Henry III., then King of France, finding he could no longer withstand the clamor for Palissy's execution, and reluctant to sacrifice the old potter, whom he had known and respected from his boyhood, visited him in prison. "My poor Master Bernard," said the King, "I am so pressed by the Guise party and my people, that I have been compelled in spite of myself, to imprison these two women and you. They must be burnt to-morrow, and you too, if you will not be converted." "Sire," replied the fearless old man, "you have often said that you feel pity for me; but it is I who pity you, who have said, "I am compelled." That is not speaking like a King! These girls and I, who have part in the kingdom of heaven, we will teach you to talk royally. The Guisarts, all your people and yourself, cannot compel a potter to bow down to images of clay!" Not many months afterward, the two fair girls were led to the stake, singing praises to God, as they received their crowns of martyrdom. A year later, in 1559, in his eighty-first year, Bernard Palissy, the potter died in the Bastille.—*The Art of Doing our Best*.

Poetry.

FORGIVENESS.

When on the fragrant sandal tree
 The woodman's axe descends,
 And she who bloomed so beautifully,
 Beneath the weapon bends;
 E'en on the edge that wrought her death,
 Dying, she breathes her sweetest breath,
 As if to token in her fall,
 Peace to her foes and love to all.

How hardly man this lesson learns
 To smile and bless the hand that spurns,
 To see the blow, to feel the pain,
 And render only love again.
 One had it, but He came from heaven,
 Reviled, rejected, and betrayed,
 No curse He breathed, no plaint He made,
 But when in death's dark pang He sigh'd,
 Prayed for His murderers and died.

Family Reading.

WHAT DOES IT SIGNIFY?

"Well, I shall decide on taking *this* dress. What does it signify though *it is* five or ten shillings dearer than the other? And this ribbon!—I cannot resist it, it is so pretty, and will look so well with the dress. I won't grudge it, although it is really too expensive. I must have gloves to match, too. I wonder how long these are to be three shillings a pair?—but one can't do without clean gloves, you know."

"Is it really time for another subscription? I could not have believed it was a year since I gave the last. I see most of the other ladies only give half-a-crown. I don't know why I should give five shillings. Besides, I cannot afford it. I dare say it is a very worthy object, but there are so many of them. I will give you another half-crown for the dying woman you were speaking to me about; and then you must not ask me for any more, for indeed I can't afford it."

"It rains, does it? Well, of course I shall have a cab. Stay at home!—certainly not. I promised to go, and my friends expect me; and what does rain or cab-hire signify compared with disappointing myself and them?"

"Well, friend, pardon me. You know it was only last night you declined going to the prayer-meeting because it was a wet evening. Our minister expected you and many others who were not present, and your vacant places, instead of a full congregation, saddened and disappointed him. Your fellow-worshippers also were chilled by your absence, and their social feelings depressed by the sight of so many empty pews; and, above all, you were missed by One who has engaged to be present in every meeting of his people. Was He not wounded last night, think you, in the house of his friends, when so many slighted and despised his presence and blessing, by suffering such a trifling matter to hinder them from gathering together in his name?"

"How late it is!—nearly midnight! Never mind; what does it signify now and then? What with good music and agreeable society, the evening has passed away so quickly I could not have believed it was much past ten."

"It is too bad of our minister to have kept us so long to-night. He promised not to detain us more than an hour, and it is very often nearly an hour and a half before we are dismissed. Half-past nine is far too late to be out! I believe I shall cease to attend if this is to be the way of it. I cannot afford to have an evening so broken up, especially when I am so much engaged as at present."

Reader! these are true, literal speeches, of so-called Christian people. Have you never heard any similar? Have you ever yourself spoken such? *What do they signify?* Much, very much. Are they not fearfully significant of a heart loving the world and the things of the world, far, far more than the things of God! Are they not significant of money, time, affections, freely bestowed on carnal self, the world's things and company, and grudgingly withheld, or more grudgingly given to God and to the cause of God? Are they not like little straws floating on the surface of the stream, deeply significant of the direction in which the current of the heart is flowing—*away from God, not towards him?* On-lookers clearly perceive this; the children of God with pain and grief—the world's children, quick to see through vain profession, with a sneer. What do such think of themselves? Are they never struck by the inconsistent nature of their own valuations—one value affixed to the world's things, another to the things of the sanctuary? Does it never give them a glimpse into the true state of their heart and affections? If their fellow-creatures see through them, how much more does the heart-searching God! They are trying to do an impossible thing—to serve God and mammon; and when the heart is so divided, we know it is really cleaving to *idols*, for the Lord will have nothing short of the *whole* heart. "Where the treasure is, there will the *heart* be also," and "out of the abundance of the

heart the mouth" unconsciously "speaketh." "Doth a fountain send forth at the same place sweet water and bitter?" "If any man love the world, the love of the Father is not in him." "Purify your hearts, ye double-minded."—*Fam. Treas.*

A VISIT TO LAODICEA.

Our last visit was to the church at Philadelphia, which we found one of the best two of all the seven. We have now to visit the worst of the whole—Laodicea—at a distance of about thirty miles from the former, in a south-easterly direction. Let our supposed visit be made, as in the case of the other churches, in the year 96 of the Christian era. The road by which we have to travel from Philadelphia, like all the roads of the Roman Empire, is kept in an admirable condition. When we have advanced a few miles, we find ourselves journeying along the western margin of such a district as we never before beheld. It is called, on account of the volcanic fires it contains, the *Kata-kchaumene*, or underburnt, district. It is about sixty-two miles in length, by about fifty in breadth. The whole is spread over with ashes, and the neighbouring hills are black as from a conflagration. At some distance on your left, and about five miles apart, are three pits or valves, which the natives call the bellows. Around them are rough hills, evidently formed by cinders thrown up as from the mouths of so many craters. It is owing to this awful subterranean furnace, or collection of furnaces, that Philadelphia, Laodicea, and all the other cities of this region, suffer so much from the effects of earthquake. You cannot walk over this district without feeling that you are treading upon a thin crust of earth, spread over a "lake burning with fire and brimstone."

Whilst we pursue our journey, allow your guide to tell you a circumstance which, he thinks, has some reference to this burnt district. About thirty years ago (speaking in the year 96) there came a letter specially addressed to the Christians in these regions, from a very remarkable man, who had travelled a good deal in these parts, and on whose mind these volcanic elements appear to have made a very deep impression. In that letter, he intimates a belief that such pent-up fires would ultimately burst forth and destroy the world. The following are some of his expressions:—Having referred to the destruction of the world by water, he says, "But the atmosphere and the earth that are now, by the same word are treasured up, reserved unto fire against the day of judgment and perdition of ungodly men." Again, "The day of the Lord will come as a thief in the night; in the which the surrounding atmosphere shall pass away with a great noise, and the elements burning shall be dissolved; the earth also, and the works that are therein, shall be burnt up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and waiting with eager desire, the coming of the day of God, in which the atmosphere, being ignited, shall be dissolved, and the elements shall melt with intense heat." That man was the Apostle Peter, and the language your guide has just quoted may be found in his 2nd Epistle (iii. 10-12). Who can doubt that some of those expressions were suggested by the history and features of the scene we now witness?

This underburnt district, covered though it be with ashes, does not present such a picture of desolation as might have been expected. There is a plant, whose fruit, though greatly abused by mankind, is most delicious and wholesome, and whose roots are exceedingly fond of ashes. That plant is the vine. This district is, therefore, covered with vines; and the juice of the grapes here produced is celebrated throughout the whole empire of Rome for its excellence.

Our road now leaves the "black country," and climbs to more elevated ground. We are among the spurs of Mount Tmolus and of Mount Mesogis, or the Midland Mountain, where the spurs of each intermingle with each other. The air of this elevated region is cool and bracing. The scenery exceeds in loveliness anything

we have yet beheld in Asia Minor. We pass by hamlets, seated in the most romantic and delightful retreats; hills dotted with a countless number of snowy sheep; and glens traversed by babbling brooks, and whose banks are overarched by the hanging branches of the myrtle and the lentiscus. Hundreds of green glittering lizards, perfectly harmless, lie upon the rocks, and luxuriate in the sunbeams, while birds of the most brilliant plumage are perched upon the boughs of the olive and wild fig-trees.

At length, a turn in the road, which winds between the hills, brings us suddenly in sight of Laodicea, and, at the same time, in the sight of the splendid valley of the Meander, in which it is situated. We now feel that we have entirely bid adieu to the Hermus, and its plain, and its tributaries, and are gazing upon a new region—a region watered by the Meander, which runs in a westerly direction, and empties itself into the sea at Miletus.

On our left, situated on a volcanic cliff of snowy whiteness, is Hierapolis, mentioned by the Apostle Paul in his letter to the Church at Colosse. Colosse also, the city of Philemon and of his runaway servant Onesimus, is but a few miles off, and may be seen in the dim distance. Epaphras, a friend of the Apostle Paul, a companion of his captivity in Rome, was warmly attached to the Christians of these three cities—those of Colosse, Laodicea, and Hierapolis (see Col. iv.). The last-named city received its name—Hierapolis, the Holy City—from the multitude of its Pagan temples. It abounds in warm, chemical springs, to which it owes its wealth and distinction. These springs flow so copiously, that the city is filled with “spontaneous baths;” and the waters, consecrated to the god *Æsculapius*, and to the goddess *Hygeia*, are famed for their healing virtue. If we may be allowed the anachronism, Hierapolis is celebrated as the *ΒΑΤΗ* of Asia. One of its theatres bears this inscription in Greek verse—

“Hail! Golden City, Hierapolis!
Spot to be preferred before any in wide Asia;
Revered for the rills of the Nymphs;
Adorned with splendour.”

The “spot,” however, towards which we are now travelling is Laodicea, which occupies the slopes and summit of yonder hill, rising between two small rivers, the *Asopus* and the *Caprus*, right before us, in a southerly direction.

We now rapidly descend from the elevated ground on which we stood. Down, down, we plunge, until we find ourselves on the right bank of the Meander. We cross by a bridge at the very spot where centuries ago, before Laodicea was built, *Xerxes* and his myriads crossed. As we approach the city, we are struck with its imposing appearance. Three large theatres, a noble circus, and a costly aqueduct, add to its stateliness, and proclaim its greatness. One of the theatres, open to the sky, like all the theatres of this part of the world, has its entrance on the side which fronts us as we enter the city. Let us turn in and examine it. How capacious! It has room for 20,000 or 30,000 people. We count no less than fifty rows of stone seats, rising about fifteen inches each, one above the other, and about three feet wide. We pace over the area, a level space below, and find it to be about ninety feet in diameter. A second theatre is to the west of us, and its entrance is on the western side. A third, a small one, perhaps a music theatre, or concert hall, opens to the south. The newest, largest, and most attractive structure, however, is yonder Amphitheatre. Let us approach it. The public entrance is eastward. On passing through that entrance, we see opposite to us, across the entire area of the whole structure, a very handsome arch, spanning the private entrance by which the beasts are brought in. Over that arch appears an inscription; let us walk across and endeavour to read it. In pacing across we form an estimate of the entire length of the building from one end to the other, and find it to be no less than about 1,000 feet! Now, as to the inscription, it tells us that this structure was reared by *Nicostratus* the younger;

was dedicated to Titus Vespasian, and to the people; was completed when Trajan was Consul; was by him consecrated; and that it occupied twelve years in the erection. This building, the citizens around us call the *NEW AMPHITHEATRE*; for you will perceive from the above inscription, that it is but a few years since it was finished. This, and other sumptuous edifices, indicate more clearly than any words your guide could use, the wealth, the luxury, and the licentiousness of the inhabitants of Laodicea.

In this gay and pleasure-loving city a Church of Jesus Christ was planted, probably by the Apostle Paul, between thirty and forty years ago. In an early period of its history the members were wont to meet, for worship and Christian intercourse, in the house of a brother, whose name was Nymphas. Epaphras, from the neighboring city of Colosse, a friend of the Apostle Paul, and a "servant of Christ," to whom we have before referred, frequently ministered to them in holy things. The Apostle himself addressed an important letter to them, which he also wished to be read to the Christians at Colosse; that letter, there is reason to believe, is identical with that addressed, or supposed to be addressed, to the Ephesians. The influence of that wealth, however, of which we see such abundant indications, and of those splendid theatres, which we noticed, and of those gorgeous temples, whose stately columns meet our eye on every side, has been too strong for the piety of these Laodiceans. Their love to God and goodness has cooled; they have not the relish they once had for spiritual things; they are become conformed to the world; they are proud of their wealth and respectability; they are not likely to make any inroads upon the gross heathenism around them. Whilst they, and the rest of the citizens, are intent upon their business and their pleasures, and whilst we are gazing upon the public buildings which attract our attention, a messenger quietly arrives in the city, bringing from the exile of Patmos, the last surviving Apostle, the following startling letter, (see Rev. iii. 14-22).

How pregnant with meaning is every expression in that message! To notice one—"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." This refers to the well-known fact, that tepid water tends to produce sickness at the stomach, and an inclination to vomit. Now, call to mind the fact that this region abounds in springs of tepid water, which bubbles up on the mountain, in the plain, and in the mud of the rivers. There are also pestilential grottos, from which issues the most noisome effluvia. These the mass of the inhabitants regard as apertures of hell, openings for deadly fumes to rise up from the realms of Pluto. Warm water, mud, fire, pumice-stone, have been vomited up from the bowels of the earth, and form, as we see, in many places the very crust of ground on which these people live, and move, and have their being. With what meaning and emphasis, then, must come to such a people, in such a place, the plain language of our Lord, "Because thou art lukewarm, I will spue thee out of My mouth!"

What is the result of this message? As to its immediate result we have no knowledge; but, to ascertain its ultimate result, let eighteen centuries roll away, and let us pay a *SECOND VISIT TO LAODICEA*.

Ah, how changed! On that hill, whose summit we saw crowned with an Acropolis, and whose sloping sides were covered with stately edifices, no trace of houses or of churches can we see. You look in vain for a single inhabitant. Nay, there is *one*. Do you see his ears peeping over that brow on your left? It is a fox, whom our visit has disturbed, and who is evidently surprised and indignant at our intrusion. The ruins of theatres—those theatres which witnessed the diversions and echoed the applause of congregated thousands—abound: those theatres, the attractions of which were such a snare to the professing Christians, and for the sake of which they heartlessly left Christ standing at the door, and knocking in vain for admission. The whole of the district, once most fertile and

populous; fabled, on account of its richness and beauty, as the abode of classic deities; contended for by the armies of East and of West—is now a region of ruins, a “vast necropolis.” Vestiges of ruined walls, arches, inscribed flags of stone, fallen columns, and sarcophagi, are strewn on every hand. Ah! those sarcophagi, those stone coffins, how numerous they are, and what reflections they suggest! Look at them. They contain the dust of those lukewarm professors; but where are their souls? By-and-by that dust, or such of it as is essential to personal identity, shall rise “to shame and everlasting contempt.”

Gaze around and learn that verily “there is a God that judgeth in the earth.” The prophetic denunciations of AMEN have been awfully fulfilled. The Laodiceans have been blotted out from the face of the earth, and from the family of God. No wretched outcast dwells amidst the ruins of their city, and those ruins have long since been abandoned to the owl and the fox. Earthquakes and subterranean commotions have conspired to aid the ravages of man; and centuries appear to have elapsed since its final overthrow. ESKI-HISSAR, the old castle, a miserable village which has sprung from its ruins, and is at a little distance from its site, contains about fifty inhabitants, of whom two only, who possess a small mill, are Christian, even in name, and they are so ignorant as to be unable to read.

It is a melancholy and repulsive scene. Our only anxiety is now to get away. We thought Ephesus a dreary spot, but Laodicea is even more so. The former has a distant prospect of the rolling sea, or a whitening sail, to enliven its solitude; but Laodicea sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. Every wind that sweeps through the valley sounds like the fiendish laugh of Time, exulting above the overthrow of man and his proudest monuments.—*Christian Treasury.*

“KEEP IN SIGHT OF ME.”

In one of the frontier settlements a father took his motherless child with him to the field, in which he was engaged hoeing corn. There were attractions for the child in the forest which skirted the corn-field. The child desired to enter the forest, but was afraid of getting lost. “Keep me in sight,” said the father, “and you will not get lost.”

The remark is of wider application. If we keep our heavenly Father in sight we shall never be lost. We shall never wander so as to be in danger, so long as we keep God in sight.

If we keep God’s *character* in view we shall not form such an admiration for characters which are not conformed to his, as will lead us to imitate them. This is one great source of practical error and evil to us. In the formation of character, which is the great work of life, we insensibly imitate traits which we admire in others. We often admire traits which find no place in the character of God. We thus build up our characters in unlikeness to God. Now, if God’s glorious character were always kept in sight, it would deliver us from admiring and imitating that which is not conformed to his image.

If we keep God’s *truth* always in sight we shall not wander into error. Just in proportion as the mind is stored with truth, is it free from exposure to error. When men trust to their own reasonings, and follow the light of philosophy, to the neglect of God’s Word, they are sure to fall into errors which seriously affect, if they do not destroy, the life of God in the soul.

If we keep God’s *law* always in sight we shall not transgress it. The Christian never sets himself in direct opposition to God’s authority. He never wilfully violates God’s law when it is clearly before him. When he transgresses, it is because he has forgotten the law, or is blinded by passion, or has been misled by self-love. In every case in which a Christian has transgressed, he will feel, when reviewing his conduct, that had the act been before him in its true light, he could not have done it.—*New York Observer.*