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THE

# CANADIAN INDEPENDENT.

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VOL. VII.

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## THE SECOND SABBATH OF NOVEMBER.

A DAY OF SPECIAL PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.

Attention was called in our last number by the esteemed Secretary of the Union, to an important resolution recommending that the second Sabbath of November be observed as a day of special prayer, for the out-pouring of the Holy Spirit on our land. The resolution is brief, but there is much embraced in it. Its importance overwhelms us. Hence we long for words to encourage to the solemn adoption of the recommendation. We cannot rid ourselves of the thought that much depends on the conscientious working out of the principle—that prayer is powerful in securing the blessings which the churches lack. Let this be a united, and a faithful effort. The good of our own souls, and the eternal interests of others may depend on it. We live in an eventful age. The fact is undeniable that great religious progress characterises our times. There is a breaking forth on the right hand and on the left. Desolate spots have become beautiful as the garden which the Lord hath blessed. A continued and extensive work of grace in other lands has cheered our hearts. There are therefore questions which force themselves on us as to our own position. Is religion in this land in a satisfactory state? Are we using the means of revival in the right spirit? Are the desolations of Zion causes of grief and humiliation? Why is the Spirit of the Lord straitened with us, when all subduing grace manifests its power elsewhere? A calm and deliberate consideration of such inquiries will arouse to action. The effect will be the same as of old—“we wept when we remembered Zion.” If formalism has wrought its deadly work on any, let us strive to break the enchantment. Religion must be active—the breath of life must quicken our own. Signs of weakness and decay must be marked. The remedy for all defects will be found in quickening from on high. Our help is in God. The out-pouring of the Spirit would put a new face on all our efforts. Without the work of the Spirit no church can exist. Forms, creeds, ordinances do not constitute a church. The living members, of which the Church of Christ is composed, are born of the Spirit. The link between the death of Christ as an atonement, and the personal enjoyment of the benefits flowing from that death to the soul, is this work of the Spirit, in which he takes of the things of Christ, and shows them to the soul. There is undoubtedly much faithful preaching in our land, but be it remembered that it is God that giveth the increase. The prisoner may hear of freedom and be invited to walk forth from his dungeon, but without a willing mind to embrace the boon, he remains in captivity. The sick may possess a cure, but unless the remedy is applied, the work of death goes on. The unwillingness of man to

receive the blessings of salvation, is graciously overcome by the out-pouring of the Spirit. The Spirit glorifies Christ—then the attraction of the cross is felt, and men are saved. Great encouragement to diffuse the gospel is felt from the promise of the Spirit. Man's alienation may thus be subdued. The successful prosecution of the work in former ages, has always been connected with power from on high. Our success can spring from nothing else. In vain do we place confidence in anything lower than the mighty power of God. Who is sufficient for these things? Our sufficiency is of God. We cannot go up to the battle unless our banner is set up in the name of the Lord. We are left to mocking, defeat and despair, if we call on heaven to witness what our own arm can perform. This is the reason, why God's servants must invoke the hand of the Lord to be with them. The incense of much prayer must arise from the Churches. Panting for the glory of God in the salvation of men, prayer will be offered continually. This will prove a more acceptable service than contributions of money. Many could give easily of their substance without any deep emotion. As a matter of custom and position money may be given to the cause of Christ, but true prayer—that which compasseth the whole case in view of eternity and the loss of the sons of men—is not easy in its observance. It moves the whole heart. It is a yearning cry for life. As the hungry plead for food, so the soul must cry for the bread of life. As the benighted long for the morning, our souls must look for deliverance;—make haste to help O God, make no tarrying O my God. Payment of the debt of prayer may be difficult, yet as a debt of honour let it be met, as a debt of love let it be discharged. Though offered in agony of soul, with strong crying and tears, it has heavenly promises to sustain, and heavenly messengers to comfort. The rush of angels' wings, bearing blessings down in answer, will be a sweet surprise. The more intense the agony, the sweeter the comfort brought by strengthening angels. If prayer then has been restrained, let us pay what we owe. Surely it shall not be said that prayer is offered in vain—the Lord seeth us not, the Lord hath forsaken the earth. See how the Hearer of prayer keeps up the proof of his faithfulness. The following affecting revival incident is mentioned by George H. Stuart Esq., of Philadelphia as an illustration of the power of prayer:

A pious mother, residing in the county of Armagh, very early in the summer of 1859, set apart one hour to go to her closet daily in prayer for a revival of religion in her own family, and in the congregation with which she was connected. This woman continued daily in prayer throughout the whole summer, but saw no evidence of an answer. But at the close of one of her daily hours of prayer, on a Monday morning in September, her eldest boy of sixteen years left his loom, (they were in humble circumstances, and the children assisted in maintaining the family,) and got right down on his knees to pray. In a short time afterwards her second son, a younger boy, without any knowledge of what his elder brother had done, was found on his knees. Where?—in the cow-house. These two boys continued in prayer all that day and all that night. And oh, what fervent prayers they offered up for their conversion! Let me give you a sample, which was taken down by a minister who visited the house—for such long continued and agonizing prayer was without precedent, and excited interest throughout the neighborhood. This is the petition: “O Lord come into my hard heart! Put in thy hand by the hole of the door and open for thyself. O Jesus, wash me in the fountain of thy blood; not my hands and my feet only, but my heart and my soul.” One of these boys found peace the following day. The other not until the Saturday following, and nearly the whole of this time he was engaged in wrestling with God that he would take away his sins. Then three of the younger brothers were brought to Christ. One boy, not nine years old, continued in

prayer for something like sixteen hours, for the Holy Spirit to descend and bless him. His mother had to go and lift the little boy from his knees, and insist upon his taking food.

Have we in this, no solemn voice warning to work, to watch, to pray? Has the Saviour found such faith in our Israel? Can we allow the worm of unbelief to remain uncrushed, while it preys at the root of our hope?

“Behold the throne of grace!  
The promise calls us near;  
There Jesus shows a smiling face,  
And waits to answer prayer.”

The churches are called to special prayer. Faithfulness to their Lord's work demands it, their own welfare and progress urge them on, the wonders of grace, of which we hear, require them not to delay. Special prayer dare not be formal. Prayer cannot be performed by man as a machine. There is no charm in the mere repetition of words. If a mere form could please God, then the prayer-mill of the Tartar becomes a profound invention. No craft of man can fix a scale of merit in utterances of a pious character. Who is the Judge? Let not man intrude into the province of God. Of this we feel sure, that though we pray till our knees are as hard as horns, if it is all bodily service, the heavens above shall be as brass, and the earth as iron. Word prayers will curse any church, but when the soul is alive to pray, the message wasted to heaven brings down an answer in peace.

Special prayer cannot be inconsistent. To pray for the Spirit, and yet by an indulgence of carnal feelings to vex that Spirit away is fearful. See then in this, the attitude of a church pleading for a blessing. The members must abound in the fruits of righteousness. The fruits of the Spirit have a mighty influence in advancing true religion. Consistent effort will therefore grow out of earnest prayer, while the course of life will not grieve away the Spirit.

Special prayer sets aside self-righteous congratulation. To pray for an outpouring of the Spirit with a view to advance the interests of a sect is deplorable. Nor should an individual lift himself up, as if his prayer was good, and ought to be answered. The righteousness of Christ alone, affords an all-prevailing plea. Sinners must have their eye on the blood of Jesus, when pleading at the mercy-seat.

Special prayer must have a large degree of faith. There may be difficulties peculiar to the field—the toiling labourer may almost faint under the burden and heat of the day—but despair cannot conquer. Have faith in God. From the swamps of worldliness and unbelief no view of coming deliverance is obtained; on the mountain-peak of the promises, faith must plant her foot and look for redemption to Israel. It was from the top of Carmel that the cloud, no bigger than a man's hand, was first seen, but by and by it covered the whole sky. Have we been longing for the cloud big with blessings to break and descend on the whole of Canada, diffusing spiritual fertility and holy joy? Perhaps our faith has been at fault. Are leanness and barrenness the rebuke of that faithlessness? Jesus in one place did not many mighty works because of their unbelief. Is that our case also? God forbid.

#### A WORD TO OUR SUBSCRIBERS.

We are deeply interested in the success of the CANADIAN INDEPENDENT, and cannot allow the opportunity offered by the approach of the time to present our readers with the beautiful Photographic portrait of the Rev. Henry.

Wilkes, D.D., the Pastor of Zion Church, Montreal, which was promised in our prospectus for this volume, to pass, without endeavoring to induce a considerable effort on behalf of our circulation. The portrait itself, we understand, is worth the amount of the subscription, and could only be forthcoming through the generous liberality of Mr. Notman. It gives, therefore, a fair occasion to our friends to exert themselves in securing an extension of our list. The number of removals by death and otherwise, necessitates constant vigilance on the part of those interested in the Magazine to maintain it. Some denominations keep their proceedings before the public through denominational organs at considerable cost: our effort depends on the good will of the brethren. We naturally look for a large degree of that blessed commodity. What then is the best way to express it? **INCREASE THE CIRCULATION.** "HELP THE EDITOR." PAY YOUR SUBSCRIPTIONS. Our unwearied agent in Toronto says: "about 200 only of some 1070 subscribers have, up to the present time, secured the luxury of doing good to the *Independent* by paying for the current volume." This is surely not as it ought to be. Action, prompt and decided, would greatly aid in placing on a firm basis, an instrumentality for doing good, which we are not at liberty to neglect, starve, or destroy.

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#### CONGREGATIONAL UNION OF NOVA SCOTIA & NEW BRUNSWICK.

The Thirteenth Annual Sessions of the Nova Scotia and New Brunswick Congregational Union were held at Keswick Ridge, N. B., on the 14th, 15th, 16th and 17th September, 1860.

On Friday evening, commencing at 7 o'clock, a meeting of a social religious character was held in the Congregational Chapel by the members of the Union and the friends of the neighbourhood.

On Saturday morning at 9 A.M., the meeting was called to order by the Rev. R. Wilson, Secretary, a hymn was sung and prayer offered by the Rev. T. B. Smith. The Session of the Union was then organized by the election of the Rev. James Howell, as Chairman, and Rev. E. Barker, as Minute Secretary. Mr. Howell, gave a short, but most affectionate address to the members of the Union and other friends who were present.

The following is the list of ministers who were present from the various churches of the two Provinces: Rev. G. Stirling, Keswick Ridge, N. B.; Rev. R. Wilson, Shefield, N. B.; Rev. J. Howell, Liverpool, N. S.; Rev. G. Ritchie, Yarmouth, N. S.; Rev. G. A. Rawson, Milton, N. S.

The following churches were represented by delegates: Yarmouth, Captain N. K. Clements; Cornwallis, Rev. E. Barker; Shefield, Mr. Archd. Barker; Keswick Ridge, Mr. J. Christie and Mr. Geo. Hagerman.

The following were invited to sit as honorary members, with power also to vote: Rev. J. B. Thornton, St. John, N. B.; Rev. T. B. Smith, St. John, N. B.; Mr. Wm. Hartshorn, St. John, N. B.; Rev. E. Barker, Eramosa, C. W.; Mr. J. G. Sanderson, Congregational College, Toronto; Mr. Joseph Barker, Shefield, N. B.; Rev. E. McLeod, Baptist minister, Fredericton, was also received as an honorary member.

The minutes of the last annual meeting were read in full by the Secretary, and confirmed.

The Rev. J. B. Thornton, having been requested last year to attend the annual meetings of the General Conference of Maine, and of the Congrega-

tional Union of Canada, as delegate from this Union, stated that he had failed in doing so, but that Mr. Wilson had supplied his place in Canada.

It was moved by the Rev. R. Wilson, seconded by Rev. G. Stirling, and resolved :—"That a committee be appointed to consider the unfinished business arising from the minutes, such committee to be Messrs. Archd. Barker, Joseph Barker, Wm. Hartshorn, N. K. Clements, Geo. Hagerman, with the mover and seconder."

After singing, and prayer by the Rev. G. Ritchie, reports were received from corresponding bodies, and from the various churches and stations of the two Provinces, viz :—

1. A fraternal letter from the Rev. K. M. Fenwick, of Kingston, C. W., presenting the salutations of the Canada Union. From that letter we extract the following statements: " It is matter of rejoicing to us, that two of our brethren, the Revs. J. Howell, and G. A. Rawson, have gone to labour with you, for however much we need such men in Canada, your wants are still more pressing, and we trust that these brethren will soon be followed by others, although we must confess the labourers are few. It has given us much pleasure to find that you are desirous of cherishing more intimate relations and more practical intercourse than formerly existed, and you may rest assured that what has been done in this direction, has inspired a deeper interest in you and in your work, and has given new strength to our sympathy and prayers."

2. A letter from the Rev. S. Snider, who is labouring at Cape Canso and Manchester, N. S. Also a letter from Mrs. Norris, Canso. Mrs N. says: "I am not surprised that Mr. S. often feels discouraged and writes despondingly. It is natural for labourers to expect a reward for their labour, but he must remember, 'in due time we shall reap if we faint not.' You are pretty well aware what kind of an ordeal he has had to pass through. \* \* He has had no additions to his church, but I do feel encouraged to hope that another year will prove more successful. \* \* He is indefatigable in his labours, but has not the tact for raising money that many have, perhaps he gets just as much as if he said more about it; only last week he was telling me many little providential circumstances that have lately occurred, which indicated the watchful care of our Heavenly Father, and we both concluded there was encouragement to look forward with hope, and pray more fervently and believably for heaven's blessing on this effort. Will you and all our dear friends unite in fervent supplications that the Holy Spirit may be poured out upon preacher and people and an abundant harvest be gathered in. \* \* It would give me much pleasure to have something more encouraging to communicate, but all that has transpired is what we might reasonably expect. If it is the cause of God it will ultimately succeed. He often permits us to be sorely tried to show us our utter helplessness and how entirely we are dependent upon Him."

It may be mentioned here that through the kindness of the Rev. Mr. Thornton, of St. John, a considerable quantity of books have been forwarded to Mr. Snider for the use of the Sabbath School at Manchester.

3. A memorial was read from the church at Margarie, Cape Breton, requesting missionary aid in the support of the Rev. Mr. Darin, as their pastor.

The Rev. G. Stirling then gave some interesting information respecting the whole field of Canso, Manchester, and Margarie.

4. *Cornwallis.*—The Rev. E. Barker, who spent the summer with his friends in Sheffield, for the benefit of his health, kindly undertook, at the re-

quest of the local missionary committee, to visit Cornwallis and Falmouth. He remained two Sabbaths in that locality, and gave some interesting and encouraging statements respecting it as a field of labour. It is called the *Garden of Nova Scotia*. There we have two chapels, a parsonage and a glebe—no debt—and both the churches are deeply solicitous to secure the services of a devoted minister. In their letter, they say—"The church at Cornwallis met by appointment for business and passed a unanimous vote that we should connect ourselves with the Congregational Union of N. S. and N. B. Mr. Barker's visit has been very satisfactory to us, and if we could secure him as a pastor, or a man of the same stamp, we have no doubt the cause would prosper. We leave the matter with you to do for us as best you can."

5. *Chebucto*.—The church here is one of the oldest, if not the eldest, in the Lower Provinces. A few years ago it numbered nearly two hundred members and had a large and flourishing Sabbath School. The congregation and church have been fearfully scattered, and a Presbyterian chapel has recently been erected. It is deeply to be regretted that he who held the pastorate did not for his own sake, as well as that of the cause, resign long ago. He has now done so, and the church is at present under the care of the Rev. G. Ritchie. Mr. R. made some statements which led us to hope that the cause may yet be revived. In their letter they say—"Feeling that we do not occupy that position among the churches of our faith and order that we ought, we do hereby request that we may again be received into the Union. The ordeal through which, in the providence of God, we have been caused to pass, is known to some of you. But God is still dealing in mercy towards us, and we hope will again repair the desolations of his church. We are about building a new place of worship, and we hope to get it so far along this fall as to be comfortable for public worship." Years ago their present chapel was sadly dilapidated, and was designated by the agent of the C. M. S., who, laboured among them—"that shabby old Tabernacle." Mr. Ritchie's labours are very acceptable to the people, but to do the place justice would require the undivided efforts of one man, and we hope that in due time this will be accomplished.

6. *Liverpool*.—This church which had long been in a divided state, is now happily united, and during the past year has secured the services of the Rev. J. Howell, late of Guelph, C.W. They say—"It affords the subscribers great joy and thankfulness to Almighty God to be able to state that in answer to their prayers and those of others, they trust they have now before them a prospect of renewed consolidation and some return of prosperity. \*\* Mr. Howell entered upon his work on the 1st Sabbath in July, since which the congregations at each of our three stations have been good and increasing. Our prayer meetings in Liverpool have been somewhat better attended, while a female prayer meeting has been re-established in Brooklyn, which has produced some very pleasing results. Our church now contains on its roll 136 members most of whom it is expected will continue in our fellowship." The church has various difficulties with which to contend, but they express a hope that these difficulties will soon be taken out of the way, and that during the coming year they will witness some additions to their numbers from the world.

7. *Milton*.—"The church at Milton is in much the same state as last year. Our number is 28. Sabbath School scholars 30,—5 Teachers and a Superintendent. Congregation averages from 75 to 100. This may seem small, but the wonder is that the visibility of the church remains at all. We think that we can say the cause looks more encouraging since Mr. Rawson has been with

us. His labours amongst us seem to be appreciated, and we hope that good is being done through his instrumentality. But we have much up-hill work, having been so long without the preaching of the gospel."

At this stage of the proceedings a hymn was sung, prayer was offered, and the meeting was adjourned till 2 p. m.

Met pursuant to adjournment at 2 p. m. After singing a hymn, and prayer offered by the Rev. E. McLeod, business was resumed.

It was resolved that the Revds. G. Stirling and R. Wilson, with Mr. Geo. Hagerman, be a committee to arrange for the public services of the Union.

Reports from the churches then continued.

8. *Farmouth*.—The church here reports—"Whilst God has so signally blessed his cause by numerous revivals of pure and undefiled religion in the world, causing the hearts of all true Christians to rejoice in the progress and increase of the kingdom of our Lord and Saviour, we regret that we have not experienced more of the reviving influence of religion among us. This may be ascribed in a great measure to the want for some time past of a settled pastor and the regular means of grace. But we have been supplied with the preaching of the gospel in our church since April last by the Rev. Geo. Ritchie, from Canada West, who is now our pastor. He is a faithful preacher and in the language of scripture 'a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned.'"

"Our church numbers about 25 members. Our Sabbath School numbers about 70 scholars and Teachers. Our weekly prayer meeting has usually been well attended, and we trust not without interest, though we have no special instance of a work of grace to record." In addition to the report, statements were made by the Rev. G. Ritchie, and the delegate Captain N. K. Clements.

9. *Florenceville*.—Mr. J. G. Sanderson, of the Congregational College, Toronto, related cheering intelligence respecting this station. He has been labouring there with great acceptance during the summer months, and God has given him favour in the eyes of the people. Shortly after his arrival in F——, he was led in the providence of God to visit River De Chute, where he met with unwonted encouragement. One gentleman from New York, a Congregationalist, who has recently settled in that locality, has contributed liberally towards Mr. Sanderson's support, and is prepared at once to erect a building, at his own cost, to accommodate the Congregation. A number at Florenceville and De Chute are anxious to be formed into a Church, and are prayerfully solicitous to secure Mr. Sanderson as their pastor. They have already pledged themselves to raise an amount towards his salary that would put to shame the sums raised by many long established churches. It is cause for deep regret that they will have no preacher through the winter. The hearts of the people, however, seem to be set on Mr. Sanderson, and it is to be hoped that he will see it to be his duty to return to them in the Spring of 1861.

10. *St. John*.—After some interesting statements were made by the pastor, Rev. J. B. Thornton, the following statistics were given:—"Church Members, Sept. 1, 1860, Males 26, Females 50, Total 76; Non-resident 4. Additions, 1859-60, Profession 31, Letter 4, Total 38. Removals, 1859-60, Death 1, Dismissal 1, Excommunication 0, Total 2. Baptisms 1859-60, Adults 11, Infants 11. Sabbath School 90." With this church it is, in one sense, "a day of small things," yet the Lord hath done great things for them whereof

we are glad. Mr. Thornton gave interesting information respecting the church in St. John under the pastoral care of the Rev. T. B. Smith.

11. *Keswick Ridge*.—After a verbal statement by the pastor, Rev. G. Stirling, the following was read from the report:—"Our church continues to enjoy peace, and in consequence we are united as a people. During the past year, six of the saved have given us their hands by the will of God. Our Sabbath School still active and we hope increasing in Christian knowledge. Collections have been made for our Home Missionary Society and the Toronto Theological Institute."

12. *Sheffield*.—Rev. R. Wilson, pastor, made a verbal statement. He mentioned a few interesting facts. Three of the young men connected with the church had commenced a Sabbath School at a destitute settlement some five or six miles from Sheffield. They go there every Sabbath, and Mr. Wilson now preaches at the Settlement once a month and has always large and attentive congregations. The Prayer Meetings are generally well attended, the spirit of prayer seems to rest upon the people, and they evince the sincerity of their supplications by contributing largely to the cause of the Redeemer.

13. *Cardigan*.—Rev. G. Stirling, pastor, gave information verbally. After the Union Meetings were closed, this station was visited by the Revds. Messrs. Howell, Rawson, and Wilson. Here they found a neat, clean, comfortable chapel, a large congregation, excellent singing, and a deeply attentive audience. The service was continued two hours and a half. The people regretted its brevity, and urged the brethren to hold a meeting the following morning at ten o'clock. With this request, however, they were unable to comply. Cardigan is a Welsh settlement, and here a missionary might be usefully employed. Mr. Stirling can only visit them once in six weeks, and his field of labour at Keswick Ridge would require his undivided attention.

14. Some explanation was presented of the state of the Churches at Halifax and Pleasant River, N. S., both destitute of pastoral oversight. The lease of the chapel at Halifax expires next August, which has been held by the Anglican Bishop during the last five years. Every thing renders it desirable and imperative that we should be prepared to take possession at that period. The Church at Pleasant River will for the present be occasionally visited by the Rev. J. Howell and Rev. G. A. Rawson.

Moved by Rev. R. Wilson, seconded by Rev. G. A. Rawson, and resolved, That the whole subject of our Missionary operations be taken into the consideration of this Union immediately after the opening of the Monday morning's session.

#### Report of the Committee on Public services:—

"We recommend that three services be held in the Chapel on the Sabbath, each service to consist of short addresses varied by prayer and praise; that the Communion of the Lord's Supper be observed in the evening,—also that the Rev. J. Howell be requested to accept the invitation of the Rev. E. McLeod to preach for him in the morning."—Report adopted.

After the singing of a hymn, and prayer by the Rev. R. Wilson, the Union adjourned till Monday morning at 9 a. m.

On Saturday evening, at 7 o'clock, a social prayer meeting was held in the Chapel. There was a large attendance and the devotional exercises were interspersed with remarks by several of the brethren.

Sabbath, Sept. 16.—This was a day that will be long remembered. Three public services were held in the Chapel, at which addresses were delivered by

the Rev. Messrs. Sanderson, Rawson, Barker, Thornton, Ritchie, Wilson, Howell and Smith, interspersed with prayer, praise, and the reading of the Scriptures. The people listened attentively to the rich exhibition of GOSPEL TRUTH, which was brought before their minds; and it is to be hoped, that, under the gracious influence of the Holy Ghost, the fruits will appear many days hence, to the praise and the glory of God. Long before the hour of meeting in the morning the chapel was densely crowded and hundreds stood outside who could not gain admission. In the afternoon the attendance was nearly as large, although a service was conducted at the same hour by Messrs. Sanderson and Rawson at a Scotch settlement only two miles distant from the chapel. There too, the place of meeting was crowded. At the evening service the members of the Union joined the Christian friends of the locality in commemorating the Saviour's death. It was a season of sweet refreshment and holy joy. The Rev. R. Wilson presided, and the Rev. J. H. well addressed the spectators.

*Monday Morning, 9 a. m.*—Devotional exercises were engaged in for half an hour, after which the minutes of previous days were read and confirmed.

The following recommendations were reported by the Committee on the Business arising from the minutes of last year, considered and adopted *seriatim* :—

1. That the Committee appointed last year to revise the Constitution and Bye-Laws of this Union be permitted to continue and report at the next Annual Meeting.

2. That a Committee be appointed to co-operate with Mr. Hiram Freeman to secure the whole of the College Funds, and that said Committee may, with Mr. Freeman, be empowered by this Union to use whatever means they may deem necessary to place in the hands of this Union undoubted security for its safety.

3. That the above Committee be Captain N. K. Clements, T. B. C. Burpee, and H. P. Bridges, to co-operate with Mr. Freeman, three of these to form a quorum.

4. That the said Committee be also appointed to wait on the Executors of the Gorham estate, and use their best influence to get the estate placed in such a position as will yield the largest amount of money for the use of this Union.

5. That a Committee be appointed to get this Union incorporated.

6. That the Committee just named be the Committee also for this matter.

By order of the day, the subject of Missions was now introduced by the Secretary of the Union.

After some discussion on the relation existing between the Home Mission work in these Provinces, and that in Canada, it was

Moved by the Rev. E. Barker, seconded by Rev. J. G. Sanderson,

That a Committee be appointed by this Union to draft a memorial to the General Missionary Committee, requesting that the Local Missionary Committee or Committees of these Provinces, be appointed according to nomination from this Union; and that all applications for Missionary aid from these Provinces be made through such Local Committee or Committees:—also, that this Committee consist of the Chairman, Secretary, and the Rev. G. Ritchie.

Moved in amendment by the Rev. G. Ritchie, seconded by the Rev. R. Wilson,

That this Union thinks it necessary to the efficiency of our Missionary work in these Provinces, that it have the power of appointing its own Local Mis-

sionary Committee or Committees; and that all applications for Missionary aid from these Provinces be made through such Local Committee or Committees.

The amendment was carried.

It was also Resolved, That a copy of this resolution be placed before the proper parties in Canada for their action.

Adjourned from half-past 12, to half-past 2 p. m.

*Monday Afternoon.*—Met at half-past 2 according to adjournment.

After praise and prayer, there was free conversation for some time on the subject of Home Missions in these Provinces, also that of the *Canadian Independent Magazine*, of the Congregational College situated at Toronto, and of the time of holding the Annual Meeting of the Union.

It was Resolved, That Captain Clements and Mr. Hartshorn be appointed Auditors of the Treasurer's and Secretary's accounts.

A fraternal letter was read from the Rev. H. F. Harding, of Machias, who had been delegated by the General Conference of Maine to this Union. The letter arrived during the sittings of the Union, and, amongst other things, contained the following: "I take this method to offer to the Union, and through it to all our Congregational Brethren of N. S. and N. B., the expression of our sincere regard, our earnest sympathy, and hearty Christian confidence and love. We are glad to know of your difficulties, labors and struggles, that we may extend to you our warmest sympathy. We are glad also to hear of your enlarged operations, and strengthened hopes, and prospects of a wider diffusion and prevalence of that system of faith and ecclesiastical polity which we firmly believe was once handed down to the saints, and are convinced is the most convenient for the instruction, edification, and extension of the Church universal, and the complete success of the Gospel. We think it is true to say that an increased missionary zeal, and greatly enlarged missionary operations, is the characteristic mark of the Congregational body in the present day. With the natural and proper love for our own, and with no sectarian spirit, may the work go forward—that the 'day of Christ' may be hastened on.

"With an earnest wish that there may be a closer union and more frequent intercourse, and more fraternal sympathy between bodies so contiguous in locality, we remain yours in the love of Christ.

(Signed)                  "H. F. HARDING."

It was Resolved, That the next Annual Meeting of this Union be held in Yarmouth, N. S., in September, 1861.

*Appointment of Officers.*—Treasurer of the Gorham College Fund, Mr. Hiram Freeman; Secretary of the Union, Rev. R. Wilson; Treasurer of the Union, Mr. T. B. C. Burpee.

*Nomination of Local Missionary Committee.*—Rev. George Ritchie, of Yarmouth; Rev. J. B. Thornton and Mr. Hartshorn, of St. John; Rev. J. Howell, of Liverpool; Rev. G. A. Rawson, of Milton; Rev. G. Stirling, of Keswick Ridge; Mr. John Burton, of Halifax; Mr. T. B. C. Burpee, of Sheffield; with Rev. R. Wilson, as Secretary.

*Delegates to the Canada Union and General Missionary Committee.*—Rev. R. Wilson and Capt. N. K. Clements.

*To Correspond with the Maine General Conference.*—Rev. James Howell.

Resolved unanimously, That the cordial thanks of this Union be presented to the kind friends in Keswick Ridge, who have provided such generous hospitality to the members of the Union at the present meeting.

Resolved, That the Chairman of this Union be requested to present an address, on his retiring from the chair, at next annual meeting.

Also, That Rev. R. Wilson be requested to prepare an essay for next Annual Meeting, on the subject of Infant Baptism.

Resolved, That the Churches in these Provinces be requested to furnish the statistics of their condition for the present and for future years, according to schedules furnished by the Secretary.

Resolved, That the Second Sabbath of October be recommended to the Churches of these Provinces as a day to be set apart especially for prayer, preaching, and a collection in behalf of the Congregational College of British North America.

Adjourned till evening.

In the evening, at half past seven, a public meeting was held, at which addresses were delivered on Missions, by Rev. G. A. Rawson and Rev. E. Barker, and on Revivals by the Rev. T. B. Smith and Rev. J. Howell.

At the close of the public meeting, the Union was called to order by the Chairman, when the Auditors on the accounts of the Treasurer and Secretary presented their report, that they found the accounts correct. Report accepted.

Rev. J. B. Thornton was appointed to preach the annual sermon at the meeting next year. Rev. R. Wilson alternate.

Rev. T. B. Smith to preach the afternoon sermon in Yarmouth. Rev. G. A. Rawson alternate.

Adjourned to meet at Yarmouth in September, 1861.

The following notice of the meetings appeared in the *Religious Intelligencer* of St. John, N. B. It is, we believe, from the pen of a Canadian brother who was present and took part in the proceedings.

"The Congregational Union of Nova Scotia and New Brunswick met on Saturday morning, the 15th instant, at Keswick Ridge, in the meeting house occupied by the church and congregation of the Rev. George Stirling. The sessions continued till Monday evening following.

"There were present nine Ministers, who were either members of the Union or sympathisers with its objects, and six Delegates from churches. We were also favored at a public meeting on Friday evening, and the business meetings on Saturday, with the presence of the Rev. E. McLeod, joint editor of the *Intelligencer*. Though the representation of the churches was far from complete, it was gratifying to find it even so good as it was, considering the past disorganized state of the body in these Provinces. It is the aim of these churches, as no doubt it is of others, to rally round the standard of Immanuel alone, acknowledging him as both Saviour and Master, avoiding all mere party badges of doctrine or ritual observances. Their desire is to make the Church on Earth Christ's Spiritual Kingdom, embracing all his subjects, whatever may be their diversity of opinion or practice in non-essentials, and none but his subjects. In their jealousy of the introduction of some human authority in the place of the only Head of the Church, and also of the spirit of sectarianism, which seemed to be implied in the very name—the 'Congregational Union'—there has for many years been a difficulty in bringing about a combined organization of the Churches. They have found, however, by sad experience, that isolation is not necessary to independence of human authority; and they are finding that union for counsel and aid not only admits of complete independence of each other's control, but is largely productive of the best results. The Gorham Fund, as it is called—an endowment be-

queathed to the body some years ago by a pious lady, for missionary and educational purposes—has also been made such a bone of contention, that many of the churches, once members of the Union, withdrew their connection altogether. Only that this fund was a sacred trust which must be disposed of in some way, the Union would rather have seen it cast into the Atlantic than occasion the difficulties it has. Now, however, there is a prospect that the benevolent intentions of the pious donor will be carried out, if the meeting just closed is any indication of the future.

“Nearly the whole of Saturday was occupied with reports from the churches. These reports, about 16 of which were received, are very encouraging, considering the past. Within 15 months, four of the hitherto destitute fields in Nova Scotia have been supplied by pastors from Canada, and the call is still very urgent, but difficult to be responded to. The Monday sessions were taken up mostly with free consultation on home mission work and other matters relating to the interests of the denomination in these Provinces.

“Though of course all the business meetings were public, yet meetings of a general religious character were held on the evenings of Friday, Saturday and Monday, besides the whole of the Sabbath. These meetings were very largely attended, especially those on the Sabbath, when a number were unable to gain admission to the house. The services were evidently enjoyed by all; and the Lord’s presence was peculiarly manifest, especially on Sabbath evening, when all denominational distinctions were swallowed up in the love of those who united in the remembrance of our Saviour’s death. It is to be hoped also that convictions were produced in the hearts of many unconverted, which will lead ultimately to their conversion to God.

“The pleasantness of the meeting throughout, together with the very generous hospitality extended to visitors by the friends in the Ridge, will make a similar occasion at some future day be anticipated with pleasure.”

## Trans-Atlantic Retrospect.

The Autumnal Meeting of the Congregational Union was held this year at Blackburn, Lancashire. About five hundred Ministers and Delegates were present. The Rev. James Hill was Chairman, and delivered an address on the “Aggressive character of the Christian Religion, and the influence which this truth should have upon us and our Churches.” The subject of the “Pastors’ Retiring Fund” first came up, a paper being read by Dr. Ferguson, describing its origin, progress and present position. The Fund, it was stated, had already nearly reached the sum of £15,000; but that was not sufficient; “the £15,000 must be at once raised to £20,000, and the £20,000 must then be raised to £100,000; and with nothing short of this should we rest satisfied.” A letter was read by Mr. Samuel Morley, from Mr. Freeman, of Cheltenham, containing one of those liberal offers which have been made at almost every late meeting of the Union—to give £600, if £400 more could be raised during the meeting. Mr. Morley, although pledged to give £100 to every £500 raised to carry out a previous proposal, offered to become one of eight to give £50 each, and raise the required £400. Mr. Morley is a fine specimen of the stuff of which English Nonconformist laymen are made. On the last day of

the sittings, £15 only was wanting to complete the £400. The next matter brought forward was one, the importance of which we are even more disposed to overlook on this side the Atlantic than in England. It was introduced by the Rev. John Kelly, who read a paper on "Denominational Principles," which, it was affirmed, were kept too much in the back ground. The most important of these principles were, first:

"That the constituent elements of a Christian Church are such persons only as afford credible evidence of a true faith in Christ, and who, under that profession, voluntarily offer themselves for fellowship in discharge of a personal duty. The other is, that each church so constituted retains within itself the power of self-government, to the exclusion of all authoritative interference from without. The first of these determines the character of the church, the second the principle on which its affairs are administered. The one involves a testimony to its essential purity, the other a claim of sufficiency within itself, for the attainment of the ends which its existence contemplates."

The speaker urged upon ministers the duty of teaching their people the value of these distinctive principles, at all convenient occasions; also the importance of parents instructing their children, and helping them to the attainment of settled views and intelligent conceptions on this matter; recommending catechetical instruction, and regretting that it had fallen so much into disuse. Mr. Kelly then went on to urge that the order and efficiency of their churches enforced attention to this duty, and after touching upon points in order, concluded as follows:

"Their churches were a practical denial that a promiscuous assemblage of men within a certain geographical boundary had any right to be regarded as communities recognised in the New Testament.

"They are a renunciation of a mode of government, marked by titles and claims which Christ has expressly forbidden his servants to assume—a mode of government which, in its working, is proving itself imbecile for good, and potent only for evil. They are an embodied testimony against the enslavement of religion by worldly power, and an unrighteous dependence on worldly patronage and wealth, which submits the holiest interest to barter, and defiles and enfeebles what it professes to aid—a testimony which we had thought we had not been slack in bearing, but of which prelates and statesmen have only recently, for the first time, and with affected consternation, caught a glimpse. They hold forth an open protestation against the unlawfulness of the authoritative substitution of human formularies palpably contradictory in their contents, in place of the sure testimony, and a personal profession of faith in its truth, and an *ex animo* subscription to which is made the exclusive term of ministerial service. It is really with a feeling of sadness that we witness good men, of no mean ability, labouring, with the most evasive sophistries, to silence the existing dissatisfaction on this subject, to reconcile scrupulous consciences to what must be to them an utterly indefensible position. From all this, and more which I need not enumerate, we dissent. Our dissent is a relative thing—a necessity which we cannot avoid. We much prefer our positive designation, which marks out our scriptural position. Still our dissent has its use. That it may possess its full value it must be intelligent. We must understand the grounds on which it rests, and the reasons by which it may be vindicated. We must be in a position to feel neither fear nor shame in ranging ourselves under the banner we have unfurled. It is the office of teaching to accomplish this. An ignorant dissent is a feeble thing in itself—a thing of passion and prejudice, and a disgrace to those who profess it. That this opprobrium may never attach to us, we must have knowledge, and we must be instructed that we may know."

An interesting conversation followed, in which the necessity of bringing the matter more prominently forward was admitted by all the speakers, lay and

ministerial, the neglect of it being the cause why so many of the younger members of the congregations went off to the Established Church. Later in the session a public meeting was held on the same subject, at which the following resolutions were unanimously carried :

"That this meeting believing with the sainted Doddridge, that "the Dissenting cause is founded in reason and truth, and that the honour of God and the public good are nearly concerned in its support," would avow its undiminished regard for those sacred principles involved in Congregationalism, to which the early Non-conformists were so devotedly attached, and on account of which so many suffered "the loss of all things, and not a few even life itself."

"That this meeting convinced that in their desire to show true catholicity towards all evangelical communions, Congregationalists have, in many cases, held their distinctive opinions too much in abeyance; but believing as it does, that Christian candour consists not in ignoring religious principles through fear of giving offence, but in the avowal and maintenance of personal convictions, while conceding the same right to others, urges on all Congregational tutors, pastors, deacons, teachers and parents the duty of impressing the principles of Nonconformity on their respective charges with the frequency their importance demands, and in the spirit which Christianity requires."

On the subject of Intemperance, the following resolution was unanimously adopted, amid general cheering. It is rather long, but it is of so much importance that we gladly give it space :

"That, while this assembly believes that the moral, social and religious condition of England and Wales has of late years greatly improved, it laments the alarming prevalence of intemperance, which seriously obstructs the efforts which are made for the social benefit and religious instruction of the people, and is a continual cause of grief and injury to the Churches of Christ. That this assembly would, therefore, earnestly intreat the pastors and members of the Churches seriously to consider this enormous evil, to discourage all social habits by which it is fostered, faithfully to expose its character as degrading to man and dishonouring to God, and to employ all suitable means to create and maintain throughout the Churches an earnest conviction of its sin and danger, so that, under the blessing of God, the disgrace and offence of intemperance may cease amongst us. That with a view to encourage effort in this direction, this assembly would earnestly recommend that each individual in his own circle, and by the method which he deems most expedient, lend his utmost help to the removal from our land of this desolating curse. That special prayer should be offered for Divine guidance as to the use of such means as may be most extensively blessed. That earnest and diligent efforts should be made, through the agency of pastoral teaching and Sunday schools, to save the young from the ensnaring influences of strong drink to which many of them are exposed, and that parents in particular should be exhorted to train their children in habits of the strictest sobriety and Christian virtue; and, inasmuch as sanctified intelligence is the safest guarantee against the temptations which, after all our efforts, will abound, this meeting would urge the associated Churches to see that their people possess the Bible, and are well instructed in its Divine truths, and that a pure and healthy cheap literature is provided for them."

The progress of Romanism was the subject of an animated conversation, in which, while the principles of religious liberty were strongly maintained, the attempts of the Roman Catholic Church to secure political influence and supremacy were denounced. A resolution was finally come to, referring the whole subject to a committee, to bring up a carefully considered report and resolution at the next annual meeting of the Union.

Papers were read, followed by conversation and resolutions, on Chapel-building, on Sunday Schools, on Congregational Psalmody, the state of Reli-

gion in England, and the Irish Revivals. From Mr. Gallaway's paper on Chapel-building, we gather that "as a denomination, the Congregationalists opened on an average about one chapel a week, and during the seven years of the Society's existence had opened 120 new edifices, of which the average seat room was 500, at a cost of £2 8s. per sitting, while the cost of thirty was under £2. Of public meetings, there was one, as usual, on "Missions, Home, Colonial and Foreign." The principal feature was an eloquent and able summary by Dr. Tidman, of the results of sixty years' mission work throughout the world. One on "Education," in connection with the Congregational Board of Education. Resolutions were passed in harmony with its character of religious education without State control. In moving a vote of thanks to the Chairman, Mr. Morley made the following remarks, which are worth pondering on this side of the Atlantic:

"The conviction was deepening in his mind, that the true policy of the people of England was to stand up for voluntary education, which did not mean raising a large sum of money and giving to the *people* education, but getting into the hearts of the parents the conviction that the education of their children is distinctly their duty. No one could avoid that duty, which was cast upon their shoulders, without committing sin. With respect to Government support and control of education, he believed that Government did everything they do as badly as it was possible for it to be done. There was waste, extravagance, work ill done—no heart, merely mechanical—and the country might be covered with school-rooms, and there might be no end of school-masters, but they would be mere machines."

The meeting on Congregational Principles we have before noticed. We must not omit to mention that the following resolution was passed with reference to Dr. Cheever, now on a visit to England:

"That this assembly, having heard copious extracts from the letter of the Rev. Dr. Cheever, of New York, to the Secretary of the Union, relative to the present state of the slavery question in the United States, gladly recognises Dr. Cheever as the able, zealous, and uncompromising advocate of the rights of his oppressed fellow-countrymen; it renews the expression of its solemn conviction that the system of slavery is opposed to the spirit and precepts of our Divine religion, and an outrage on the dearest rights of humanity; and, under the belief that the continuance or suppression of this enormous evil is mainly in the hands of the Christian ministers and people of that country, it offers them its earnest and respectful counsel to promote, by every means consistent with Christian principles, the abolition of the laws which hold their fellow-men in bondage."

It will be seen from our very brief summary, that this meeting of the Union if not very brilliant or striking, got through a large amount of useful business, and we are sure that those who attended it would return to their respective churches more fully alive to the great work before them, more earnest and determined in the prosecution of that work. To us it is pleasant thus twice every year to note the progress of principles which we believe to be scriptural; to share in the gratitude, join in the prayers, be animated by the resolutions, and rejoice in the success of our Fathers and Brethren. While we love all who confess the Lord Jesus Christ, and wish them prosperity in the name of the Lord, we feel that our own denomination has especial claims upon our sympathy and prayers, and we would therefore be more abundantly thankful for every proof that the blessing of the Lord is upon the hill of our Zion, and his presence among the dwellings of our Israel.

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Events move with such rapidity in Italy that it has been difficult hitherto to see where they would lead, and what would be the result of that wonderful

chain of successes which has attended Garibaldi from the first moment of his setting foot on the coast of Sicily. Now, however, out of the confusion and chaos into which everything has been thrown, out of the storm, the tempest, the earthquake, things begin to shape and fashion themselves, and though only in broad outline, we think that we can discern something of the form into which they will finally resolve. First to glance at the negatives of the case; we think it may be concluded that Garibaldi, like Louis Napoleon, though for far different reasons, will fail to carry out his promise, and that the day is yet distant when Italy will be "free from the Alps to the Adriatic." Venetia is still to remain under the sway of Austria, and the city of Rome still to continue under the government of the Pope. Ancona, Perugia, and almost every principal place has fallen before the arms of the Sardinians, but it does not suit the policy of the Emperor of the French that Rome also should be taken, so he has doubled the army of occupation, and announced that there the waves of revolution must be stayed. On the other hand we have Sicily free, Naples free, and the whole of the Peninsula, with the exception of Rome, and we suppose the port of Civita Vecchia, ripe for the formation of a united Italian kingdom, with the Pope shorn of his temporal power, and little more than a nominal monarch. What the effect of these changes will be, politically, it is not of course within our province to speak—religiously we have the most sanguine expectations, freedom from Bourbon and Papal rule means, in this case, freedom of religion, freedom to worship God, freedom to circulate the scriptures, and to teach and preach the truths of the everlasting Gospel; already we have an earnest of the results in the fact of the bible being offered for sale in Naples itself without hindrance, and we confidently hope that before very long we shall have Protestant missionaries and churches in all the cities of Southern Italy, and shall be able to rejoice that the people who have so long sat in Papal darkness at length see the true light. On this point we ask attention to the extract from the *Patriot* given below. Speculation is rife in Europe as to the future of the Pope, some thinking it the policy of Napoleon to bring him back to the former seat of his temporal power—Avignon; that, however, appears to us of little importance, the Papacy has received a blow, the incubus is raised from the minds and condition of many millions, and with freedom will come, we trust, moderation, order, and true piety. In one sense we can do nothing, we can only fold our arms and wait the playing out of the drama; in another sense we are powerful, as christians we can be earnest in prayer—prayer that the All-wise would evolve out of the elements of war and discord a long day of peace and holiness for the much oppressed and priest-ridden States of Italy. The following is the extract alluded to above:

A Tuscan correspondent of the *Patriot* gives the following interesting information:—With the exception of the Papal States, all Italy now presents a field more or less open for the work of the evangelist. It may be useful to point out what provision has been already made for preaching the Gospel to the natives. The Val d'Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian Church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has also kept up service for a year past in the city of Aosta. In this latter station the work has attained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an *auto da fé* lately of a copy of a controversial work written by M. Curie,

and by their bravos they all but murdered a young *colporteur* in the suburbs of Aosta. In the city of Milan there is no Italian minister resident. There is a Plymouthian evangelist named Bassele, and a converted priest named Raviole, who is employed by the Society of Elberfeld as a *colporteur* evangelist, and as schoolmaster by a Society in Berne. At Berjanio there is a Swiss Protestant Church, of which Signor Kitt is the pastor, and as the majority of his congregation are Grisons, he preaches alternately in German and Italian. Some from among the upper ranks of the Lombards come to hear him, but the lower orders are too ignorant and indifferent. In Turin there are M. Meille, of the Waldensian Church, and Dr. De Sanetis. At Voghera the Waldenses have a schoolmaster evangelist; but pressing calls from other quarters have led them to withdraw their ministers from Alessandria and Casale. At Alessandria there is a Plymouthian evangelist, with a tolerable congregation. At Genoa there is M. Gay, Waldensian minister, and Signor Mazzarella. The latter is said to have received an appointment from Government, which will withdraw him from Genoa. At present he is absent, having gone to visit his parents and relatives in Naples after a long banishment. At Bologna there is settled an Italian minister, Signor Cresé, ordained lately at the Oratoire of Geneva, and supported by that admirable Christian man and merchant prince, Mr. Henderson, of Park. He has only been a few months in his present station (hitherto unworked), and has found it up-hill work at first, but he is beginning to gain an audience. In my last I mentioned the state of matters in Tuscany. There are three meetings of native converts in Florence, two presided over by English ladies virtually, though Messrs. Fabbroni and Gaultier are the evangelists; the third as its evangelist Signor Borioni, master in a mission-school, supported from Scotland. There is also a Waldensian congregation, of which M. Concourde is pastor; and there are congregations both at Pisa and Leghorn, under the superintendence of M. Ribet, another Waldensian. From thence we must make a leap to Messina, where Gavazzi is, or was a week or two ago, dressed in the uniform of a volunteer, and where he has delivered occasionally an open-air philippic against the Pope. Letters from Messina have been sent to Italy, urging the appointment of a missionary to Messina, who would visit and preach to the wounded and sick in hospitals, who amount to more than 1,500 persons. The staff of labourers in Tuscany will be still further increased at the end of this month, by the arrival of two Waldensian Professors of theology and eight students.

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From Syria we have the sad news of the recommencement of the massacres of the christians. Fuad Pacha having apparently finished his work, left; his departure was the signal for a fresh outbreak, and we are told that twenty christians were murdered. We are without full particulars, but no doubt shall have them by next mail. We trust that the facts will prove to be less terrible than is apprehended.

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**A NATIVE CHRISTIAN VILLAGE IN BENGAL.**—The Secretary of State for India has approved of the grant of land in Dehra Doon to Major Rind, of the Invalids, who is endeavoring to locate a village of native Christians. The Secretary of State is desirous of hearing how the experiment succeeds.—*Homeward Mail.*

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**BAPTISTS ON THE CONTINENT.**—The Triennial Conference of the Baptist Churches of Germany, Switzerland, Denmark, &c., was opened at Hamburg on the 4th instant. There were present ninety-five pastors and other brethren. The increase of the churches during the three years was from sixty to sixty-five. Church members were, three years ago, 5,901; now, 7,908. Preaching stations were 574; now, 756. During these three years, 3,097 persons have been baptised.

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**RELIGIOUS WORSHIP IN A PUBLIC-HOUSE.**—The *Christian Cabinet* publishes a letter from a correspondent, stating that the proprietor of a gin-palace in Church-street, Shoreditch, had posted on his shutters the previous Sunday, “The Scrip-

tures will be read here this evening, from eight till nine o'clock." He says, "And, to my astonishment, at 8 o'clock the door was open, two men in the bar, directing the people up stairs to the club room—*nothing sold*. The landlord himself commenced with the Lord's Prayer, and read several passages in the New Testament in right good earnest. Several times during his discourse he denounced the liquor—gin—sold by himself, and said he knew it brought on sorrow, distress, and poverty of soul and body. He hoped in a short time to leave his house, and whatever it fetches shall be laid out in charitable purposes, and not one farthing should be put into his pocket. Oh, that we saw more of these conversions in earnest!"

The Monthly Retrospect of *Evangelical Christendom* for October has the following remarks on the state of religion in England and Scotland: There can hardly be a contrast greater than that which our country presents in its tranquillity, to the storms and convulsions that rack the other kingdoms of Europe. There is hardly a country on the Continent that is not suffering the evils, or harrassed with the fears of war and revolution; while, in our own beloved land, the fears of foreign attack have died away, and political dissension is lulled asleep. And the Word of God is not bound. At no time, perhaps, since the days of Whitfield and Wesley, has there been a more general awakening to the realities of the Gospel; never were larger numbers brought together to hear the Word; never more earnest attention to the voice of the preacher. In one point, indeed, the parallel does not hold, but the difference is to the advantage of our age—there are few or no signs of the brutal malignity which was roused in opposition to the founders of Methodism: except where the preacher encounters the myrmidons of Popery, he may be sure of a respectful, serious, and attentive audience. The Revival meetings, which were held here and there in chapels throughout the metropolis, have now outgrown those places, and seek ampler scope in the theatres, or at open-air meetings in the parks. One of the most remarkable agents in those meetings is a Mr. Weaver, who, not many years ago, was a Staffordshire miner, and, like too many of his class, an abandoned profligate, a drunkard, and a pugilist; now an impassioned preacher of the doctrines of the Cross. Both in Scotland and England he is followed by immense crowds; and though there may be that in his discourses which men of taste and judgment would hardly approve, still his rough, vigorous style of address finds its way direct to the hearts of men and women of his own class. But he is only one among many: the good work is carried on by others less remarkable, but not less earnest, than he; laymen and clergymen work hand in hand, without jealousy, feeling that there is work and room for all. And their labour is not in vain; even on the population of this vast metropolis, unwieldy and unmanageable as it is, the efforts of so many agents begin to tell. Of this there was a striking proof at the beginning of the month, in the behaviour of the mob that assembled to witness the execution of the wretched criminal Youngman, who was capitally convicted of a series of horrible murders. We certainly do not point to the conduct of the crowd assembled on that sad morning as a model of propriety; but there was an advance on the brutal ribaldry and profanity that used to characterise such scenes, that struck the most careless observers. There, too, the agents of Christianity were at work. Preachers were heard with serious attention, and tracts were received with a respect that could not have been anticipated a few years ago, and marked, we trust, a stage in the mollification of the national manners.

In Scotland the work of Revival proceeds at an accelerated pace. In Glasgow, Perth, Dundee, and other towns, both in the north and west of the island, large open-air meetings are held, where the greatest seriousness prevails, and extraordinary symptoms are often manifested. The work is not without its hindrances, however. In some places ministers of congregations, both in the established and in the non-established bodies, object to the proceedings, and especially to the essential feature of the movement—lay preaching. So far as that class of opposition is concerned, however, there is this benefit attending it, that it leads to a narrower examination of the different features of the Revival, and

thus we come to see, as it were, on both sides, while the consciousness that good men look on with apprehension tends unconsciously to restrain the leaders within the bounds of moderation. It is perhaps owing to this cause, as well as to the more staid and reflective character of the people, that we hear so little—though we do hear something—of prostrations, groanings, and outcries among the people. An opposition of a less rational character has been experienced, particularly in Glasgow, where the Romish population assembled, raised a riot at the preachings, and then complained of the obstruction in the streets. But the people of Glasgow are not disposed thus to hold their liberty of preaching at the mercy of an Irish Popish mob, though they submit to the law. On Glasgow-green, where no such pretence of obstruction can exist, preaching went on continuously, week-day and Sunday, for weeks together; and the crowds that attended, together with their unaffected seriousness of demeanour, is borne witness to by those who make no particular profession of religion.

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**THE TEMPORAL POWER OF THE POPE.**—The *Cork Reporter*, an old organ of the Roman Catholics, has the honesty and courage thus to write of the present position of the temporal power of the Pope:—It is a fact of no ordinary significance that while the temporal power of the Pope seems passing away from him with unexampled rapidity, and when reports are rife of his Holiness's intention to withdraw even from Rome itself, disbanding his army, and leaving everything to the mercy of his assailants, we have as yet no evidence that Catholic Christendom is in any great dismay, because of what has occurred, for what is supposed to be imminent. What is the significance of this fact? Not certainly that the Catholic world is indifferent to the dearest interests of the religion it possesses; but simply that there seems nothing to be very much concerned about in the abstraction of temporal dominion from its spiritual head. Were it otherwise, did the Catholic population of continental Europe hold the strange belief that their religion needed the stay of territorial dominion for its security, long before now we should have seen the Pope at the head of forces which would render aggression on his States altogether hopeless. But the idea is nowhere entertained, except by those whose fanaticism or extreme religious fervour blinds them to the plainest truths of history. Its pages show to any reflecting man, what there is far higher historic testimony for, that the Church of Christ is wholly independent of human institutions, and that it can be shaken by none of the storms which annihilate dynasties and overwhelm thrones. Assuredly it does not need for its sustainment the preservation of despotic rule and the trampling down of civil liberty.

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## Official.

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### CONGREGATIONAL COLLEGE.

*Received since last acknowledgment.*

For 1859—'60:

|                                      |        |
|--------------------------------------|--------|
| Listowel, additional per Pastor..... | \$1 00 |
| Guelph, " per Dr. Wickson .....      | 2 00   |
| Zion Church, Toronto .....           | 52 50  |
| Hamilton, per W. Edgar .....         | 20 00  |

For 1860—'61:

|  |       |
|--|-------|
| G. Purkis .....                                | 2 00  |
| Paris, per the Pastor .....                    | 64 00 |
| Toronto, 2nd Church .....                      | 42 65 |
| Bowmanville, per the Pastor (Collection) ..... | 9 06  |
| A. Russell, Quebec .....                       | 4 00  |

|  |       |
|--|-------|
| Inverness, per P. Campbell .....                             | 3 65  |
| Guelph, per Pastor, (Collection) .....                       | 11 00 |
| Brantford, per Pastor.....                                   | 35 00 |
| Trafalgar and Oakville, per Rev. Dr. Wickson .....           | 13 35 |
| Hamilton, per W. Edgar .....                                 | 11 00 |
| Melbourne, per Mr. Strasenburgh .....                        | 4 50  |
| Rev. J. Silcox .....   | 2 00  |
| Zion Church, Toronto (subscription) .....                    | 5 00  |
| Indian Lands (Athol) per Mr. McGregor .....                  | 8 00  |
| Ottawa, per the Pastor.....                                  | 6 00  |
| Miss B., Brockville .....                                    | 2 00  |
| Paris, G. P., per Pastor .....                               | 1 00  |
| Pine Grove, \$9 50 ; St. Andrews, \$2 ; per Rev. R. Hay..... | 11 50 |

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SPARE COPIES OF THE REPORT.—The undersigned would be greatly obliged by any parties that have received parcels of the last Report, and having *surplus copies* on hand, returning such to him, as there are demands which he is unable to supply.

F. H. MARLING, *Secretary.*

Toronto, Oct. 27, 1860.

#### WIDOWS' AND ORPHANS' FUND.

The receipt of the following collections for the Congregational Ministers Widows and Orphans Fund is acknowledged :

|                           |          |
|---------------------------|----------|
| Amount reported.....      | \$93 06  |
| Toronto, 2nd Church ..... | 15 00    |
| Brock .....               | 7 50     |
| <hr/>                     |          |
|                           | \$115 56 |

Montreal, 24th October, 1860.

P. W. WOOD, *Secretary.*

#### Review.

NEW STAR PAPERS: OR VIEWS AND EXPERIENCES OF RELIGIOUS SUBJECTS;  
by HENRY WARD BEECHER. New York : Derby & Jackson.

Many noble and soul-stirring truths are vigorously presented in these papers, which have for the most part been taken from the columns of the New York *Independent*. Without adopting all the sentiments advanced in this volume, we believe that a dollar would be well spent in securing it. R. & H. O'Hara, Bowmanville, will forward the volume, postage paid, on receipt of the above sum.

BOOKS RECEIVED from Messrs. Sheldon & Co., New York :

Lessons from Jesus : or the teachings of Divine love. By W. P. Balforn.  
Smooth Stones taken from Ancient Brooks. By Rev. C. H. Spurgeon.  
History of England; by Mrs. Thomas Geldart.  
American History; by Jacob Abbott. Vol. I. Aboriginal America.

## News of the Churches.

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### CONGREGATIONAL COLLEGE.—OPENING OF THE SESSION.

According to announcement in the Magazine for last month, another Session of the Congregational College of British North America was opened on Wednesday evening, October 17th. The service was held in the Second Congregational Church, which was well filled. By request of the Directors, the Rev. Dr. Wilkes, of Montreal, presided on the occasion. After singing, the scriptures were read by Rev. J. Wood, and Rev. K. M. Fenwick offered prayer. The Chairman then made some appropriate introductory remarks, after which the Secretary briefly adverted to the recent changes in the Constitution and course of study, the labours of the students during the vacation, which were reported to have been very acceptable to the churches, the happy result of the almost universal observance of the preceding Sabbath as a day of special prayer and simultaneous contribution for the College, and the prospect for the ensuing session. On the latter head, it was stated that, in addition to the twelve students remaining in the class, one candidate had been received on probation (Mr. James Dickson of Brantford), and two other applications were under consideration.

The Rev. James Porter delivered the opening Address, in which, after a few well-timed words to the *supporters* of the College, referring especially to the duty of those resident in Toronto to manifest a personal interest in the students,—and to the *Professors*, he directed his remarks to the *students*, quoting the words of a distinguished Scottish Professor,—“Ye are not boys, but men.” Then, he added, “quit yourselves like men.” Imitate that manly apostle, who, “when he became a man, put away childish things.” Cultivate your whole manhood. Do not be ashamed of becoming as athletic as you can. Study physical manhood under such a man as Dr. Winship, who will aid you not a little in preparing to illustrate that masculine Christianity which is incomparably superior to the languid, dyspeptic, miserable type, in vogue among those who forget that “the body is for the Lord.” The cultivation and expression of human emotions and sympathies was next inculcated, in contradistinction from a doubtfully virtuous hesitation or indifference; for the caution, if not cowardice, that would come with time and age, would soon enough express their enthusiasm for the right and indignation at wrong. The manly habit of searching and perceiving, and judging and acting for themselves, as those that must give account of themselves to God, was then earnestly enforced.

In reference to their special duties and position as christian men, commended as such by the Churches to this College, the speaker observed :

“ This institution was originated and is sustained by persons on this continent and in Great Britain, who, without assuming to sit in judgment with respect to others, desire, in the fear of God and from love to Christ, to extend and perpetuate the views of religious truth and of church polity which they honestly and dearly regard as most nearly in accordance with those which are taught and illustrated in the Holy Scriptures. And what, I would ask, can any Christian men be expected to do, more or less than this? While, then, your views, as originally and willingly expressed, continue in general correspondence with those of the constituency of this College, its Directors, on their behalf, will, I am sure, feel it their duty to continue to you the enjoyment of all the advantages which it affords. Should your convictions, however, be at any time essentially changed, (for thought is free as air, and man is accountable not to man but to God for its conscientious exercise and for his consequent belief), though we should lose the satisfaction of your further immediate co-operation, some other section of the church of Christ might gain it; nor is there any need that bitterness and wrath, instead of mutual forbearance and respect, should be in any instance the result of altered sentiments and new relationships.”

In Theology, it was stated that there existed two principal forms of doctrine; the one, known as the Calvinistic, avowing as its especial aim, the ascription of

supreme glory to the ever blessed God ; and the other, called the Arminian, appearing to acknowledge as almost equally important, the recognition of the honour, and the attainment of the happiness, of man ; and the speaker was convinced that the generally expressed attachment of the students to the former would be confirmed by their studies and experience.

In the case of Church polity, also, two leading principles were pointed out as illustrated in all the diverse forms of church-organization. One of these was characterized, in brief, as "self-government under the Lord Jesus Christ;" the other as "the government of the many by the few." The former was the principle held by the churches establishing this institution, and avowed by the students who entered it.

A few suggestions relative to the conduct of their student-life closed this interesting and valuable address. The first was, to attend to the daily nurture of their own spiritual life, especially by reading the Word of God, and prayer for the Holy Spirit, its author and interpreter. As to professional studies, a hearty following out of the course prescribed by the Professors was enjoined, as the wisest use of energy and time. In relation to the employment of leisure hours, so far as these remained for reading, the master-spirits in history, science, poetry, and general literature, not excluding fiction, were commended as companions and instructors, that the culture of the mind might be complete in all its parts. In their earlier pulpit efforts, it was taken for granted that they would habitually, prayerfully and carefully write their discourses, whether reading them afterwards or not. Of this thorough preparation they should never be ashamed, nor pander to the unreasonable and unscriptural views of those who expected sermons to be imparted by immediate inspiration. Missionary labour in the outskirts of the city was strongly recommended, both on account of its direct fruits and of its reflex influence on themselves.

"And now (said the speaker) in conclusion, regarding you as men, as Christians, and as students and candidates for the Christian ministry, I would say, in the words of a learned and eloquent member of another communion, "If few are destined by Divine Providence to be as burning lights, not to be hidden under a bushel, yet hath each one a virginal lamp to keep burning within, by feeding it ever with oil; that it may guide him through the rugged path, and be not found dimmed and clogged when the bridegroom shall come."

After this address, a hymn was sung, and prayer was offered by Rev. W. F. Clarke. The Revds. A. Lillie, D.D., and A. Wickson, LL.D., followed with some brief remarks to their pupils and the audience, and the meeting was closed with prayer and the benediction by Rev. H. Denney. Besides the pastors above-mentioned as taking part in the service, there were also present Messrs. Ellerby, Pullar and Ebbs. At no previous opening service has there been so cheering an attendance of the friends of the College from town and country.

#### THE JUBILEE OF THE AMERICAN BOARD.

The fiftieth Anniversary of the American Board for Foreign Missions was celebrated in Boston Mass, early in October. The gathering of the friends of mission was large, the proceedings vigorous, and the promise of future progress in the glorious work of spreading the gospel among perishing nations decided. At the communion observed in four different churches, it is stated there must have been at least five thousand communicants present. The Board, through the efforts of its friends, has been happily set at liberty from the impeding influence of debt. The abstract of the report contains much that shows the continued power of the Lord of Missions: we extract a brief but interesting portion of it.

The progress of the work of grace has been most signal in the *Southern Armenian* mission. With not half the number of stations, and not a third as many missionaries, and a comparatively recent origin, the results bear comparison remarkably with those of the Northern mission. Twelve churches, eight of them only six years old, contain almost 600 members, receiving 107 the past year. The membership was trebled in that time. The schools number more than 1,300 pupils. No mission has been more favored with native laborers of the true Apost-

tolic spirit. Private, unlearned church members have done much to spread the knowledge of the gospel. The churches are being gradually supplied with native pastors, and there are "schools of the prophets" at Aintab and Marash. A girls' boarding-school is coming into existence at Aintab. The average Sabbath congregation at Aintab is 900, and the Sabbath school, composed of men, women and children, has risen to above 1,600. At Marash, where only eight or nine years ago, native helpers were imprisoned, and Dr. Schneider was forbidden by the Pasha to preach, the congregations on special occasions amount to from 1,400 to 1,600; and this in a stone church, built entirely by their own efforts. At Kessah, where a missionary had only a residence of a few months the last season, there is a church of sixty-one members, and they with aid from their fellow-townspeople, have completed a meeting-house that will hold one thousand persons, and this number has been counted within its walls. Home Missionary Societies have been formed at Aintab and Marash, called by a native name signifying "soul-loving." Within the bounds of this mission there is also a movement among the Moslems.

#### THE GENERAL CONVENTION OF WISCONSIN.

The annual meeting of this body for 1860, was held at Beaver Dam, commencing Thursday evening Oct. 4th, and closing Monday morning Oct. 8th. The opening sermon was preached by Rev. J. C. Sherwin, of La Crosse, from Matt. 5: 13—"Ye are the salt of the earth." The object of the sermon was to show that it is the plan of God to govern and save the world by means of a pure church.

There were in attendance—Members of Convention—53 ministers, 20 delegates, 6 delegates from corresponding Bodies, 10 corresponding members, and a good number of ministers' wives.

Rev. L. Clapp was chosen Moderator, and Rev. R. H. Williamson, temporary Clerk.

The reports of the state of religion in the various parts of the State were encouraging, showing a growth in the number and strength of our churches. The general narrative, herewith forwarded, will show the progress made during the year.

The statistics of our churches are not yet completed. The delay is occasioned by the failure of a few tardy churches to report in season. "One sinner destroyeth much good." On this account the Statistical Clerk of the Convention was unable to present a summary of statistics. \* \* \* \*

The exercises of Convention on Friday and Saturday evening were deeply interesting. They consisted of short addresses:—on the first evening, upon the question, "What is specially necessary, both on the part of the churches and the ministry, to make the means of grace more effective among us?"—and, on the second evening, upon the subject of Christian nurture in the family, in the Sabbath School, and in the College. The brethren spoke what they felt and testified what they knew, and their thoughts were living and their words eloquent. We shall not soon lose the impressions of those evenings.

The Holy Spirit was present in our morning prayer meetings and the hearts of the brethren and sisters were moved by his divine influences. One who has been present at fourteen of the yearly gatherings of this Convention can say, that his own memory recalls no such prayer meetings as we enjoyed at Beaver Dam. And not only were they seasons of refreshing to those present: the eye of faith could not fail to see in them also harbingers of good things to all our churches, yea, indications that the Lord is already at work in the midst of us.

Special and earnest prayer was offered for the church and people who entertained us, and for their pastor, that the Holy Spirit might be poured out upon them abundantly; and we came away with the charge to pray for them still, which charge may we all remember.

Our meeting was harmonious; there were no unpleasant discussions; business was promptly dispatched; the Sabbath services were full of spiritual profit, though tiresome through multiplicity, and the brethren separated with the determination to labor more faithfully than ever before in the cause of the ever blessed Redeemer.

The Convention adjourned to meet at Milwaukee with the Plymouth Church the first Wednesday evening in October, 1861.—E. J. M. in *Congregational Herald*.

## Kills from the Fountains of Israel.

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RESIST THE DEVIL.—BY REV. R. CHESTER, BALLYCLOUGH.

We now come, in conclusion, to a very brief reference to the manner in which the exercise of the power of the Evil One may be resisted and overcome. Of course you will distinctly understand me to speak of all resistance as only offered, of every conquest as only gained in, and by, and through, and with the energy of God's Holy Spirit, the grace which is affirmed to be "sufficient for us," the strength which is promised to be "made perfect in our weakness." Show me a man going forth in the might of his intellect, the pride of his reason, the steadfastness of his integrity, to combat with Satan, and I know of nothing in nature to compare with it unless it were the lizard going forth to combat with the Leviathan, or the dormouse with the lion. Or, if we must take a more dignified illustration, you show me David going forth to battle with the Philistine, not with the sling and the stone, which, wielded in the name of the Lord God of Israel, proved victorious—but cumbered and weighed down with the unproved armour of Saul, through which, had he gone forth in it, the first thrust of that "spear whose staff was like a weaver's beam" would have pierced as a needle pierces silk, and would have drawn the life-blood of the stripling.

How then is Satan to be resisted and overcome in his manifold temptations, each one of which, when it succeeds, furnishes him with fresh matter of accusation before God. To this—the most practical, the most important point of all—I must now restrict myself: time would not permit of any reference to the resistance of the other phases of his power of which we have been speaking; and with this I therefore shall conclude.

Young Men, you have a battle-piece before you on the canvass of inspiration, limned by no earthly artist, but painted there by the hand of God himself, to teach you how in this—the daily, hourly conflict of your lives—you may be made "more than conquerors through Him who hath loved you, and given Himself for you." Look upon it, I entreat of you, until its transcript be, by the frequency and the earnestness of the beholding, wrought in upon your hearts and minds. It is the picture of a man entering as man—unaided by his divinity, though he had a divinity which might have aided him—into single combat with Satan, and coming off victorious. The galleries of time possess, the temple of eternity contains, no other picture like to this. The man is no Apollo in symmetry—no Hercules in strength—his form is prematurely old—it seems wasted now with protracted abstinence—it bends as though a burden were upon it too heavy for it to bear. He is alone and unfriended with a wilderness around him, and there—no eye save that of God and of angels to witness it, the hand to hand encounter begins. The struggle is a hard one. The malignant foe aware that it is no common opponent that he has to deal with, puts forth all his strength, and employs his utmost subtlety. Ere long he is vanquished, and departs. Young men, the foe is yours—the conflict is yours—the weapons are yours; and the victory may be yours. But mark how that victory was won. The first assault is through a prevailing appetite. Jesus was an hungered after that supernatural abstinence: the tempter says, "Command these stones that they may be made bread."

Have you ever known anything similar to this? You are young. Your animal nature is in all the vigour of its newly-awakened energy. Do you never feel the power of appetite like a giant in its strength? Do you never hear the whispered suggestion of an easy mode—for which, it may be, time and place and opportunity are all fitting—of giving to that appetite an unlawful satisfaction? Oh, how perilous is your position then! How many a young soul has gone down into perdition, its death-wound given by that very shaft now aimed at you! How can you parry—how can you foil this assault? Not by the might of human intellect; not by the strength of human resolution. Jesus had these to use, and in a perfection in which none of you have ever possessed them; but He was too wise to use them upon this occasion. He

repelled, and so may you, the attack with the "sword of the Spirit, which is the word of God." "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As if he said, "God hath promised to supply all man's need, to provide for the sinless legitimate gratification of the appetites which He has implanted within him, and I will wait in faith and patience, and self-denial, for the proper time, and the lawful way of satisfying mine." The weapon is thus struck out of the tempter's hand. Mark again, how he places Him on the giddy pinnacle, and bids Him prove that His Father is protecting Him in danger, by casting Himself down. Have you never experienced anything like this? Has no tempter ever said to you, "There is that scene of revelry—a place it is true where young men like yourself are drinking deep of the intoxicating draught, and acquiring the drunkard's taste—or are playing at games of chance and learning the gambler's habit. There is that race-course—a place, it cannot be denied, where infamy of every hue, and shade, and character, is concentrated upon one little plot of ground—where profligates and cheats, and thieves and swindlers, aristocratic and plebeian, are gathered together—into which dens, that would be hells, if they were not on earth, and hells which are hells—known and named as such, although they be on earth, and though it be voluntarily, and this side the judgment, that men and devils are frequenting them, are pouring their pollution as into a cauldron—there to seethe and steam, and send forth their deadly exhalations far and wide. There is that theatre—a place, it is admitted, where men and women of abandoned character, and immodest attire, and profane and lascivious conversation, are the objects of universal admiration and applause. There is that ball—or that fashionable evening party, which is only a ball in miniature—bearing about the same relation to it that a rifle bullet bears to a cannon ball—both are places where, if those pomps and vanities of the world which you have so solemnly forsaken at your baptism, be not, it is difficult indeed to determine where they are or where they may be found. There is danger, it is very true, to you in all these places, even as there would have been danger to the Lord Jesus Christ, had He cast himself down—but you need not fear the danger—God will protect you. Strength of principle—consistency of character—religious feeling will support you and carry you through." Young men, learn from the Lord's own example there is but one way of resisting all this. It is written "thou shalt not TEMPT the Lord thy God!" Once more, mark the last assault—the proffer of the kingdoms of the world, and the glory of them, upon the condition of worshipping Satan.

Have you never experienced anything like this? Has the tempter never said to you, as he showed you afar, the world's glittering honours, its splendid emoluments, its glowing pleasures,—"Come, be a man of the world—he a worshipper of mammon—be a candidate for these. Put away from you that Bible which your mother gave you with her parting tear, like heaven's own dew-drop on its cover, as you went away from home. Give up that prayer your father taught you, when in years gone by you laid your head upon his knee. Follow the multitude, many of them of your own age and your own position, in their love of the world, their haste to be rich, their determination to be great—their contempt for religion—their violation of the Sabbath—their forgetfulness of God. This is to worship me. Do this and all shall be thine!" How is this, Satan's deadliest assault to be met and repelled? Once more, and only with "It is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." "In every circumstance, and every alternative, God—God in Christ, He who died for me, must have, and shall have, the first place within, the sole worship of my heart." Be this your determination,—stand to it—be not ashamed of it—utter it boldly, resolutely, and Satan will depart! Such, young men, is the conflict in which you are engaged. "Take therefore the whole armour of God—the girdle of truth—the breast-plate of righteousness—your feet shod with the preparation of the Gospel of peace—take the shield of faith—the helmet of the hope of salvation—the sword of the Spirit, which is the word of God;"—gird it all around you in the spirit of prayer. Thus panoplied, set your feet upon the Rock of Ages; you will have more than realized the fable of the invulnerable Achilles! You may utter your triumphant

challenge to the hosts of darkness, with an insurance which the earthly warrior felt not, though he feigned it—

“Come one, come all, this rock shall fly  
From its firm base as soon as I.”

for it is written, “RESIST the devil, and he will flee from you!”

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## The Fragment Basket.

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**THE BIBLE AND ITS INFLUENCE.**—Its very presence, as a believed book, has rendered these nations emphatically a chosen race, and this, too, in exact proportion, as it is more or less generally studied. Of these nations, which in the highest degree enjoy its influences, it is not too much to affirm, that the differences, public and private, physical, moral, and intellectual, are only less than what might be expected from a diversity of species. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences, have declared it to be, beyond compare, the most perfect instrument, the only adequate organ of humanity; the organ and instrument of all the gifts, powers, and tendencies, by which the individual is privileged to rise above himself.—*Coleridge.*

**THE SPELL OF THE OLD SERPENT.**—“A little bird, flying gayly about from tree to tree, becomes suddenly conscious of the gaze of a green-eyed and baneful serpent. Horror-stricken, yet fascinated by the monster’s charm, it loses all power of self-preservation, and with ruffled feathers and wings uselessly expanded, it draws gradually nearer and nearer to its doom. But you are standing by, and, perceiving the danger, you seize your stick, attack the foul snake, and break the fascination which is going to destroy the poor little bird. Recovering from its fright, it ascends first to a bush, then to a bough, and there smoothing its ruffled bosom, and viewing itself on all sides, it seems hardly to know whether it is itself or not: but finally becoming assured of its deliverance, spreads its wings once more, and soars out of your sight, singing all the way. So it is with a soul rescued by Christ Jesus from the old serpent; scarcely at first can it realise the magnitude and blessedness of its deliverance, but when at last it shall comprehend the fulness of its salvation, all heaven shall be resonant with its joy.”—*Beecher.*

**CHRISTIAN INFLUENCE.**—In the life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But mere talk about religion is the poorest thing in the world. Every true Christian will, indeed, talk about his Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice does not speak for Christ, sure you may be the soul is not filled with Christ. Nevertheless, here as elsewhere, the utterance of the lips is as nothing to the influence of the life. In the divine economy all grand forces are comparatively gentle and silent. The shallow rill, that is dry on the mountain side half the year, brawls more noisily at times than yon mighty river. The boy’s sparkling rocket makes a louder demonstration in the night air than all God’s starry constellations. And yet, in the silence of their sublime manifestations, how eloquently do these great forces of the universe witness for God! And so it is of moral forces. The gentle movement of “the man out of whom the devils were departed,” amid his wondering countrymen did more to convince them of Christ’s saving power, than a thousand noisy utterances. And so it is with the convincing power of a Christian life. The converted man is left in this world a witness for Jesus—a living illustration of the power and blessedness of a religious life. He is to the theologic truth of the Bible what practical experiments are to scientific truths in nature. As the chemist talks technically of elements in analysis and synthesis, and exhibits, in illustration, free gases and

ponderous compounds ; and as the botanist discourses scientifically of the structure of plants and the functions of their parts, and shows you his meaning by producing the petals of a lily, or a spike of lavender—so it is with spiritual science in the hands of the Great Teacher. In the Bible the graces of the Christian are described as in a written epistle—in Christian life they are illustrated as in a “living epistle.” And in this sense are we, mainly, witnesses for Christ. As the Gadarenes saw that the demoniac was restored, so must the world see that the sinner is converted. He must speak for Christ, as the flower and the star speak for God, in the beauty and glory of their physical manifestations. Without this abiding savour of a holy life, all else will prove but a mockery.

The sum of that which is revealed of angels, is, that they serve on earth and sing in heaven.—*Luther.*

**BEAUTIFUL SENTIMENT.**—“Life bears us on like the stream of a mighty river. Our boat first glides down the narrow channel—through the playful murmuring of the little brook and the windings of its grassy borders. The trees shed their blossoms over our young heads ; the flowers on the brink seem to offer themselves to our young hands ; we are happy in hope, and we grasp eagerly at the beauties around us ; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, among objects more striking and magnificent. We are animated at the moving pictures, and enjoyment, and industry passing us ; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed ; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the infinite and eternal!”—*Heber.*

**MANNERS.**—Young folks should be mannerly, but how to be is the question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, rough. They feel timid, bashful, and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners ; that is, to do the best they can all the time, at home as well as abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly, and womanly at home, and then it will become a second nature to be so everywhere. A coarse, rough manner at home begets a habit of roughness which we cannot lay off, if we try, when we get among strangers. The most agreeable people we have ever known in company, are those that are most agreeable at home. Home is the school for all the best things.

**CHARACTER IS POWER.**—It is often said that knowledge is power—and this is true. Skill or faculty of any kind carries with it superiority. So to a certain extent, wealth is power, and rank is power, and intellect is power, and genius has a transcendent gift of mastery over men. But higher, purer, and better than all, more constant in its influence, more lasting in its sway, is the power of character—that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence ? To whom do all look up with reverence ? Not the “smartest” man, nor the cleverest politician, nor the most brilliant talker, but he who, in a long course of years, tried by the extremes of prosperity and adversity, has approved himself to the judgment of his neighbours and of all who have seen his life, as worthy to be called Wise and Good.—*Anon.*

**TWO WONDERS.**—Some good man has said :—“Two things are matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for Him.”

## Poetry.

### THE CLOUD ON THE WAY.

See before us, in our journey, broods a mist upon the ground,  
Thither leads the path we walk in, blending with that gloomy bound ;  
Never eye hath pierced its shadows to the mystery they screen ;  
Those who once have passed within it never more on earth are seen.  
Now it seems to stoop beside us, now at seeming distance lowers,  
Leaving banks that tempt us onward bright with summer green and flowers.  
Yet it blots the way forever ; there our journey ends at last ;  
Into that dark cloud we enter, and are gathered to the past.

Thou who, in this flinty pathway, leading through a stranger land,  
Passed down the rocky valley, walking with me hand in hand,  
Which of us shall be the soonest folded in that dim Unknown ?  
Which shall leave the other walking in this flinty path alone ?  
Even now I see thee shudder, and thy cheek is white with fear,  
And thou clingest to my side as comes that dark mist sweeping near.  
“ Here,” thou say’st, “ the path is rugged, sown with thorns that wound the feet ;  
But the sheltered glens are lovely, and the rivulet’s song is sweet ;  
Roses breathe from tangled thickets, lillies bend from ledges brown ;  
Pleasantly between the pelting showers the sunshine gushes down ;  
Dear are those who walk beside us, they whose looks and voices make  
All this rugged region cheerful, till I love it for their sake.  
Far be yet the hour that takes me where that chilly shadow lies,  
From the things I know and love, and from the sight of loving eyes.”  
So thou murmurrest, fearful one, but see, we tread a rougher way ;  
Fainter glow the gleams of sunshine that upon the dark rocks play ;  
Rude winds strew the faded flowers upon the crags o’er which we pass ;  
Banks of verdure, when we reach them, hiss with tufts of withered grass.  
One by one we miss the voices which we loved so well to hear ;  
One by one the kindly faces in that shadow disappear.  
Yet upon the mist before us fix thine eyes with closer view ;  
See, beneath its sullen skirts, the rosy morning glimmers through.  
One whose feet the thorns had wounded passed that barrier and came back,  
With a glory on his footstep lighting yet the dreary track.  
Boldly enter where he entered ; all that seems but darkness here,  
When thou once hast past beyond it, haply shall be crystal clear.  
See from that serener realm, the walks of human life may lie,  
Like the page of some familiar volume open to thine eye.  
Haply, from the o’erhanging shadow, thou may’st stretch an unseen hand,  
To support the wavering steps that print with blood the rugged land.  
Haply, leaning o’er the pilgrim, all unweeting thou art near,  
Thou may’st whisper words of warning or of comfort in his ear,  
Till, beyond the border where that brooding mystery bars the sight,  
Those whom thou hast fondly cherished stand with thee in peace and light.

W. C. BRYANT.

## Family Reading.

### I HAVE MISSED IT AT LAST.

These words, said a speaker at a late prayer-meeting, fell from the lips of a young man who died last night. They were uttered to the attending physician, who was sitting at his bed-side, and had just told him that he had but a very short time to live.

"What do you say?" inquired the attentive and kind-hearted physician.

"I have missed it, after all," said the young man.

"What have you missed?" inquired the doctor, looking down into his troubled face.

"I have missed it at last!" said the young man despairingly.

"What have you missed?" again the physician inquired.

"What have I missed! Doctor, I have missed securing my salvation!"

"How so?"

"How so! O, it is a sad story!" said the youth. "I was awakened not long ago. My conscience told me what a wretched, wicked sinner I had been. The Holy Spirit was striving with me. When I was in deep distress for my soul, I resolved to dismiss the subject of religion from my thoughts. I was urged to make sure of the day of grace, by repentance and faith in Christ. I begged to postpone the subject for a little time. I had to promise myself, however, that I would take it up again, when it would be a more favourable time to attend to it. I had to promise myself that I would at some future time, not very remote, be a Christian, and 'make my calling and my election sure.' But now I have missed it. This is my sad story."

"It is not too late even now," said the doctor.

"Doctor, you know not what you say. I tell you I have missed it at last."

"Remember the thief on the cross?" "Yes, I remember him. It was not too late for him. He never said, 'Go Thy way for this time,' to the Holy Spirit. *But I did—I did!* and now he tells me, *I may go my way.*"

"How does he tell you?" was the surprised inquiry.

"He tells me—I feel it *here!*" laying his hand upon his heart.

"But some are heard at the eleventh hour."

"I know it. But my eleventh hour was when I had *that* call! It was the last."

"Not the last. You are called now."

"Doctor," said the young man, the dark shadows gathering upon his face, and unutterable, indescribable hopelessness settling down upon his features—"Doctor"—and there was a pause; then he said slowly, and with great emphasis, "I've missed it at last."

This was said with such a tone and expression of despondence as no language can describe. He looked all round the room, as if earnestly yet vainly seeking for some desired object; then burying his face in his pillow, exclaimed, in an agony which rang with a groan through all the house—"Oh, I have missed it!"

So he died. "Now," continued the speaker, "I know that there are some awakened young men in this room. I know the Holy Spirit of God is striving with some souls here. He is urging to repentance, to faith in Christ—to 'making your calling and election sure.' Sin not against the Holy Spirit—sin not against the voice of conscience—sin not against the offer of eternal life—lest finally you be compelled to exclaim, in flat despair, as did the young man who died last night, 'I have missed it at last!'"

It was a young man who was speaking. His appeal seemed to reach many a heart. There was a moment of solemn stillness, and then arose the voice of earnest prayer, that no awakened sinner present might procrastinate a single moment, and thus misimprove the golden opportunity to make his peace with God.—*Examiner.*

#### THE FRIAR'S SERMON.

Once in the city of Rome, giving a gentleman of the place an account of a sermon I had heard a Friar preach in the Coloseum, I said that though many things in it pleased me, one did not: he never gave the people to understand that they might go for absolution direct to God without the offices of a priest. That intelligent and noble man leaned across the table, and, with an eager look, said, "Do you believe that a man *can* obtain absolution without the intercession of a priest?" Of course, I replied that our view of the place and work of the minister of the

Gospel was directly opposite to that. Instead of his being a power between God and the sinner, we hold that his happiest work is to make the sinner feel that there is no power, visible or invisible, between him and the Saviour, and so to encourage him and lead him up direct to the One Mediator. He then put some question, which seemed to say, "What, then, is the apparatus of absolution?" This, he was told, was all settled by a few words of St. Paul. "The word is nigh you, even in your mouth and in your heart, that is the word of faith we preach: for with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." Here the whole apparatus is "nigh" the man, in his own person,—his heart to trust in the Saviour, his mouth to call upon Him, to confess Him; that is all the apparatus. Wherever a man stands feeling his need of salvation, there are all things now ready,—the loving Saviour, the free pardon, the blood that speaketh peace, the heart to believe, the mouth to call upon the Lord.

When the Roman heard this, he looked up and said, "How grand that is! why, that could be done in a quarter of an hour." Yes, it may be done in a quarter of an hour; for this salvation is a free gift. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you;" and then mark the deliberate and very forcible repetition! "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh *it shall be opened*."

Is this not free salvation?—*Rev. W. Arthur.*

#### THE FIFTY YEARS' COMMUNICANT; OR A FORMALIST'S DEATH-BED.

On a cold snowy winter's night some years ago, I accompanied a friend to visit an old woman in one of the closes that run off the High Street of Edinburgh. We ascended a long stair and found in a small room the old woman lying on her bed. No one could look on her features without seeing that death was very near.

From our friend we learned that she was full eighty years of age; that she had made a kind of profession of religion for fifty years; had been a member of one of the most privileged congregations in Edinburgh; but that, alas! there was no reason to believe she knew anything of religion but the mere empty form. She had enjoyed the faithful ministry of Dr. C. and Mr. M., and had regularly sat down at the communion table, and now her ordinances were all over for ever.

We went up to her bedside, and said, "So you are very ill—death is very near—the doctor says you cannot live above a few hours: what is your hope for eternity?"

"O," she said, "nobody can say a single word against me. I was a member of Dr. C.'s church in his time and afterwards for fifty years, '*a regular joined member.*' I was never absent from the sacrament once that I can remember."

"If you are trusting for salvation to that," we said, "you are hiding in a refuge of lies, and death will sweep all your hope away."

"O, but," she said, "I was always a decent woman; nobody can say anything against me."

We quoted God's word, "He that believeth shall be saved; he that believeth not, shall be damned." But she began again about what she called her "privileges" for fifty years, and her soul seemed so hardened and blunted by her life-long form of godliness, that the arrows of God's word seemed to make no mark on her conscience.

Here was a solemn lesson to show what privileges unblessed can do. They had not been without effect, but the effect was but to sear and harden. They seemed, alas, to have been but the savour of death unto death. We thought of the fifty years' Sabbaths, and communion Sabbaths, under the ministry of men of God who had been blessed to the conversion of many sinners, and the refreshing of many of Zion's children. All these precious means of grace had been no means of grace to this poor dying sinner. They had been but weaving together the rags of self-righteousness which she was now clasping around her so closely. And now her feet were soon to stumble on the dark mountain.

Suddenly she moved her hand, as if she wished to say something to us. We came very close to her, for her voice was growing feeble, and we hoped to hear some enquiry after Jesus. No ; she had quarrelled with one of her neighbours about some trifle, and she wished us to take her part. Thus was she spending her dying breath. Her soul seemed silent against the warnings or threatenings that so often make a sinner tremble. The door of her heart seemed double-locked against the Lord knocking ; a thick veil of formality was upon her heart—the growth of fifty years of dry, lifeless, fruitless profession ; and now she was going before her Maker and Judge with a miserable lie in her right hand.

She died about two hours after ; her light went out in darkness.

We often read of shipwrecks ; and often do we picture to ourselves that fearful moment when the perishing one discovers he is *lost*. But there is still a more terrible scene—the shipwreck of a soul. What an awful moment that must be when a soul that has slept on secure in sin, with a name to live, discovers that *all is lost!*—all hope gone for ever!—the false peace shivered to pieces, and the sinner now beyond the reach of mercy ; remembered sabaths—remembered communions and professions, all crowded up to the agonised view of the lost!

Let us give diligence to make our calling and election *sure*.

#### JOHN B. GOUGIE.

"I spoke in Dundee, to the outcasts of that town. The Right Hon. Lord Kinaird and his Lady, were instrumental in getting up that meeting. It was such a meeting, I suppose, as you cannot see in this country ; at least, I never saw such an one. If such an audience can be gathered together here, I should like to see it, and to address it. The town missionaries had got together a large mass of men and women, and you would have looked almost in vain, to find one lingering trace of human beauty left. It seemed as if the foul hoof of debauchery had dashed it out. It was a horrid sight to look at. Rags, filth, nakedness—a festering steaming mass of putrifying humanity. A woman sat at my feet and the place was so crowded that I touched her ; her nick-name for years, had been "Hell fire" (Sensation.) The boys called her "Fire," and she was known by no other name, in the vicinity of her wretched residence. Fifty-three times had she been convicted and sentenced for from six days to four months imprisonment. The Ex-Provost of the town, George Rough, said to me, "I never sent *one* policeman to take her. She was never mastered by one man. She is a muscular woman, and she will hit right and left. She has been dragged before me, time after time with the blood streaming from her face. Rev. Mr. Hannay, and Mr. Rough, said to me, "if she kicks up a row, as she probably will, you will see one of the most comical rows you ever beheld. It is dreadful, but there is a comicality about it ; she has such a power with her tongue that it is amazing. We have seen men who could stand any amount of common swearing, run when Fire "began to blaspheme." She sat there at my feet and as I went on she interrupted me a little. I told that audience what they had been, what they might be, what God meant they should be. I showed them that they were thwarting God's good designs towards every one of them. I asked that mother if she did not remember sending that half starved little child for a penny's worth of oatmeal and four-pence worth of whisky. I asked that young man to remember what he promised when he married that girl, and to go and look at that bed of rags to which he has brought her. Some of them lifted up their naked arms, and said, "Oh ! that is all true."

"By and by the woman at my feet looked up and said, "Where did you learn all that?" Then she looked as if she had some important communication to make to the people, and she said, "the man kens all about it. Would you give the likes o' me the pledge?" "To be sure I will," said I. "Oh ! no ! no !" said some ; "it won't do for her to take the pledge." I said, "why not?" "She can't keep it?" "How do you know?" "She will be drunk before she goes to bed to-night." "How do you know?" "Madam" I said to her, "here is a gentleman who says you cannot keep the pledge if you sign it." The woman flew into a rage. Said I, "before you fight about it, tell me can you keep it?" The reply was, "If I say, I will, I can." I said "then you say you will." "I will."

"Give me your hand." "I will." "Then," said I, "put down your name," after she had done it, I said "give me your hand again." She did so, and said "I will keep it." "I know you will," I said, "and I shall come back again to see you." "Come back when you will," said she, "and you will find I have kept it." Some three years after I went back. Lord Kinnaird presided over the meeting. The woman was there. After the meeting I introduced her to Lord Kinnaird, not as "Fire," but as Mrs. Archer, a very respectable Scotch woman. She had on her white cap, and her cloak pinned across her breast. He shook hands with her. I went to her house. I wish I could tell you what she told me; I wish I could make you feel as she made me feel; she said "I am a poor body; I dinna ken much, and what little I did ken, has been about knocked out of me by the staves of the policemen. They pounded me over the head sir. I dinna ken how to pray; I never went to God's house these 28 years; I cannot pray, but sometimes I dream"—and then her eyes filled. "I dream I am drunk, and I cannot pray; but I get out of my bed, sir, and I kneel by the side of it, and I never get back to it until day dawn, and all I can say is, "God keep me!" I cannot get drunk any more." Her daughter said, "Aye mon; and I have heard my mother, at the dead of night on the bare floor in the bitter winter time, cry out "God keep me!" and I said mother, go to your bed, and she said no, no; I had a dream, and I cannot go and drink any more." That woman is now to be seen going, every Sabbath day, to hear God's word preached—she, who had not entered God's house for twenty-eight years!—*Mr. Cough, at his reception in Boston.*

## KINGMAN NOTT.

He had to "begin the world" without a dollar and without the promise of one. Literally, his only outfit for his first venture away from home, besides the endowments nature and grace had bestowed, was a few books, the passage money to his place of destination (with fifty cents surplus,) and a somewhat generous supply of second hand clothing. For his raiment had this peculiarity, that each individual article of apparel could be referred to a different, original owner: "This was my uncle's," "this my cousin's," "and this my father's." His boots and his cap were the only parts of his dress he could properly call his own; and these were of compulsion so, because his head and his feet were in a peculiar sense his own. It will be inferred that Kingman's father was not a man of large means. Such was the truth. He had nothing on earth. But he had large possessions in the Kingdom of Heaven, and these his son—a fact in strict agreement with God's promises—did distinctly find available. Kingman himself also possessed what proved sufficient for emergency, a brave heart, buoyant temper, indifference to little inconveniences, an unflinching will, faith, and good muscle. These last, it will soon be perceived, were a most important auxiliary.

But Kingman contributed something himself; pittances now and then earned at large expenditure of time, labor, and ingenuity. Besides, his expenses were reduced to half their legitimate and expected amount, through his pinching economy. As for earning, no honest labor by which he could gain a dollar for the "sacred purpose," was too hard or too mean for him. He would sweep, saw wood for anybody, dig gardens—anything but beg. As for economy, he wore any clothes that would keep him warm, and he could get. But Providence took care of his apparel: he was never but once destitute of a decent coat, and that was when he had left the garment at a tailor's for repairs, and for two weeks could not procure money to redeem it. But he saved in another way. When ordinary economy was insufficient, and earnings and donations both were inadequate, he abandoned his boarding-house and all civilized modes of living, bought Indian-meal, milk, and crackers—descending slowly, but fatally, to pork—and did his own cooking. And ever and anon from his drudgery he looked up, and his cheerful tone rang out, "It is my *duty* to get an education!" Often he saw no ray ahead, but he pressed forward with a "no matter" for every inconvenience, a "trust God" in everything, and he got through, and the whole discipline did him good. In all his books at this time was written the motto: "Nil desperandum!—never despair!"—*Memoirs of Nott.*