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THE  
CANADIAN INDEPENDENT.

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VOL. XI.

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DAY OF PRAYER AND CONTRIBUTION.

The usual request of the subscribers to the Congregational College of British North America, for the churches to devote the second Sabbath in October for special prayer on behalf of that institution, is not a mere form, but contains the recognition of great principles. Already the time has come, we hope therefore soon to hear of a hearty response, and to mark the amount of interest felt in this most important part of our work by the liberality of the people in prayers and contributions. No words of ours can deepen the channel of liberality too deep, yet perchance the attempt to dredge out some of the accumulated golden and silver particles from the bank of our worldliness may be successful in enlarging our own hearts and helping forward the cause of God. A writer in this number of the *Canada Independent* sets forth particulars regarding the measure of giving practised by the churches towards their own missionary and educational institutions fitted to awaken earnest thought. Whether we agree or differ with the respected Reviewer of our Reports, beyond all question there is room for a general and strong determination to do all we can to meet the outlay in these great departments of our work. Our impression is that the improvement must and ought to come from those churches containing most wealth. The smaller churches, dependent themselves on missionary aid, while jealous of being debarred from adding their rivulets to swell the streams of contributions to the College, necessarily feel that the great effort of the year must be to raise a good Missionary collection, and thus reduce if not balance the account against themselves. It is on this principle that we account for the list of churches given by our esteemed correspondent. That they may all appear in future on the list of acknowledgments for College Collections is our hearty desire, but after all the momentum must come from the stronger churches. We dare not presume to be keepers of the consciences of men. It strikes us however, that the question "How much owest thou unto thy Lord?" is not to be answered by the family expenditure, but by the bank account and private resources of those who call themselves by the name of Jesus. Accumulations of property over and above ordinary expenditure is what there should be a keen eye to. How easy and how glorious to bring the riches of prosperous commerce, of thriving trade, and of overflowing barns, to crown the Redeemer, where there exists burning love to his cause and to himself. Much, much ought we to aim at an increase of spiritual power—that draws along with it all the rest. The best machinery fails to work well without adequate power. The power to move and keep working plans devised for raising up and sustaining in their several places the min-

isters of the gospel comes from above. Prayer must therefore be made without ceasing, while we prosecute divine ends by means which have the sanction of heaven, and wait the quickening imparted by the Holy Ghost sent down from heaven. The important changes which have been effected in the College, in its locality, management, and especially in the increase of its staff of Professors, demand that the churches with one heart and with one soul cry for a double baptism of the Spirit, that men of God may be raised up and sent forth into the harvest field to gather many to the Redeemer.

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### CHRISTIAN WATCHFULNESS.

This duty consists in constant vigilance over our own hearts lest we grow carnal. The idea is military. To keep guard as a sentinel. A guard must challenge all comers and goers. Who comes? Friend or foe? Keep thy heart with all diligence. Examine whatever seeks an entrance. Mount guard at every avenue of approach, the portals must be watched, especially the eye and the ear. This implies a scrutiny of the kind of persons with whom we associate, of the books we shall read and study, of the sounds we shall listen to, of the sights we shall see. A searching investigation is demanded lest we should honour that as friendly and harmless that comes with the deadly purpose of destroying our souls. Challenge the approach of every comer: the password must indicate that God permits. Search for the hand and seal of the Lord on the passport, if dark, hold it to the light of the Bible. Whatever comes in the strange garments of flesh and sense must be denied admission. The heart belongs to another and must not be defiled by the presence of unclean desires. Open to Christ and welcome him in, but deny access to all that usurps his authority. Waiting for the Lord is watching. The Psalmist says, My soul waiteth for the Lord, more than they that watch for the morning. A visit of a great commander to a lonely sentinel would impart courage and zeal to guard the post assigned, thus when the Lord comes to the soul it is led to more vigilance and prayer—watch and pray lest ye enter into temptation.

Watchfulness requires a faithful consideration of the signs of the times lest we omit to do what the age requires for our Lord. Evidences of the coming destruction of Jerusalem were to be acted on, so also as to the coming of the Son of Man. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly he find you sleeping." The church to be watchful must mark the events that are transpiring. While there are many signs of a hopeful kind in our day there are others dark and portentous. There is hope in many glorious enterprises carried on with zeal and faith and love by the churches for the evangelization of the world, yet there are signs abroad and around which we dare not disregard, else we prove ourselves to be asleep. These we need not here enumerate, but if the foe is at the gate let the trumpet of warning sound, that the marshalling friends of truth may fight her battles, earnestly contending for the faith that was once delivered to the saints.

A diligent preparation to resist the attacks of spiritual foes manifests true

watchfulness. We must not be ignorant of Satan's devices. By occupying the watch-tower we spy out the plans of the enemy. At his approach shut the gates. Invoke the aid of Him who is mighty to save. The weapons of our warfare, kept bright and ready for use, will avail to attack and put to flight every enemy. God's word is the sword of the Spirit, which if men neglect and allow to rust by their disuse of it may not be to them available in the hour of onslaught, but which the watchful soldier has kept well and alert in the use of the heavenly weapon can meet the direst foe to triumph over him. This heavenly armour he has tried on and proved, so that he is at home in it and every battle ground becomes a place of victory.

We ask in what forms does the neglect of this christian watchfulness appear? *Look at the sleeper.* Towns have been captured while men slept, for the sentinel asleep at his post had failed to give the alarm. The watchman entrusted with the care of extensive premises has failed to go his rounds at midnight, and the smouldering fire has gained strength not to be extinguished. Asleep on the look out the sailor dreams of home, to awaken with the crash of the ship on the rocks. The sleep of sin secures the loss of the soul. Shake off dull sloth. No one can go sleeping to heaven. View the realities of eternity so as to keep awake. *Mark the lover of pleasure.* Allured from his post by the enticements of pleasure or insensible at it. Infamy will cover the name of one who leaves a national banner to dishonour through his neglect. What then shall we say of the shame heaped on the spotless banner of the Prince of Righteousness through the unfaithfulness of some professors? Watch and be sober. There is need of every power—calmness of spirit, clearness of intellect, warmth of affection—to prove faithful to the charge committed to every follower of the Lamb. "Take heed lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." *Observe the deserter*—turning his back on the cause formerly espoused. A deserter's reward is shame and scorn, while the memory of the patriot is embalmed in the hearts of his countrymen. The traitor is execrated, the hero is crowned. It is better not to have known the way of righteousness than to turn therefrom. Jesus said unto the twelve, will ye also go away? Lord, to whom shall we go? thou hast the words of eternal life. A defective religious life is not mended by abandonment of profession, but by repentance, "be watchful and strengthen the things that remain." Hear therefore the Saviour's injunction, "*I say unto all watch.*"

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## BEFORE THE LOYALISTS.

### CHAPTER III.—THE PREPARATION OF THE SEED.

BY JAMES WOODROW, ST. JOHN, N. B.

"Why doth the Briton quit the land  
That gave him birth—his native strand,  
Where dwelt his honored sires of yore,  
And wander forth to every shore,  
And every clime beneath the sun?  
It is because the MIGHTY ONE  
Ordained his mission was to be,  
To make all men—as he is—FREE!"

There is a great truth in the above words of the poet—a great truth, and a great error. That race, of which we feel proud, has spread liberty through the earth, but it carries with it other elements. We boast of the liberty we

enjoy; we rejoice in the fact that wherever the flag of Britain waves, there are freedom and free institutions; but it should be remembered what that liberty cost, and we should guard it well, that it may not be taken from us, as it was wrested from our forefathers.

"Wherever Britain's sons do roam,  
There's found a pledge of Freedom's home!"

But that freedom was not given willingly; and there are those in high places yet, who have no sympathy with the struggles for liberty that took place in the fatherland, and who would take away the privileges the people enjoy, if they only saw their way clear to do so.

King James was no lover of liberty. The Puritans of England, and those who had no desire to persecute them for their efforts to reform the Church, gave him a hearty welcome, as he came from his native land to ascend the throne of Elizabeth. They expected, and with good reason, that his Scottish education was a guarantee that he would not persecute in England those whose opinions were somewhat in accordance with the opinions maintained by his countrymen. The great body of Puritans still cling to the Establishment, hoping for reforms that could never come so long as there was a union of Church and State. And they go forth to meet their King, with the "millenary petition," or the petition of the thousand ministers, in which the King is informed that they (the ministers) "groan under the burden of human rites and ceremonies, and cast themselves at his Majesty's feet for relief. James gave them a friendly reception, and the celebrated Conference of Hampton Court followed their prayer, which Conference ended in the unfriendly declaration by the King, "I will *make* them conform, or I will harrie them out of the land, or else do worse." And the Millenarians went to their homes and their churches, "groaning under the burden;" and the greater part of them resolved to groan as they had done before, and conform as they were required. Their Puritanism was not of a cast strong enough to induce them to burst asunder the shackles that bound them to forms and ceremonies which they did not believe to be in accordance with the word of God.

King James has none of those qualities that gave a halo of glory to the reign of Elizabeth, in spite of her cruelties and imperfections. England sinks in the scale of greatness; and while De Monts is getting ready his expedition to found French settlements in the new world, James is occupying his time with the settlement of the wars in which England is engaged, and attempting to crush out that liberty of thought of which we boast so much at the present day. There is one redeeming feature in the reign of James I. that rescues his name from oblivion, and that one act will make his name live in coming ages, viz., the appointment of the commission by which the Bible was translated and given to us in the version we now have.

In matters ecclesiastical, King James was as good as his word, and entered heartily upon the work of "making" everybody conform to the Establishment, and he set about the work of "harrying out of the land" all who would not conform, and the cities of Europe became places of refuge for some of the best of England's sons and daughters. The little church at Gainsborough, gathered in the year before Elizabeth's death, was soon brought to a termination, and most of its members "harried out of the land," as he had said. And Independency appears to be banished from the mother country a second time.

We have already noticed the result of the Popham expedition to America, and the failure to plant upon our northern shores a penal settlement such as

Chief Justice Popham had planned. A higher power than chief justices or monarchs was reserving that part of the world for another class of emigrants. Longfellow, in one of his poems, says, that

"God had sifted three kingdoms, to find the wheat for his planting,  
Then had sifted the wheat."

And we will now glance at the way in which the seed was prepared, and the sifting operations took place.

King James was unconsciously made an instrument in these sifting processes, but his object was far different from that which resulted from his actions.

The determination of King James not to consent to alterations of any moment in the liturgy of the English Church, was productive of dividing the Puritan party *in the Church*. The first sifting operations brought to view men who were tinctured with Puritan principles, and who "groaned under human rites and ceremonies;" and from these were sifted a small party, who not only objected to the Prayer Book as it was, but who, unlike the greater part of the "Millenarians," were determined not to conform, even if they were "harried" out of the country.

While Chief Justice Popham was gathering together his convicts and bad characters, with the view to settle the northern part of the British possessions in the new world, a little company was being collected in the village of Scrooby, who were destined to be the real pioneers, when the Popham settlers would, fortunately for America, have been discouraged, and have returned to England, probably to ply the vocation in which the Chief Justice was so expert in his early days. Six miles west of Lincolnshire, in the little village of Scrooby, the manor house, which had previously been the hunting seat of the Archbishop of York, was occupied by William Brewster, who rented it from the Archbishop's son. Brewster was a man of good family, well educated, and had formerly held an office under the secretary of state to Queen Elizabeth. Brewster kept an inn at the manor house, and also occupied the position of postmaster or "post." Brewster could no longer conscientiously worship at the parish churches, we are told, and at his home a little band met on the Sabbath day for devotional purposes. Some time between 1602 and 1606, a church was organized, gathered principally from the congregation of the Episcopal minister, Richard Clifton, who resigned his "living," and threw in his lot with the little company of Puritans who had the courage to be Non-conformists. The church at Gainsborough is extinct, and now this little church at Scrooby stands alone in all the British empire, the representative of that system of church government which made such rapid strides some years later, which was all but crushed when the Restoration came, and again rose from obscurity to become a mighty power in the mother country, and, according to Lord Brougham, who is no Independent, "ACHIEVED FOR ENGLAND THE FREE CONSTITUTION SHE NOW ENJOYS."

Among the little company at Scrooby was a Church of England minister named John Robinson, who, from his study of the Bible, arrived at the conclusion that the churches planted by the Apostles were all independent in their government. Robinson is sometimes called "the father of Congregationalism," as the summary of the principles which he deduced from the Bible are generally recognised by the Congregationalists or Independents of Europe and America.

James continued to urge on the work of persecution. The continent of Europe swarmed with Englishmen whom he had "harried" out of England; and now he determines on the other alternative, "or else do worse." Con-

form they must! He will not only sift out the wheat, but he will destroy it when he has it sifted. He truly has great power, but there is a higher power than his. As the sifting process went forward, a part of the seed was wafted away by favoring breezes, and took root down deep in English hearts across the German ocean, was brought back to England, and a portion of it found its way to America.

At last the cloud bursts in all its fury over the heads of the Scrooby brethren, and William Breyster, William Bradford, and a large company of men, women and children, gathered at the town of Boston, England, to make their way if possible to Amsterdam. The edict had gone forth against the departure from the country of the suffering Puritans, and a hard struggle these people had to elude their pursuers; but the greater part of them reached Holland. And so the third Independent or Congregational church that was organised in England met with disaster.

The members of the Scrooby church, finding on their arrival in Amsterdam that the church in that place was in the midst of a contention, arising out of the coming together of persons holding opposite views both in relation to doctrine and church government, left Amsterdam to settle in Leyden, whither Robinson accompanied them, Mr. Clifton remaining at Amsterdam.

Still they were not satisfied. It was evident the principles they believed in could not be established in Leyden. Their children were adopting the manners, customs and language of the Dutch, by whom they were surrounded, and it was apparent that most of them would be lost to the church; and they began at length to agitate the question of removal.

While James proceeded with his work of conformity, and met all the remonstrances of Parliament with the most lofty assertions in regard to his prerogative, assertions which the bishops sustained, one of the exiled Puritans, named Henry Jacobs, connected with Mr. Robinson's church at Leyden, made his way to England, and imparted his views to some of the suffering Puritans, who, considering there was now no prospect of a thorough national reformation, separated themselves from the Church of England, met together, and in a solemn manner bound themselves in covenant; chose Mr. Jacobs to be their pastor, elected officers; and thus another organization sprung into existence, and from that time forth the principles of Independency or Congregationalism took deep root in English soil.

After mature deliberation, those who still remained at Leyden resolved to move once more, and the resolution was carried into effect by a considerable number. In the year 1620, Robinson and those who remained in Holland bade farewell to the "Pilgrims," as those became designated in history who sailed from Leyden for England, with a view to settlement in America, consent having been obtained for them to return to England for that purpose. Arriving in England, they have still great difficulties to surmount, and, as if there was an unseen hand at work "preparing the seed" for the new world, these difficulties discouraged the faint-hearted, and removed those who were only half in earnest in the support of the free principles for which they had left England several years before. When all was ready, and the "wheat" had been sifted and resifted, the Pilgrims sail for America, with no future prospect to cheer them except that of liberty, which was then denied them in the land of their birth, and in the year 1621 arrived at Plymouth in the "Mayflower."

"Those daring men, those gentle wives—say, wherefore do they come?  
 Why rend they all the tender ties of kindred and of home?  
 'Tis Heaven assigns their noble work, man's spirit to unbind;  
 They come not for themselves alone—they come for all mankind."

## Trans-Atlantic Retrospect.

### THE CHURCH OF ENGLAND IN THE COLONIES.

It is well known that the connection between the Church of England in the Colonies and the Mother Church, is of the most uncertain kind. Colonial Bishops hold their office by Patent from the Queen, even when elected by their Synods. But it is exceedingly doubtful whether any part of the Ecclesiastical Law of England could be made to apply to a colony. Certainly, our own law courts could not enforce it, and except by way of regular appeal to the Judicial Committee of the Privy Council, no English court could take cognizance of any case. Some of the questions involved in this anomalous condition of things, are likely to receive some solution in connection with the case of Bishop Colenso. As our readers well know, he has been tried, condemned, and deposed from his office by an Ecclesiastical Court presided over by the Bishop of Capetown. He denies the jurisdiction of the court, and appeals to the Privy Council. While the case is pending, the Bishop of Capetown, in a charge to the diocese of Natal, declares himself prepared to abandon the endowments of the church, and carry out its spiritual powers at all costs. He claims simply the same rights "as a Roman Catholic Bishop, or a Wesleyan Superintendent." In all that he says as to the duty of the church to maintain its spiritual independence, of course we can heartily concur: that is very elementary truth with us; yet the question has been asked, and pertinently, how can Dr. Gray reconcile such a position with that of the declaration made by himself on taking office, that "the Queen's Majesty, under God, is the only supreme governor of this realm, and of all her Highness's other dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal?"

A declaration has been published, signed by sixty of the clergy of the "Church of South Africa," as they style themselves, to the effect that they will no longer recognize the episcopate of Dr. Colenso, or hold communion with him. But he declares that he will pay no heed to this document, "appeals unto Cæsar," and asserts many of the signatures were obtained under compulsion, while the names of at least twenty of the clergy are not appended to the list.

DR. PUSEY'S MANIFESTO.—Among all the advocates of "orthodoxy" in the Church of England, no man commands more attention than Dr. Pusey, whose name has become proverbial in a less favourable connection. He is now an old man; his learning gives him authority; his life has been pure; none can doubt his sincerity; while an intense earnestness inspires every word he writes. He has lately published a review of the decision of the Privy Council in the "Essays and Reviews" case, in which, after a severe condemnation of the judgment of the Lord Chancellor, he proceeds to speak in a tone we have not often heard heretofore, but *shall* hear no doubt, if the latitudinarian movement goes on. He demands a reform of the ultimate Court of Appeal in ecclesiastical matters, the judicial committee of the Privy Council; urges churchmen to combine to obtain this boon from Parliament; and should this be refused, prophecies that there may be a "Free Church of England." It is a singular fact, that it is from the Tractarian party that all such intimations come; the Evangelicals, on whom we should suppose the formularies to press most heavily, never hint such a thing.



MR. SPURGEON ON BAPTISMAL REGENERATION.—Fresh attention has been called to the Baptismal service of the Church of England, by a characteristically bold and severe sermon by Mr. Spurgeon, on the subject, in which he not only tears the service itself to rags, but says some very strong things concerning the evangelical men who use it. For example :—

“I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, I gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short of perjury, if not absolute downright perjury; but those who do so must be judged by their own Lord. For me to take money for defending what I do not believe—for me to take the money of a church, and then to preach against what most evidently are its doctrines,—I say *for me* to do this (I will not judge the peculiar views of other men) for me or for any other simple, honest man to do so, were an atrocity so great, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality.” “We have been cultivating friendship with those who are either unscriptural in creed, or else dishonest, who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not. The time is come when there shall be no more truce or parley between God’s servants and time servers.”

Of this sermon, 100,000 copies have been sold. The newspapers and reviews have noticed it, and over a score of replies have been published. The Hon. and Rev. Baptist Noel has addressed a remonstrance to Mr. Spurgeon, citing the names of Simeon, Newton, Cecil and others, as examples of men who used these services, but whom it would be monstrous to condemn as dishonest. Rev. Octavius Winslow says, in a sermon, “My firm conviction is, that not one of the 9000 Evangelical clergy of this land really believes that the Church of England teaches that doctrine.” On the other hand, the High Church writers declare that Mr. Spurgeon is right, and that the office for Baptism can have no other meaning. Rev. W. Landels (Baptist), in defence of Mr. Spurgeon, says, “Can any one wonder at our perplexity, when we find Evangelical clergymen, who do not believe in Baptismal Regeneration, declaring their unfeigned assent and consent to such language, and regularly using it, moreover on the most solemn occasions—even giving thanks to the Almighty for having done what, according to their own belief, He has not done? We do not say *there is no explanation*, but we confess *our inability to find one*. We do not condemn, but they must excuse us if we say, *we cannot understand them*.”

In consequence of some remonstrance on this subject, Mr. Spurgeon has withdrawn from the Evangelical Alliance.

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CATHOLIC CONGRESS IN BELGIUM.—The politics of Belgium, for many years past, have had such a constant connection with ecclesiastical questions, that the two parties in the State have been the Priest party and the Liberal party. Of late they have been evenly balanced in the Legislature, and the Priest party, not being able to carry out their own measures, absented themselves, so that no quorum could be made up, and all legislation was brought to a stand still. The Parliament was dissolved, and now the Liberal party have a large majority. Thereupon, a Congress of Catholic laymen has been called at Malines. Their first act was to send by telegraph, a message of submission and devotion to the Pope.

The Bishop of Orleans, in his address to the Congress at its third day's sitting, stated that his visit was occasioned by the deplorable defeat of the clerical party in the elections in Belgium. The sole idea which he enforced upon the audience was that secular education was not only indissolubly connected with religious, but that it must always be communicated by the priesthood. Consequently he urged them to open their purses and their hearts towards increasing the number of convents, by which the education of the people should be conducted. The fifth section has been occupied in discussing the best means of creating a healthy public opinion in a Catholic sense. M. Digard, an advocate of the Paris bar, proposed the establishment of three international journals—one of them political, another purely religious, and a third satirical, a kind of *Punch*, *Charivari* or *Kladderadatsch*, but devoted to Catholic interests. The section did not think proper to establish new international journals, and contented itself with recommending the journals published in Brussels to assume an international character by devoting their columns less exclusively to the affairs of Belgium. The Abbé Huylbrechts insisted on the necessity of moralising the popular songs, which he thought could not fail to have a beneficial result. The section of fine arts came to the conclusion that it was not advisable strictly to forbid to artists the study of the naked figures of ancient art, and the section of Christian economy adopted a resolution entreating manufacturers, in the name of the Gospel and of their own interests, not to allow women and children to be over-worked in their establishments. In the section of the central committee a general resolution was proposed energetically repelling the accusation that the Catholics are anxious to re-establish, for the benefit of the religious orders, either mortmain or any other system derogating from the common law; but it was rejected after a long debate. Another resolution in the same sense, but limited to Belgium, was carried. It would appear from these votes that the section considers the privilege of mortmain worth retaining wherever the laws allow it, but that it must be dispensed with in countries where it is forbidden.

One of the speakers, who was received with very great enthusiasm, urged that a great nationality of faith ought to be organized in the world, of which Rome should be the centre, the heart, and the head. Difference of race, or the rights of kings, were of no importance; the sole sovereign should be, he said, the Pope.

Among the speakers at the above congress were four priests. One of them was a celebrated Jesuit, Father Felix, whose speech was devoted to an attempt to reconcile the theory of an infallible church with liberty of conscience. An extraordinary scene at the close of his address is thus sketched by the correspondent of the *Independance Belge*:—

"I propose to you," exclaimed Father Felix, raising his hands to heaven, "to terminate this sitting by a cheer in honor of Jesus Christ, our Lord and Saviour." Transported with a holy delirium the assembly replied "Vive Jésus-Christ!" One might indeed have believed oneself at a banquet, at the moment when the health of the host was proposed. All that was wanting was the champagne and the glasses. "Our Holy Father the Pope, and our Holy Mother the Holy Church," were shouted in the same fashion, and when the orator quitted the tribune the members of the Congress, wild with excitement, mounted on the chairs and the benches, waving their hats and their handkerchiefs, and crying with heads bare, "Vive la Père Felix, Vive les Jesuites!"

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MADAGASCAR.—The latest news from Madagascar speaks of political disturbances, but also of continual Missionary progress. The congregations are large, constant additions are made to the churches, the schools are filled, and young and old seem thirsting for Scriptural knowledge.

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JAPAN.—Dr. Lockhart, late Medical Missionary (London Missionary Society) at Peking, having paid a flying visit to Japan, says that the British and American Missionaries "can do little work; they wait in hope. *The*

people seem much disposed to have the Gospel, though the Governor says, he who is baptized shall be at once executed. I hope we shall yet work for Japan; it is a glorious country—I believe the loveliest on earth. A strife is at hand. The Japanese Daimios, or Princes, determine to expel foreigners, and to try their strength, and are prepared for all events. Our people do not wish to strike, and probably will not do so. However, for the present, each side is arming, and God only knows what the result will be. Christianity is wholly antagonistic to the genius of the Japanese government. The Daimios see and know that full well, and in their feudal castles lay their plans to keep out the pestilential doctrines of Christ."

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#### DR. LEE ON THE PROSPECTS OF THE ESTABLISHED CHURCH OF SCOTLAND.

The Rev. Dr. Lee, minister of Greyfriars (Established) Church in Edinburgh, and Professor of Biblical Criticism in the Edinburgh University, has recently published an elaborately composed volume on the "Reform of the Church of Scotland." Dr. Lee is one of the leaders of that Church; perhaps he may be said to be the most able of its ministers, and the most learned of its scholars. He is, besides, an accomplished controversialist. Viewing the Church of Scotland from the high vantage ground which he occupies, he has come to the conclusion that unless she be reformed in doctrine, worship and discipline, the time of her extinction as an Establishment is very near at hand. He has therefore published the present volume, in which he protests against some ecclesiastical customs, and advocates their removal. In the course of his argument we find the following warning on the "Dangers of the Church," which we transfer to our columns in order to show that the revival of discussion on such questions is felt to be as dangerous to establishments north of the Tweed as it is south, and that the force of the anti-State-Church controversy is felt far beyond English circles. One of the keenest observers now says that the Scottish Establishment is only sustained by the fears of English Churchmen.

#### DECAY OF THE CHURCH.

That the Church of Scotland needs some important changes, may seem to be demonstrated by the undeniable fact that it has *lost ground*, and is *continually losing ground*, if not absolutely, yet relatively to other sects, and to the numbers of the people. This unquestionable declension, which did not commence with the last Secession of 1843, but had been in progress long before, indicates that *the National Church no longer satisfies the religious tastes and other demands of the population, and is gradually losing the character of a "National Church."* We cannot disguise from ourselves the painful fact, that the Kirk even at this moment maintains its position, as the Church of the law, by the sufferance of the English Church, which, with the eager co-operation of the Dissenters, could at once dis-establish it. The Church of England indeed is restrained (as we generally suppose) from any such attempt by certain considerations of honour, and chiefly by an apprehension that the fall of the smaller Church Establishment might pave the way for the overthrow of the greater.

As to the point of honour, we should not rely too much upon that; because it does not appear that either the Church of England or the Imperial Parliament is bound to uphold our Church, except on the express condition on which it was established at the revolution, namely, that the "Church Government was most agreeable to the inclinations of the people." And, accordingly, the acts establishing our Church at the revolution have since been repealed and altered in many particulars by the Imperial Parliament; it having been ascertained that "the inclinations of the generality of the people of Scotland" had so changed as to warrant such repeal or alteration. Some persons, I am aware, have argued that the Imperial Parliament is, in morality and justice at least, precluded from changing in any way those solemn national compacts by which the Church was

established at the revolution ; but a doctrine need not be seriously refuted which would oblige the Government to prohibit all dissent, and to persecute all Dissenters, and which would render unjust and sacrilegious all such reforms as have taken place within the last forty years respecting the electing franchise, the burghs, the universities, and the parish schools. Toleration of any Church but the Kirk was, in particular, anxiously guarded against at the revolution ; and the Kirkmen of 1712 were consistent, if not wise, in denouncing the toleration then enacted, as not only a ruinous encroachment upon their privileges, but as a flagrant violation of the Articles of Union. It cannot therefore be seriously doubted, that the Imperial Parliament—urged on as it would be by the Dissenters in both parts of the kingdom, and not obstructed by the Church of England, which exercises an enormous influence in both Houses, especially in the House of Lords—would not feel restrained from disestablishing the Kirk, if it should become manifest to them that “ the inclinations of the generality of the people ” so required.

As to the second supposed security—namely, the apprehensions of the Church of England that the overthrow of the Kirk might pave the way for its own disestablishment—we can hardly doubt that among the calmer spirits, and those who attach more importance to the civil establishment of the Church than to its form of government, &c.—in short, among those who regard the Church rather from a social and political, than an ecclesiastical point of view—this consideration will have great weight. But we cannot disguise from ourselves that this class among the English clergy has greatly diminished during the last half-century. Controversy has tended powerfully to evoke the Church spirit. Episcopacy is now very generally regarded by the Anglican clergy as of divine authority ; so that no society is indeed a Christian Church, which repudiates or wants the three orders of the priesthood, or at least the Episcopal order. They also resent the humiliating position, as they conceive it, which their Church holds in relation to the law and the civil government of the country ; and “ they champ upon the bit ”—to use an expression of their own Hooker—which Parliament has put into their mouth ; so that they can neither add, omit, nor change a single sentence in a single prayer, or one anathema, however intolerant or uncharitable, in a creed, without the sanction of the Sovereign, with the consent and authority of both Houses of Parliament.

These restraints are so keenly felt by a large and influential portion of the English clergy, that they make no secret of their opinion, that the advantages of the civil establishment are dearly purchased by their continuance. No doubt that fraction of the clergy who are so fortunate as to possess the leaves and fishes, will always, as a body, decline to carry these aspirations further than protests and declamation ; but the great majority have no such temptations, for they are extremely poor, and, as a necessary consequence, much dissatisfied with things as they are ; and all men are tempted to esteem institutions according as they affect their own present temporal interests, and large bodies of men always do so.

It therefore appears vain to expect from the great body, either of the clergy or of the more zealous members of the Anglican Church, zealous or effectual resistance to any attempt that may be made to suppress the Church of Scotland. A large number of them would rather exult over the putting down of “ that form of schism which has contrived to get itself established north of the Tweed,” as a decisive victory over an old, obstinate, formidable, and once victorious rival.

#### A POSSIBLE END.

If things are permitted to go on much longer in the same course, the Kirk cannot but find itself so reduced as to lose all claim to be considered as in fact the National Church ; and the loss of its establishment cannot in that case be a very distant event. I am well aware how obstinate men shut their eyes to such melancholy prospects, and what ridiculous nostrums they often rely on for redressing those evils which they cannot but admit. A venerable father of the Church, to whom I expressed my apprehensions many years ago, replied that he did not regard the danger of the Church so great as I considered it, and at all events, “ it would last his day.” And upon another occasion, after the secession

in 1843, the same individual, when the crisis had proved incomparably more serious than he would admit to be probable or possible before it happened, thought that the Church could still be saved "by a strict adherence to the forms of procedure!" There are people now, in like manner, who insist that the Church of Scotland is in a better state in 1863, than it was in 1842. Certainly it is more at peace, and more united, which are great blessings; but if we measure its strength by the power and position of its adversaries, such talk can only illustrate the saying of Holy Writ, that men may "have eyes and see not."—*Liberator*.

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#### THE LAST HOURS OF PRINCE ALBERT.

There has reached us (*Northern Whig*) from abroad a most interesting extract from a letter which was written by a member of the Queen's household shortly after the death of Prince Albert. The extremely confidential position which the writer held at the time not only gives the assurance of perfect reliability, but invests the following lines with a very special interest. After describing the grief and fears of the whole household for the Queen, the writer speaks of the personal loss sustained in the death of Prince Albert:—

How I shall miss his conversation about the children! He used often to come into the schoolroom to speak about the education of the children, and he never left me without my feeling that he had strengthened my hands, and raised the standard I was aiming at. Nothing mean or frivolous could exist in the atmosphere that surrounded him; the conversation could not be trifling if he was in the room. I dread the return of spring for my dear lady. It was his favourite time of the year—the opening leaves, the early flowers, and fresh green were such a delight to him; and he so loved to point out their beauties to his children, that it will be terrible to see them without him. The children kept his table supplied with primroses, which he especially loved. The last Sunday he passed on earth was a very blessed one for the Princess Alice to look back upon. He was very ill and very weak, and she spent the afternoon alone with him, whilst the others were in church. He begged to have his sofa drawn to the window, that he might see the sky and the clouds sailing past. He then asked her to play to him, and she went through several of his favourite hymns and chorals. After she had played some time, she looked round and saw him lying back, his hands folded as if in prayer, and his eyes shut. He lay so long without moving, that she thought he had fallen asleep. Presently he looked up and smiled. She said, "Were you asleep, dear papa?" "Oh no," he answered; "only I have such sweet thoughts."

During his illness his hands were often folded in prayer; and when he did not speak, his serene face showed that the "happy thoughts" were with him to the end. The Princess Alice's fortitude has amazed us all. She saw from the first that both her father and mother's firmness depended on her firmness, and she set herself to the duty. He loved to speak openly of his condition, and had many wishes to express. He loved to hear hymns and prayers. He could not speak to the Queen of himself, for she could not bear to listen, and shut her eyes to the danger. His daughter saw that she must act differently, and she never let her voice falter, or shed a single tear in his presence. She sat by him, listened to all he said; repeated hymns; and then, when she could bear it no longer, would walk calmly to the door, and then rush away to her room, returning soon with the same calm and pale face, without any appearance of the agitation she had gone through.

I have had several interviews with the poor Queen since. The first time she said, "You can feel for me, for you have gone through this trial." Another time she said, how strange it seemed, when she looked back, to see how much, for the last six months, the Prince's mind had dwelt upon death and the future state; their conversation had so often turned upon these subjects, and they had read together a book called "Heaven our Home," which had interested him very much. He once said to her, "We don't know in what state we shall meet again; but that we shall recognise each other, and be together in eternity, I am perfectly

certain." It seemed as if it had been intended to prepare her mind and comfort her—though, of course, it did not strike her then. She said she was a wonder to herself, and she was sure it was in answer to the prayers of her people that she was so sustained. She feared it would not last, and that times of agony were before her. She said, "There is not the bitterness in this trial that I felt when I lost my mother—I was so rebellious then; but now I can see the mercy and love that are mixed in my trial." Her whole thought now is to walk worthy of him, and her greatest comfort to think that his spirit is always near her, and knows all that she is doing.

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THE PRINCE OF WALES AND "LONG SERVICES."—We have been informed that the Prince and Princess of Wales show themselves favourable to shortening the long morning service, or rather three services, of the Church of England. We learned from an attendant at Sandringham Church, that when the Prince is at his country seat, he does not enter the little parish church till the second service (the Litany) commences; and that so well is his practice understood, that the clergyman has occasionally waited for him a short time before commencing that part.—*Freeman*.

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NATIONAL CHURCHES FOR THE NATION.—Some significant circumstances have just occurred in India. It appears that a claim has been set up in the country for the use of the churches hitherto exclusively used by the Episcopalian sect, for other denominations. The Presbyterians have been the first to assert this claim, and, so far as the army is concerned, it has been practically recognised, Scotch Presbyterian regiments having secured the right of worshipping in "consecrated" places. This right being safe, another has been claimed. At Umballa there is a Presbyterian chaplain who frequently visits Simla. At Simla there are several Presbyterians, and they have expressed a desire for a Presbyterian service in the Episcopalian church. The English chaplain referred this application to the Bishop of Calcutta, and the Bishop declined to comply with it. A strong agitation, originating in Sir John Lawrence's household, has been the immediate result, and it is said that, if necessary, an application is to be made to the Home authorities to overrule the Bishop's decision. It appears, therefore, that the object aimed at in a resolution passed by the Liberation Society many years ago, has been already, to some extent, accomplished in India. That Society passed a resolution to the effect that, "If the successful resistance to Sir John Trevelyan's bill should be continued, they must force on the Legislature the consideration of an alternative, viz.,—to place at the disposal of the ratepayers generally those ecclesiastical fabrics which they are required to maintain." The Scotch Presbyterians in India have secured a partial recognition of this right, and probably the Irish Roman Catholics look to the same end. Why not, if the ecclesiastical fabrics are maintained out of national or parochial funds?—*Nonconformist*.

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THE ABDUCTION OF THE YOUNG ISRAELITE, COHEN, is not yet settled, as the Pope still defies his protector, the Emperor. The time was, it is said, when a sovereign of France met with more attention in the councils of his Holiness, for the following story is current:—It was in the reign of Louis Philippe that, as now, an Israelite (but French) boy was stolen by the Papal authorities. A demand for his liberation was made, when the Pope replied that he was master in his own States, and would not yield to threats. M. Guizot then sent a laconic note, demanding the immediate liberation of the lad, adding that in case the Papal Government should refuse to comply with this demand, orders had been given to a squadron to appear before Fiumano. The child was given up in six hours. Now, on the contrary, forty days are required for consultation, and the request is not conceded. There is this difference in the present case—that Cohen is not a French subject; but then the political circumstances are altogether changed, for the Emperor is the virtual master of Rome, the Pope accepting protection on the usual conditions.—*Letter from Rome*.

## Official.

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### CONGREGATIONAL COLLEGE OF B. N. A.

FACULTY OF THEOLOGY :—SESSION 1864-65:

1. The next session in the Faculty of Theology will be opened with a public service, in the Lecture-room of Zion Church, Montreal, at 7.30 P.M., of Wednesday, October 12th, 1864. Addresses will be delivered to the students by the Rev. A. Duff, of Sherbrooke, C. E., and the Rev. Joseph Elliot, of Ottawa, C. W. The Professors will also take part in the service.

2. The attention of pastors and churches is called to the Resolution, passed by the last annual meeting of subscribers, by which they are "requested to observe the second Sabbath in October, as a day of prayer and contribution for the College."

3. Remittances of subscriptions, &c., to the funds of the College, to be sent to the Treasurer, Thomas M. Taylor, Esq., Montreal, by whom they will be duly acknowledged.

4. Ministers or Churches that need the services of students for pulpit supplies, are requested to send their applications directly to the Secretary of the College.

GEORGE CORNISH, M. A.,  
Sec. Cong. Coll., B. N. A.

Montreal, Sept. 19, 1864.

### MIDDLE DISTRICT.

The undersigned would be happy to receive communications from pastors and churches in the Middle District, as soon as possible, respecting the *programme* for the next missionary meetings, if there be any wish to vary from that of last year, especially as to the addition of any new stations, or the dropping of any old ones.

E. BARKER,  
Sec. M. Dt.

Newmarket, Sept. 19, 1864

### NOTICE.

The Corner-stone of the new edifice about to be erected for the Congregational Church in Brantford, C. W., to replace the one recently destroyed by fire, will be laid (D. V.) on Monday morning, the 10th October, at 11 o'clock.

Pastors of Congregational Churches in the neighbourhood, and the public generally, are respectfully invited to be present on the occasion.

JOHN WOOD, Pastor.

Brantford, September 26, 1864.

## Correspondence.

### CONGREGATIONAL COLLEGE.

MY DEAR SIR,—The following items of news relating to the College, will doubtless prove of some interest to your readers; hence I send them to you, craving a place for them in your next number.

The meeting of the subscribers to the College, of which notice was given in your number for August, was duly held at the appointed time and place. The meeting was opened with a devotional service conducted by Rev. Dr. Wilkes, after which he read the public notice calling the meeting, and explained the object of the same. Mr. John Dougall was then appointed the chairman, and Mr. J. P. Clark, the secretary of the meeting. The Act of Incorporation was read by the Secretary, whereupon the following preamble and resolutions were read, and, on due motion by subscribers present, were unanimously and severally passed, viz :—

Whereas an Act to Incorporate the Congregational College of B. N. A. has become law; and whereas a public meeting of subscribers has been duly called to accept and adopt the said Act, and to organize the body of subscribers under the provisions of the same; which meeting is now assembled and has heard the said Act read by the secretary, therefore be it

*Resolved*:—1. That the said Act to Incorporate is hereby accepted and adopted, and the body of subscribers to the Congregational College of B. N. A., is now organized<sup>d</sup> under its provisions.

*Resolved*:—2. That the Treasurer, Secretary, and Board of Directors, also the Professors, who were chosen and appointed at the last annual meeting of the subscribers, held at Brantford, C.W., on the 10th, 11th and 13th days of June, 1864, are now appointed to fill their respective offices.

*Resolved*:—3. That the "Constitution and By-Laws," as they stood at the close of the annual meeting of 1864, are now recognized and adopted as the By-Laws of the College, with the single addition, for which notice of motion was then given, that the words "a Chairman" shall be inserted before the words "a Treasurer," in Art. 3, of the Constitution, now to become a By-Law.

Moved by Professor Cornish, and seconded by Rev. Dr. Lillie, and unanimously

*Resolved*:—That the Rev. Dr. Wilkes be appointed Chairman of the Board of Directors for the present year.

Moved by Mr. Charles Alexander, seconded by Mr. P. W. Wood, and

*Resolved*:—That the Board of Directors be authorized and empowered to proceed in securing the affiliation of the Congregational College with the McGill University.

Moved, seconded, and

*Resolved*:—That the cordial thanks of this Corporation be presented to Christopher Dunkin, Esq., M.P.P., for his kind and assiduous attention in framing, and introducing into the Legislature, the Act of Incorporation, and in watching over the same until it became a Public Act.

*Ordered*:—That the minutes of this meeting be recorded in the Minute-book of the Board of Directors, and be signed by the chairman and secretary of this meeting.

The meeting was closed with prayer and the doxology.



On Monday, September 5th, the five students who were in the College at Toronto, presented themselves, according to notice, in the vestry of Zion Church. A devotional service was held, in which Rev. J. McKillican, and the writer, took part, after which an appropriate address of welcome and advice was delivered to the students, by Dr. Wilkes. Arrangements were then made as to what classes they should attend in the University, in accordance with which four are entered as "partial students," taking Hebrew, Natural Science, and English, with its kindred subjects. Mr. McColl is entered as an Undergraduate of the second year. Three new applications for admission have been received; the recommendations, testimonials, answers, &c., required from candidates were, in each case, furnished to the satisfaction of the Board; and, after a personal interview with the Board and examination, the candidates were all admitted on a probation of four months. These have matriculated in the University, and are now attending the lectures. Thus the work in the Literary course has fairly begun; let all pray that it may be conscientiously and successfully prosecuted.

The session of the Theological Faculty begins on Wednesday, October 12th, of which notice appears elsewhere.

Before concluding this, I desire to call the attention of pastors and churches to the resolution of the last annual meeting, requesting the churches to observe the second Sunday in October, as "a day of prayer and contribution for the College." These two duties are very appropriately conjoined, and it is very important that both should be well attended to. The College is entering, by virtue of the mature decision of its supporters, upon a new era in its history, which it is hoped may prove one of increased success and prosperity. Let it not be forgotten, however, that the realization of this hope, well-grounded though it may be, rests not with human agencies, but with Him, without whose help and guidance there can be no true success;—with Him who can, and will, bring to nought our best laid schemes, if we endeavour to carry them out without an habitual and entire feeling of dependence upon Him. Hence, now, if ever, exists the need of fervent and united prayer for success.

The other matter, viz., the *pecuniary*, is one of great importance. The friends of the College must bear in mind, that the altered locality and condition of the Institution, will involve a larger outlay of money than heretofore. The education of the students at the University will be free of cost; but to take the full course of instruction necessitates the use of a goodly number of text-books, for providing which the means of the student are not, as a rule, sufficient. These books must, therefore, in some cases be supplied from the funds of the College. The expense of boarding the students will be likewise greater than before. But as an offset to this increased expenditure, there is the advantage, to say nothing of others, of a complete training in all the branches of a liberal and professional education. It will be the steady aim of the Professors to make this training as thorough as possible, and of the Directors, to husband the funds entrusted to them with the strictest economy. The appeal, then, may be made with confidence to our churches for enlarged sympathy and contributions.

I remain, faithfully yours,

Montreal, Sept. 15, 1864.

GEORGE CORNISH.

## REVIEW.

*The Congregational Missionary Society's Report for 1864, and the Twenty-fifth Annual Report of the Congregational College of British North America.*

The above Reports were both presented to the respective subscribers' meetings in Brantford, in June last, and are now doubtless in the hands of those interested. The first part of a report to which subscribers invariably look, is the subscription list; and having viewed their own givings and compared the same with a few of their neighbours', and passing a very cursory glance over the Secretary's Report, the pamphlet is cast aside, and in a majority of cases, forgotten.

In looking over subscription lists, and more frequently in getting them up, how much are we reminded of our own selfishness. How often do we talk forcibly of *our money*, forgetful that, personally, we are not our own, how much less those talents which God has entrusted to us, and which he has commanded us as stewards to hold only *in trust for God*.

The first thing that strikes the reader of these reports is, the notorious insufficiency of subscriptions raised in Canada to meet the requirements of the work.

Thus, taking *the Congregational College*, we have

Total requirements.....	\$2,210 69	
Subscriptions in Canada.....	1,039 23	
		\$1,171 46
Deficiency.....		

Then *the Congregational Missionary Society*.

Total requirements .....	\$6,705 75	
Canadian subscriptions.....	2,283 09	
		\$4,422 66
Deficiency.....		

Or, total subscriptions \$3,322.32, and total deficiency \$5,594.12.\* The inference is plain that either the Lord has not committed to our trust sufficient means to carry on his work in Canada, or else that the trust committed to our charge is being embezzled by our selfishness. Nor does the five thousand five hundred and ninety-four dollars represent rightly the total deficit. The sum unrepresented is that which leaves our missionaries in penury, and cramps our College operations. Last year, a gallant little church, with more pluck than pence, offered to have a College all to itself; and some have talked loudly of self-sustaining our missions, but when *all Canada* is so miserably deficient! so miserably deficient when we believe the means are in the hands of our churches, what shall we say of such boasting?

Did you ever compare together those subscription lists? If you never did, it is well worth the trouble. Some curious notes may be worked out of them. For example,—appended is a list of churches which have subscribed towards the Congregational Missions, but have subscribed *nothing* for the education of a new ministry. Another church may have withdrawn their subscriptions to their minister because he is not learned enough for them, while their subscriptions towards a more learned ministry are too small to be acknowledged individually.

\* NOTE.—This amount of deficiency is made good by drafts on brethren in England, who have for many years sustained Congregationalism in Canada. We have looked through the reports of the meetings of the Congregational Union of Canada, to ascertain whether a formal vote of thanks was ever transmitted by that body; but presume that the thanks of the body are transmitted by the Secretary-Treasurer on his own responsibility, as neither in their proceedings nor in that of the Society, does there appear any allusion to it further than in the Treasurer's accounts.

But, here is a church which shows a long list of subscribers to both funds; there are *thirty-nine* names, taking both lists together; out of the thirty-nine, however, there are only *twelve* names repeated in both lists, exhibiting thus *twenty-seven* desultory, unreliable, or uncalled on. But comparing the same still farther, a worse feature peeps out. In the list of about thirty names to the Congregational fund, a great many of the names are those of females to female collectors; the largest subscriptions received being *one dollar*, then there follows fifty cents and small sums; but in the list of twenty odd subscribers from the same church to the College fund, the subscription having been taken up by a gentleman of some note, there are no "small sums," all the names are of the masculine gender, and the sums contributed are more than double the above named as having been collected by ladies. Now these facts lay bare a state of things sadly wanting amendment. We want either more worldliness or more Christian principle, that we may know whom to depend on. The question when a collector calls, seems not, "how much owe I to my Lord on this item?" but ignoring the cause presented, the person appealed to, perhaps with pleas of poverty of which he ought to be ashamed, questions with himself as to how little he may shove off this particular collector with. If it is not so, why in this church does a gentleman get most, and why do the male members of the church appear to shift the duty from themselves and leave it to the ladies whom, it would appear, they but barely supplied with the needful. The mere quarter dollar or fifty cents, aye the dollar grudgingly given, is no more than many of these very men willingly give for one evening's gratification. But if a man would be a Christian, he must SACRIFICE to Christ.

Lest it appear invidious, we will no more quote the doings of subscribers named on the pages of these reports, but illustrate the fact of the sufficiency of the trust committed to us if disbursed by "honest hearts." We once looked over the subscriber's names belonging to a very prosperous church, all well known in their circumstances to enable us to make a fair average estimate of the aggregate annual expenditure of each family. Marking these sums in the margin to each name, we found the whole to add up—it was a tolerably wealthy church—to the sum of about £35,000. Now, at what some think to be the scriptural percentage of one-tenth—our estimate was a low one—£3,500 would represent their religious *duty* without any *sacrifice*. But on enquiry we found that their aggregate gifts for all religious purposes, were under £2,500, while the gifts of this wealthy church to objects so similar to our institutions, that we had almost written the words to our Congregational Missions and College, as per subscription lists, were only *one two-hundredth part* of their aggregate annual family expenditure. Estimating any or all of our churches thus in Canada who will venture to say that the claims of God's Trust are faithfully discharged? But carrying out that trust, such facts prove beyond a doubt the entire sufficiency of our means, and we are straitened in ourselves, not in God.

One other fact about subscription lists generally, and we have done. It is this, that there seems to be a want of principle in giving. No matter what the object, you will find a like sum to all connected with certain donors. Be it ten dollars or five, that ten or five is always at the same name, and so with the one dollar and the fifty or twenty-five cents. Now there are surely some claims that we delight to honor more than others. If it is made a matter of principle we should

*a priori* reason, that next to the family expenditure come the claims of the pastorate and our church; next to these and inferior to no other must be the Congregational Home Mission for the evangelizing of our Canada; after that, and holding the fourth rank, should come our College, for the training of a young ministry; and then let the remainder of what we have to give be equally, if you like, distributed.

Hoping that our next subscriptions for the latter named objects will shew a determination on the part of all our people to spend and be spent for Christ and the glorious gospel, we will now add the list referred to, of those churches who did nothing last year for our Congregational College, but who may now perhaps remember it on the second sabbath of October.

Bosanquet.	Molesworth.	Thamesville.
Bothwell.	New Durham.	Turnbury & Howick.
Eden Mills.	Norwichville.	Albion & Macville.
Kelvin.	Plympton.	Alton.
Kincardine & Bruce.	Southwold.	Acton & Neighbouring.
Bell Ewart.	South Caledon.	Lanark Village.
Mariposa.	Trafalgar.	Prescott.
Meaford.	Whitby.	Danville
Oro.	Belleville.	Durham.
Osprey.	Cobourg.	Fitch Bay.
Owen Sound.	Coldsprings.	Melbourne.
Listowell.	Stratford.	

N.B.—How much the College has lost from want of the above subscriptions, may be gathered from the fact that the amount collected last year from these for the Congregational Missionary Society, was \$756.28.

LAYMAN.

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### A SUDDEN CALL.

DEAR BRO. REIKIE,—I have the melancholy intelligence to forward to you, just received by me by telegram, that the Rev. Robert McGregor, of Listowell, died in Fond du Lac, Wisconsin, at the residence of his brother, Mr. Alexander McGregor, on Saturday evening last, the 24th instant. Our brother had gone to Wisconsin, I suppose, as I know was his intention, on Monday last, to be present as the Delegate of the Congregational Union of Canada, at the Convention of the Presbyterian and Congregational Ministers of that State, which meets this week in Watertown, Wisconsin, and has been summoned thence so suddenly into the Master's presence and joy. Thus uncertain is life! And so soon may the night come when no man can work!

I have as yet no particulars of the circumstances of our brother's death; but should I receive any further communication from Mr. Alex. McGregor, I will forward whatever information of public interest it may contain to you at once.

It will be pleasant to all your readers to learn in this connection that the difficulties which have existed in Listowell for several years past, between some of the members of Mr. McGregor's late pastoral charge, and himself, were all amicably adjusted about a month before he left for the West. May the death of their late pastor prove the means of arousing and uniting the church to do the Lord's work in that locality "with all their might."

I am, dear Brother, your's ever,

JOHN WOOD.

## News of the Churches.

### FAREWELL TO REV. DR. LILLIE.

A largely attended meeting was held at Zion Church last evening, to take farewell of Dr. Lillie, on the occasion of his removal from Toronto to Montreal, in consequence of the decision of the subscribers removing the Congregational College, of which he is Theological Professor, to that city.

Upon the platform were the Revs. Dr. McCaul, Dr. Ryerson, Dr. Burns, Dr. Jennings, W. Gregg, F. H. Marling, W. F. Clarke, James Porter, Dr. Daniel Wilson, and other ministers of the city. The pastor of the Church, the Rev. T. S. Ellerby, presided. After making a few remarks relative to the occasion of the meeting, and the causes which had necessitated the removal of Dr. Lillie from this city, Mr. Ellerby called for

Dr. McCaul, who said that it was with no ordinary pleasure he had accepted the invitation to be present on this occasion. He had known Dr. Lillie for more than twenty years, during which time they had been connected on the Senate of the University, and he desired to express the high esteem and regard he felt for him, and his great regret at his departure from among us, and he was sure that he expressed the feelings of all connected with the University when he gave thanks to Dr. Lillie for the services he had rendered it, and in wishing him happiness and peace in his new home, and eternal happiness in the world to come.

Dr. Burns briefly referred to the long acquaintance which had existed between himself and Dr. Lillie, to his enlarged views on all ecclesiastical questions, and the honest utterances of his convictions under all circumstances.

Dr. Ryerson spoke of his connection with Dr. Lillie on the Council of Public Instruction, and of the hearty co-operation and support he had always received from him.

After the singing of a hymn,

Dr. Daniel Wilson expressed his earnest sympathy with the remarks which had been made respecting Dr. Lillie, and earnestly wished him God speed.

The Rev. F. H. Marling, and the Rev. W. F. Clarke, as former pupils of Dr. Lillie, successively stated the obligations under which he had laid them by his kindness, his teaching, and his friendship.

The Rev. T. S. Ellerby then, on behalf of the members of Zion Church, presented Dr. Lillie with a handsome tea service which had been subscribed for by them, after which Rev. Dr. Jennings presented him with a purse containing \$200 in gold, subscribed for by gentlemen of all denominations, among whom was the venerable Bishop of Toronto.

Dr. Lillie, under deep feeling, returned thanks for the kind remarks and the handsome present, and referring to his intimacy with the various speakers, spoke of the kindness he had uniformly received.

The meeting closed with singing and prayer.—*Globe*, 21st Sept.

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### REV. JOHN FRASER—NEW ZEALAND.

It has already been noticed in the *Independent* that this brother is now laboring in Port Chalmers, N. Z. Many of our readers will doubtless be pleased to know something more of one who has gone from among ourselves to that far off land, and who formerly was a frequent contributor to the *Canadian Independent*. He writes under date 17th June last, which, with them, was midwinter. He was not in very good health; but in reference to Mrs. F., whose health was in such a precarious state before leaving Canada, he writes: her "health was much improved by the voyage, and she is now well." They arrived at New Zealand about the close of last year, having experienced the usual variety of storms and

adventures at sea, with the addition of being chased across the equator by the Confederate privateer "Tuscaloosa." The voyage was profitably and happily spent in study—distributing tracts, preaching to the sailors, and conversations with them.

The war which raged in the Northern Island, prevented their proceeding there as they had purposed to do. "I was," he writes, "shut up to the port here, a field limited and in a measure pre-occupied, having a population of some 1200, and a few Congregational families. Everybody, except two or three sanguine friends, thought it absurd to attempt anything." He began preaching in a school-room on the 2nd Sabbath of January, to seventeen or eighteen persons; but the place soon became too strait for them, and they hired a hall. The regular congregations, when he wrote, were fifty or sixty in the morning, and one hundred and fifty in the evening. A committee of the hearers was formed, which guaranteed him £200 per annum, paid monthly in advance, and the Colonial Missionary Society supplement this with a grant. Everything is sustained on the voluntary principle, pretty much on the plan they have in Dr. Wilkes's church.

In March they organized a church of fifteen members—the membership had been increased monthly, so that at the July communion they would number twenty-five. "I have perfect confidence," he writes, "in the members. They are the right sort. We have not built up 'wood, hay and stubble.' Knowing how much as to the peace, efficiency and influence of a church, depends on its first members, I discouraged or deferred several applications, and have been so blessed of the Lord, that whilst not one has been admitted that I could wish excluded, no offence has been given so as to cause parties to leave the congregation."

Our brother is now fully occupied with the work—the Finance Committee relieves him of all pecuniary solicitude and business. He has besides his regular Sabbath services—a Sabbath morning prayer meeting—a weekly lecture—a week-evening prayer meeting, and a good Sabbath school. He also does a good deal of missionary work. "One day," he says, "I visited twenty houses, distributed tracts, conversed on religion, and prayed with twelve. In most places they tell me no one ever called on them, prayed with them, or cared for their souls. All receive me kindly. Some are now in the church with whom I first met thus, and many are regular attendants at our meetings, who never went anywhere. I feel great pleasure in my work. It is different to anything I was ever used to.—Imagine instead of families in pews, a hall, every seat filled, a large proportion of the audience are young and middle aged men who have no homes, who never went anywhere to church, and listen so earnestly, that you cannot help preaching earnestly."

Intemperance prevails there to an alarming extent, and is found one of the chief obstacles in the church's progress. The following is Mr. Fraser's description of his sphere of labor:—"Tatago is on the eastern side of the lower Island, about 45° south latitude. It was settled sixteen years ago by a Free Church colony, under a Dr. Burns, a nephew of the Poet. The scenery is magnificent, the finest in New Zealand. I wish I could say as much of the climate. The Scotch ought to feel at home, as they brought not only their scenery but their weather with them. It is a perfect chaos of all the elements. You know not any day of the year whether it will snow, blow, rain, or be fine. At times it blows as if the place was given up to the Prince of the power of the air. The changes

are so sudden and extreme, it is most trying to delicate constitutions, and numbers are always complaining of colds, catarrhs, or some other complaint." He has himself suffered from colds since he went there, more than he did all his life previously. As to the climate being beneficial for invalids, he writes, "I may say what I should have been glad to have known before coming here; that each part of Australia has many and great disadvantages with its advantages. Medical men tell me that the climate is not better than this for pulmonary complaints. I have known several who left to come here; and Bro. J. Hay, who has visited all parts, writes to me that he is coming to New Zealand in the spring."

As to its eligibility as a field of ministerial labor, take the following facts:— "I do not imagine that our churches are any stronger, or fields more promising than in Canada. The population and ministry in these colonies are very unsettled. There is a surplus of ministers in all parts of Australia—four candidates for a single vacancy. Even here, a young minister from Glasgow, who had preceded me three months, was idle (as he still is) because no man had hired him."

Expenses in Otago are very high, so that one would need a good income to enable him to live. We give the closing words of Mr. F's. letter. "But I must stop. I think of you as happy in your regular work, or "keeping holiday" with multitudes and the assembled brethren, whilst I am in my isolation, and my soul is ready to be cast down. But God does all things well. May I meet you all, if not before, in the world where there shall be no more sin—in the church above never more to go out. Remember me kindly to brethren and friends who may remember me; please give my best respects to Dr. Wilkes, and inform him of my welfare, as he took so kind an interest in me."

May the Great Head of the church be with our brother, and make him still happy and useful in his good work.

D. M.

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### A NEW MISSIONARY MOVEMENT.

"The Classes of Wisconsin and Holland" composed almost exclusively of ministers and people who have immigrated from Holland, and are now settled in our Northwestern states, to the number of 30,000, with a deep conviction that there should be manifested more earnest zeal for the conversion of the world, have devised a plan of missionary operations for themselves. The Classes are to appoint, send out and support missionaries, in fields which shall be occupied exclusively by them, while they are to be also missionaries of the Reformed Dutch Board, and to correspond both with the Classes and the Board. The first missionary was ordained at Holland, Michigan, June 26. A large church edifice, one hundred feet long, "was packed with an eager and most sympathetic audience," at a place where, "only seventeen years ago, the first tree was cut from the almost unconquerable forest." The foundations of a new Theological Seminary are to be laid, establishing first of all, "a Theological Professorship of Missionary Training." But the most remarkable feature of the plan, considering the locality, is the arrangement for building a missionary ship, designed to be of about three hundred tons burden, capable of lake and ocean navigation, which is to reach the ocean through the Welland canal, is to take out not only ordained ministers and their families, but also other families, as missionary colonists, and is always to make Holland, Black Lake, Michigan, the port of departure and return. The keel of this vessel was laid, with imposing public services, in the presence of a large assembly, on the 24th of June. One of the addresses on the occasion was delivered by the Corresponding Secretary of the Reformed Dutch Board.—*Mis. Herald, Sept.*

## PRESBYTERIANISM.

We clip the following from the *Congregationalist* :—Some people are very fond of suggesting Presbyterianism as a never failing panacea whenever Congregationalism shows any signs of imperfection in its practical workings. We commend to such the following from the *Independent* :

A Presbyterian minister in the central part of New York calls our attention to a case which has just been terminated by the N. S. General Assembly. The church [session we suppose] at G. censured one Mr. T., a member, and "suspended" him. T. appealed to C. presbytery, which "sustained the appeal," but some members of presbytery complained to O. Synod, which "sustained the complaint," meaning thereby to affirm the action of the church. T. brought his case before the Assembly in 1863, which sent it back to the Synod, with the order to remand it to presbytery. Synod refused, and voted the act of Assembly "unjust and unconstitutional." Finally the Assembly of 1864 reversed the decree, and dismissed the case, leaving the victim "suspended," just as he was kept by the church at first. The presbytery numbers 32 ministers and 22 churches, making 54 members. The Synod has 86 ministers and 69 churches, making 155 members. The assembly has about 250 members. How much time all these bodies have expended in bringing the case round and back to where it started we are not informed, nor as to the delinquency which has occasioned all this labor of so many great church courts in effecting so many reversals.

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## Obituary Notice.

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### ANOTHER VETERAN FALLEN.

Many of your readers will learn with regret that George Armstrong, who was among the first to espouse the Congregational cause in Eramosa, has passed away to his final rest.

Deceased was a native of Roxboroughshire, Scotland. Shortly after his marriage, he and his partner, and two younger brothers, came to Canada, about forty years ago. He took up land in the township of Eramosa, then an almost unbroken forest, where, through perseverance and patient industry, under the divine blessing, he secured a comfortable home, and had the great joy of seeing his numerous and well-to-do family settle around him.

Mr. Armstrong, at an early period of the Church's history, was chosen its first deacon, the duties of which office he discharged for upwards of nineteen years—yea, up to the period of his death. His regular habits, temperate mode of life, and cheerful disposition, rendered him, even at the good age of three score and sixteen, a comparative stranger to personal bodily suffering, and gained for him the respect and confidence of all who knew him.

During the last few months, however, it could be observed that his step was becoming feeble, and his voice fast losing its wonted firmness of tone, which rendered it evident that life's sands were nearly run.

On the Sabbath previous to his death he was at church, and took his place at the communion table. On Tuesday, while at breakfast, he was struck with paralysis, which appeared to begin at the lower extremities and advance upward. In a few minutes he became unconscious, and in that state remained till the evening of the next day, August 10th, when life ebbed peacefully away as childhood's slumbers.

Mr. Armstrong had completed his seventy-sixth year, and leaves an aged widow, seven sons and three daughters, grand and great-grand children numbering about fifty, to mourn his departure. He was not unprepared; he had tasted the heavenly gift; therefore our mourning is unmingled with regret.

J. B.



## REVERENCE FOR THE BIBLE.

BY J. P. MURSELL, LEICESTER.

It is incumbent on us to nourish as wisely as we can in the youth of our congregations a profound reverence for the Word of God.

The most artful, and certainly the most successful way of getting rid of evangelical truth, is to weaken the influence of the book which contains it; this, therefore, has always been the policy of the free-thinking school. If, say these men, you wish to dispose of the unction about which the saints talk, break the vase which holds it, for whatever impairs the power of the Bible strengthens the cause of rationalism. They attempt their work of demolition by setting the Scripture at variance with nature and with science, by calling in question its historic records, by magnifying the few blemishes which time and transmission may have occasioned in its renderings, by denying its inspiration, by arraigning its mysteries at the bar of reason, and by covering it with human glossaries. It might be allowed, I think, even by such persons, that we are not so much overdone with information respecting subjects of the highest interest to rational and accountable creatures, touching things which lie beyond the range of sense, or the scope of trained and cultivated intelligence, or with regard to the secrets of an unexplored future, as wantonly to dispense with any helps which have come down to us from the past, or as lightly to set aside a volume which brings to us great thoughts adapted to awaken solemn musings, and to inspire animated hopes! Instead of trying to supersede it, good taste, true self-interest, and enlightened benevolence, would conspire to lead us solicitously to retain it, and so far from rejoicing in extinguishing it, to mourn at the thought of being deprived of its light. It is a bad sign when men can deface or pull down a venerable, stately, and chaste fabric without a sigh! But we venture to defy their assaults. Their predecessors have tried it before them—coarse hands have attacked it, polished weapons have been hurled at it—the common herd have insulted it—the schools have risen up against it. “Essays and Reviews” may be multiplied, and may carry, if they dare, their teachings to their legitimate issues; but there stands the Bible still, and there it will abide, unscathed, unshaken, and unsullied! Though a scratch or a flyspeck here or there may slightly deface the productions of a Raphael or a Titian, the genius of the great masters will gleam through notwithstanding, and, after all its avowed enemies or false friends may do, the inspiration of the sacred Scriptures will shine through all, with matchless and unabated splendour; the faithful guide from heaven will still remain with us, “fair as the moon, clear as the sun, majestic as an army with banners.” Let us, brethren, as aforetime, give its leaves broadcast to the winds; let us tell its simple story to the child, and propound its deep philosophy to the sage; let its beams penetrate the hovel, and give an unwonted radiance to the palace; let us commission it to every clime, and render it into every tongue; let us fearlessly invite towards it scrutiny and research, and confidently laugh at the pestilential breath of malignity and hate, for “not one jot or tittle of My word shall fail.” If it would not savour of arrogance or presumption, I would appeal to the denomination to which I belong to rise as one man, and, amidst the times which are passing around us, swear renewed allegiance at the shrine of inspired truth!

There is reason to fear that the opinions we deprecate have found acceptance in Nonconforming circles; that they have in some instances tainted the teacher and captivated the hearer; but it is difficult to imagine a greater calamity overtaking us than their unimpeded diffusion. The professed Christian Church has always had those about it who have advocated an historic rather than a confiding faith—such a faith as that we have in Alexander, in Julius Cæsar, or in Attila—while those have not been wanting who have magnified a theoretic beyond a living experimental belief,—a belief akin to that we may have in Faber’s “Theory of Prophecy,” in Harvey’s “Theory of the Blood,” or in Newton’s “Theory of the Heavens”—while a third class have vaunted an assumptive instead of a practical belief, choosing to forget that “faith without works is dead.” But now we are threatened with the destruction of theories themselves—with the overthrow of the very structure of our religion, and are invited, by professed Christian instruc-

tors too, to adopt premises, which if conducted to their legitimate consequences, will land us in the infidelity of a Bolingbroke and a Hume. Happily, however, the dispensation under which we live, while it provides for a stated ministry, recognises no priesthood, so that the influence of the pastor is rather moral than official, and is made to depend more on his fidelity than on his position. The Christian fellowship, not the officers whom it may elect, is the guardian of the truth. To the church, not to its instructors, the keys of the kingdom are entrusted—nor can they, permit me to say, be in safer hands. Men who have received evangelic truth, who appreciate its sacredness, and know its incomparable worth, are its best protectors; others may run about the walls of Sion, but it is theirs to guard its citadel. It is, therefore, for the churches of Christ to fulfil their mission, and not to betray their trust by tolerating equivocal and unscriptural teachings in their midst. “The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully.”

## HOME IN THE HOLY LAND.

BY A RESIDENT.

‘Poor nation, whose sweet sap and juice  
Our scions have purloined, and left you dry;  
Whose streams we got by the apostles’ sluice  
And use in baptism, while ye pine and die;  
Who, by not keeping, once became a debtor,  
And now, by keeping, lose the letter.

‘Oh, that my prayers—mine, alas!  
Oh, that some angel might a trumpet sound,  
At which the Church, falling upon her face,  
Should cry so loud, until the trump were drown’d,  
And, by that cry of her dear Lord, obtain  
That your sweet sap might come again!’

Passion-week in Jerusalem. There was daily service in our little chapel, very quiet and very solemn. On Thursday evening I spent some time on the terrace by myself, and shall never forget that season.

The full Passover moon shone with extraordinary power upon the city, and brought out distinctly the well-known top of the Mount of Olives. Gethsemane could not be seen; but I knew where it lay—down among the black shadows at the foot of the mountain. Perfect silence left my mind undisturbed to dwell upon the awful scenes which passed within yonder space eighteen hundred years ago. And many of the actors in those events were almost certainly sleeping in the dust in yonder Valley of Jehoshaphat. Had they repented on the preaching of Peter? or been moved by the testimony of the other apostles?

How few of the men, women, and children now living and dying in Jerusalem, among that confused mass of houses before me, were believers in Him who then suffered for them and for us! Oh for the gift of tongues—the power granted to the apostles to speak of these things to every man in his own language! How wonderful it is, that faith should be granted to us in far-off England, while those who live upon the very spot consecrated by these wonderful transactions are ignorant and unbelieving!

A sound of men’s voices broke the stillness. Turning, I saw a bright light in an upper room, in one of the Jewish houses on Mount Zion. It was a Jewish family keeping the Passover; and they were chanting—most likely in Hebrew, as their forefathers, and perhaps our Lord and His apostles had done, on such a night as this.

The service of the next day was attended by all the Hebrew Christians of the congregation. Surely, since the dispersion of the Jews, there had not been so many assembled on Mount Zion! and on that morning two more were added to the number. A Rabbi Abraham and his young daughter Rachel had desired to become Christians. They had been carefully instructed by Mr. Andersen; and this morning they were baptized.

This part of the service was in German, for Rachel's sake, as she could speak nothing else. Two of the other sponsors were Hebrew Christians.

The congregation did not merely look on, but joined with the utmost fervour in the prayers. Rabbi Abraham—a venerable man, of noble, decided countenance—spoke firmly; but poor Rachel could scarcely keep back her tears, or make her voice be heard; and yet she was so in earnest, poor child, that she strove, in spite of her timidity, to answer for herself. Her lovely face was flushed; and her eyes, the soft, shy expression of which was remarkable when I had seen her before, were now lighted up with intense feeling.

Poor things! they had both suffered for confessing their faith in Christ; and their sufferings were not yet over.

Their family had been broken up; the dearest ties rent asunder; and it was at the cost of a beloved wife and two only sons that this poor man had obeyed the dictates of his conscience. It must be a terrible moment to a Jew, when the truth that Jesus of Nazareth is the Messiah forces itself upon him, and when all the agonizing consequences that must follow this conviction rush upon his mind—anger, scorn, contempt, and finally, separation from the friends of his youth; the grief and keen distress inflicted upon them; and, for himself, no prospect but to go out from among his kindred, among strangers, penniless and friendless.

Could our own faith in Christianity bear such a test as this? Thank God that it has never been so tried!

After church, Rabbi Abraham came to see Mr. Andersen. His wife was ill. Grief and horror at her husband becoming a Christian had brought on fever. Now some one had come to tell him that, in her delirium, she was calling for him. He was fondly attached to her.

'Sir,' he said on seeing Mr. Andersen, 'what shall I do? what shall I do? The day that she left me she went to Rabbi Zulman's house, and she is still there.'

'I am afraid of your going there, Abraham. Remember the last day.'

'Sir, I am not afraid. I must see her before she dies.'

He could say no more. His voice was choked, and tears would not be kept back. He turned away his face. Rachel wept bitterly. Soon he rose. His face was very pale; but he spoke in a firm low tone.

'Sir, I must see her; perhaps she will listen to me now!'

'Then I will go with you, Abraham,' said Mr. Andersen. 'I dare not trust you there alone.'

Rachel was standing by her father's side. She was always by his side. He looked at us. He could not take her with him. Mrs. Andersen rose and took her hands.

'My child, stay with me until your father returns.'

'They will beat him: I must go; oh, I must go!' she cried wildly. 'They will not kill him if I am there.'

'They will not do him any harm, my dear. Mr. Andersen will not leave him a moment.'

'... And my mother, she knows no one but me when she is ill. Father, take me; she will speak to me, she will surely know me!'

The poor man shook his head, and Mrs. Andersen gently detained her, while her father and Mr. Andersen left the house.

Mary told me that the last day Rabbi Abraham had been in the Jewish quarter, he had barely escaped with his life.

'How so? Surely they would not lay violent hands on him!'

'Why, you know they are so excitable; and then they would do anything to save him from becoming a Christian. They think him lost for this world and the next when that has happened; but, if he dies a Jew, he will be saved.'

'And what did they do to him?'

'He had been for some time sure that he ought to become a Christian. His mind was quite made up; but he was in agonies of fear as to how his wife would bear it. He says that the words, "He that loveth father or mother more than Me is not worthy of Me," gave him no rest by day or by night; and so one day he told her. At first she did not understand him; but when she did, she fainted.

He thought she was dead; and so did poor Rachel, who is intensely fond of her mother. At last she recovered, and began to tear her hair and wring her hands; but she did not weep or speak. Poor Abraham tried to explain to her, as well as he could, that he was not going to become an idolater; that the Messiah was the Son of David; and that David, and Moses, and all the prophets had believed in Him. But she answered nothing.

'Then he begged her to calm herself, for that he would be a better husband to her than before; and that she might remain a Jewess until she thought as he did. He should not disturb her, if she could not believe as he did; he should love her all the same. Then she began to weep; for she was very fond of him; but she would not consent to remain with him. He entreated her to do nothing hastily, but to wait and hear him first. She answered nothing, but beat on her breast, and wept, and said, "Oh, my father, my father!"—for her father had been a very great Rabbi in Russia; and she meant that this disgrace to her father was more bitter than her own sorrow.

'Then Rabbi Abraham thought, perhaps, if he left her a while, she would recover, and that then she would listen to him; and it was time for prayers in the synagogue; so he thought he would go there once more, before it became known, and all his friends hated him and turned their backs upon him. And he told Rachel to take care of her mother and little brothers until he came back.

'While he was in the synagogue, before the prayers were over, he saw a man come in hastily, and say something to the principal Rabbis, and that they were much disturbed, and glanced at him with flashing eyes. His heart smote him. It was already known! Suddenly candles were lighted, and an excommunication pronounced against him, if he should forsake the faith of Israel, and become an idolater—"a destroyed one," as they call it. The candles were put out, and the most awful curses were uttered by the congregation, as with one voice. He was terrified, and yet had courage to speak. He felt that now was the time, or never; and began—

"Hear me, brethren. I am not an idolater; God forbid. I have found that Moses and the prophets speak of the Messiah, Jesus of Nazareth."

'The uproar then became frightful. Curses and blows fell on him like hail; and his life was saved only by his being pushed down the stairs near which he was standing, and he thus gained the street before the others could follow. He ran home, but his wife was not there. She and his two boys had disappeared; but Rachel was on the ground, in the extremity of grief. She had heard and believed the words spoken to her mother, and resolved, though it nearly broke her heart, to let her and her brothers go alone, and abide with her father.

'Rabbi Abraham was shocked to find that, in her excitement and terror, his wife had not only left him, but had gone to the house of Rabbi Zulman, a strictly pious and very fanatic Jew. There was no time to lose. In a few minutes the whole Jewish quarter would be in an uproar. He took Rachel by the hand and came here to our house. We were very much surprised. Papa had had one or two conversations with him before; but he was so zealous an opposer of anything like Christianity, that he had no hope of convincing him. It seems that he had thought over what had been said, until he could doubt no more; and here he was. But his first thought was for his wife and children. He begged papa to help him in obtaining them; or, at least, that they might live in some house where he could go and see them when he liked, so as gradually to make his wife understand what the change in him was. Papa has done all he could, both with the Jewish Rabbis and with the Pasha, but without success; and I am very much afraid poor Abraham will never see either his wife or his boys again. She was very ill, but was getting better. I fear she is worse again.'

The afternoon passed away, and neither Rabbi Abraham nor Mr. Andersen came back. At first Rachel had seemed calm: she wept no more, and answered what was said to her; but, as evening came on, she seemed to forget where she was. She sat fixed and silent, and did not hear when we spoke to her, but seemed straining her ear for the sound of her father's footsteps.

At last Mrs. Andersen also became uneasy at her husband's prolonged absence, and sent Girins with a lantern to look for his master.

Girins did not much like going into the Jewish quarter, for he was a Greek, and had all the antipathy to the Jews which the Greeks in these countries feel. I do not mean that he was a native of Greece (as I myself thought at first) but an Arab belonging to the Greek Church. However, he went grumbling, and hoping he should be back in time for going to the services at the Holy Sepulchre, which were about commencing.

He soon returned, and brought a little note from Mr. Andersen, saying, that 'there was nothing to fear, they were safe—but had been refused admittance to the house where Rabbi Abraham's wife was; but he could not draw the poor man away from the spot; and he was now standing in a dark archway, within sight and hearing of the chamber where his wife lay. There was no great danger of their being observed or molested; but he could not leave him alone'

Mary and Mrs. Andersen spoke to Rachel, and told her that her father was safe, but would not come yet. She looked at them, and said, 'Thank you,' and relapsed into her former state. They tried to get her to take food; it was no use; and thus the evening wore away, and the chill, strange hours of midnight came on.

Mary brought a cushion, and laid it on the table beside which Rachel was sitting, and presently the poor weary head sank down upon it, and she slept the deep sleep which is rarely denied to youth.

We put a mantle over her, and watched again for several hours. It was well that Rachel slept, for at last her father came back, tenderly led and supported by Mr. Andersen. They took him to another chamber. He was in the depths of affliction. They had stood out there in the dark archway, and listened and heard the poor wife calling for her husband by name, until her voice was no more heard and the dread chant was raised by the Jews standing around her bed—'Hear, O Israel, the Lord our God is one Lord;' and this was repeated according to their custom, in the ears of the dying person, until life was gone—thus assisting the soul to make solemn confession of its faith in the one true God, while in the act of passing into His presence.

Mr. Andersen told us that, from the time when the pathetic entreaties of the poor man for admittance to his wife had been roughly refused by the people of the house, Rabbi Abraham had not spoken until now. He had stood motionless—his hands folded, and seemingly in prayer. But, as the too familiar sound fell upon his ear, he started, and joined in the words: but added, 'and Jesus of Nazareth is His anointed One. O Son of David, have mercy upon her!' Then all was still, and he suffered Mr. Anderson to lead him away.

We were afraid to disturb Rachel, but persuaded Mrs. Andersen to go to rest; and Mary and I by turns lay down to sleep, while one sat by the poor girl. It was my turn as the morning broke, and I watched the progress of dawn; and was absorbed in thinking of that morning after Good Friday, eighteen hundred years ago, when Roman soldiers were seated watching the sealed tomb; and beheld the dawn brighten into day, and the sun rise over those very hills on which my eyes now rested.

The door was gently opened, and Rabbi Abraham came to look for his child. I was shocked at seeing that his beard and hair, which only the day before had been jet black, had become grey. Sorrow had done its work; and not only there, but had left deep furrows in his cheeks. Yet there was comfort for him; and his eye caught something of the brightness which rested on his daughter's head. The sun rose just as he came into the room, and its rays fell full upon her golden hair, and played over her pale face. I left the room.—*Christian Treasury.*

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THE IMPORTANCE OF ENERGY.—Energy is a quality of very great value. Without it, in our time but little can be achieved. Fine faculties and good abilities are often lost to the public, and are of but little value to their owner from want of energy. The untiring energy of some of our foremost men is proverbial; and without this quality a man stands a good chance of being pushed out of the way and overlooked. Energy attracts attention to a man. The energetic man refuses to be unnoticed. He thrusts himself forward; he is anxious to be doing, for inactivity and idleness are to him unbearable.—*Old Jonathan.*

## Poetry.

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### PAST FEELING.

Past feeling,—O my gracious God !  
 And can it surely be,  
 That those who live in this blest land  
 Of gospel liberty,  
 Shall ever share the state of those  
 Who make the wretched choice,  
 Rather to dwell in depths of woe,  
 Than heed thy Spirit's voice ?

Past feeling,—O tremendous thought !  
 The conscience seared within,  
 And every outward act shows forth  
 The power of inbred sin ;  
 Fearless of God's eternal wrath,  
 They tread the downward road,  
 Nor dread to stand before the bar  
 Of an incensed God.

Past feeling,—O the dreadful doom  
 Of those who venture on,  
 Till every trace of tenderness  
 Is past, forever gone ;  
 Untouched, unmoved, they sit and hear  
 The story of the cross,  
 From those who for their Master's sake  
 Have counted all things loss.

Past feeling,—O the awful gloom !  
 That hovers round the bed,  
 On which the sinner's body lies,  
 When the dark soul has fled ;  
 The dreary veil of grim despair  
 Still wraps the senseless face,  
 And warns the living to accept  
 God's kindly proffered grace.

Past feeling,—O my soul beware !  
 Lest thou be hardened too,  
 And sink into the burning lake  
 That scoffing sinners do ;  
 Cling, cling to Christ by earnest faith,  
 Lean firm on Jesus' love,  
 And Thou art safe, for none can e'er  
 The Rock of Ages move.

Past feeling,—Ah no fear of this !  
 If now to God we yield,  
 And make His love and righteousness  
 Our helmet and our shield ;  
 Safely we'll tread life's chequered way,  
 If Jesus' love we know,  
 And He will take our spirits home,  
 When done with us below.

## NOT ALONE.

All are not taken ! there yet are left behind  
 Living beloveds, tender looks to bring,  
 And make the daylight still a happy thing ;  
 And tender voices, to make soft the wind,  
 But if it were not so,—if I could find  
 No love in all the world for comforting,  
 Nor any path but hollowly did ring,  
 Where "dust to dust"—the love from life disjoined,  
 And if before those sepulchres unmoving  
 I stood alone—as some forsaken lamb  
 Goes bleating up the moors in weary dearth—  
 Crying, "Where are ye, O my loved and loving?"  
 I know a Voice would sound, "Daughter, I AM.  
 Can I suffice for HEAVEN, and not for earth?"

MRS. BROWNING.

## CONSCIENCE IN CHURCH-GOING.

When a man or woman joins a church of Christ, certain obligations are assumed. One of these obligations is attendance upon its religious services. We do not suppose there is one of our Christian churches in which this obligation is not expressly owned in the covenant. If there is a church in which attendance on its religious services is not expressly covenanted, that duty is always and by the nature of the case tacitly required. For where the body is there the members belong.

Now there are certain obvious and necessary exceptions to the binding force of this rule. Sickness, ill health, absence from town, all duties and disabilities which Providence causes to intervene, constitute obvious exceptions to the rule.

But, these exceptions out, it is the plainest possible truth that every member of a church owes his presence in the public and stated services of that church. He is not at liberty to humor his preferences, his indolence, his convenience, his itching ears. He is not allowed to stay at home when and as often as he pleases: to go to the morning service if he choose and desert the evening service. Especially he cannot go about from church to church, following the throngs, leaving his own pastor, church officers, and brethren within empty walls. We pity the conscience, we pity more the character of the professed Christian who does this thing week after week with utter unconcern. We wonder what conscience he would have in a partnership of business; we wonder whether his conscience permits him to be equally faithless to his wife and children; if the marriage bond sits as lightly on him. We confess we feel shy of such consciences. A conscience that does not respect the solemn covenant of the church, what obligation does it respect.—*The Pacific*.

## A FAITHFUL CHAPLAIN.

The son of Dr. Eastman, Secretary of the Tract Society, is a chaplain. His horse plunging during a battle, struck him on the knee-pan. His leg swelled and stiffened until the pain became almost unendurable. When he could no longer stand, he gave his horse up to a servant, and had himself to lie on the ground. The pain was intense. Darkness settled over him. He had to take a wounded soldier's place alone that night.

As he lay on his back, suffering and thinking, he heard a voice—"Oh my God!" He thought, can anybody be swearing in such a place as this? He listened again, and a prayer began. It was a wounded soldier praying. How can I get at him? was his first impulse. He tried to draw up his stiffened limb, the while setting his teeth and clenching his hands for the pain. But he could not rise. Then he drew his arm around a sapling, drew up his well foot, and tried to lift the other up and

extend it without bending, that he might walk ; but he fell back in the effort with a heavy fall that jarred through him like a stab ! He then thought, " I can roll." And over and over, in pain, he rolled in blood, and over dead bodies, until he fell against a dying man, and there he preached Christ, and prayed, At length one of the line officers came up and said :

" Where's the chaplain ? Where's the chaplain ? One of the staff officers is dying."

" Here he is, here he is," cried out the suffering hero.

Well, such an officer is dying, can't you come and see him ?

" I cannot move. I have just rolled up along side of this dying man to talk to him."

If I detail two men to carry you, shall they do it ?

" Yes."

They took him gently up and carried him. And that livelong night these two men carried him over the battle-field, and laid him down in blood beside bleeding, dying men ; and he preached Christ to them, and prayed. He had to look up then, brethren ; he could look no other way from that position, not even into the face of the dying ; and with God's stars shining down on him, and heaven bending over him, he had to preach Christ and pray.

#### THE SWEARER AND HIS BOY.

A man, in an agricultural district, who was extremely addicted to profane swearing, was one day at work with a yoke of oxen near his house. The oxen, not working to suit him, he began to whip them severely, at the same time uttering a volley of most horrid blasphemous oaths. The oxen breaking loose from their burden, ran to the house, while the owner in a passion pursued them, and coming up with them at the house, began to whip them again, and to swear as dreadfully as before. His little boy, at this time just old enough to talk, began to prattle his profane oaths after him. No sooner did the father hear this, than his feelings were wrought up to a lively sensibility. He paused for a moment, dropped his whip, and sat down and wept bitterly. A flood of keen reflections at once rushed upon his convicted conscience, which produced such an effect, that he found no rest to his mind, day nor night, until his sins were forgiven, which took place a few weeks afterwards.—*British Workman.*

#### DR. PAYSON.

A fine illustration of Dr. Payson's tact is recorded. At the instance of the females in the family of a distinguished lawyer, Dr. Payson was invited to tea. The lawyer had pre-determined the utter exclusion of religious conversation and services from his house on that occasion, and as evening passed, rallied all his powers to fence such unwelcome matters out. Dr. Payson saw at once his object, and determined to foil him. He had in part succeeded, when tea was announced—not in the usual form, at a table, but by the appearance of a servant with a waiter to carry the tea round. Quick as thought, the Doctor, turning to the lawyer, interposed the question : " What writer has said the devil invented the fashion of carrying around tea to prevent a blessing being asked ?" " I don't know," replied the baffled lawyer, " what writer ; but if you please we will foil the devil this time—will you ask a blessing, sir ?" The blessing was of course asked, and at the close of the evening, the Scriptures read, and prayer offered—all at the request of the master of the house, who had pre-determined their exclusion.

A man may go to heaven without wealth, without honour, without learning, and without friends ; but he cannot go to heaven without Christ.



## A COMMON REASON OF FAILURE.

Satan cares not where we run, if we are not on a specific errand for the Lord Jesus. He listens delighted to eloquence that saves no one. He will lift the latch for you at each door in your district, if you will go in and only speak of books, and men, and sermons, and health. He does not fear your wringing some religious remarks out of your own dry heart. It is the power of the Holy Ghost he dreads. If you hold not the hem of a present Saviour's garment in the one hand, and reach out the other for a hold of a needy sinner's hand, crying in heart to the Spirit of love to make them meet, no harm is done in that house to the cause of the enemy. One powerless mention more of the Saviour, one failure more to record—this is all.

Foolish labourers that we are, if we come in for all the toil, the preparation, the prayer, the sacrifice, the ill-will, the self-denial, and only miss THE CROWN.—*The Soul Gatherer.*

## THERE IS WORK FOR YOU.

Are you saved yourself? then begin to seek the salvation of others. Do not give way to the false and fatal delicacy that keeps Christian fathers and mothers from warning and entreating their sons and daughters to decide for Christ without delay—that restrains the friend or neighbor from dealing faithfully with his dearest companion and old schoolfellow, or his kindly neighbor—the Christian on a journey from giving the little leaflet, or speaking the quiet word in season, to a fellow-traveller whom he shall never see again on this side the judgment-throne. Have you got the fervor of first love? That always opens the mouth and makes bold for Christ, and very tender is its pity for the lost. If it is yours, use it, while not abusing it, and prudent yet bold, in strong faith speak—or write the pleading letter when you cannot talk—to that loved yet still lost and leprous one. Aye, and even if you are repelled, return a kiss for the blow, and let your motto be, "Strike, but hear me!" And do not say, thou art feeble and unworthy in thine own eyes, humble in thine earthly station, or an "obscure disciple," say, What can I do?

Didst thou never hear what James Therral, an old carpenter on Salisbury Plain said to a young Christian, who complained that she was unworthy to serve her Lord? "I used to think as you do, but the Lord taught me otherwise, by a crooked stick. One day my son went to a sale of timber, and in the lot he bought was a piece so twisted and bent that I said sharply, "It will be of no use." "Wait a bit; don't fret; let us keep a look out; there is a place somewhere for it." And soon after I was building a house; there was a corner to turn in it; not a stick in the yard would fit. I thought of the crooked one and fetched it. It seemed as if the tree had grown aside for the purpose. "Then," said I, "there's a place for the crooked stick after all! Then there's a place for poor James Therral. Dear Lord! show him the place into which he may fit in the building of thy heavenly Temple." That very day, I learned that, poor and unlettered as I was, there was a work for me. And so there is a work for you, too, and nobody else can do it."—*British Messenger.*

HAVE YOU ENEMIES?—Go straight on, and don't mind them. If they get in your way, walk round them regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself and speaks what he thinks; he is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. A celebrated character who was surrounded by enemies used to remark: "They are sparks which if you do not blow will go out themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error.