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THE
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BE YE NOT UNWISE.

It was asked of old, What is wisdom? Where shall wisdom be found? and where is the place of understanding? Since then men have struggled to grasp the prize. The heights above have been scaled, if perchance the lesson might be seen written amid the dazzling glories of the sky. The depths beneath have been explored, but the chambers of the great deep have not given forth the words: no sound of life has come from the uplifted waves of mighty billows. The curtain has been drawn back which hid the revolutions of ancient worlds; still there has been no discovery of living words marked on its folds. The merchandise and traffic of many climes, have not sufficed to bring forth to light that which can be weighed as the price of wisdom. The lamp of science has never revealed the place of understanding. Amid the shadows of death and destruction, some faint echo of its fame may have arrested, but the sound died on the ear of expectancy. Surrounded with the solemnities of nature, the inquirer has asked—Where is wisdom, and echo has answered—where? But God knoweth the way thereof, and he knoweth the place thereof. He hath revealed it to man. That light shineth. “A glory gilds the sacred page, majestic like the sun.” Unto men God said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Our wisdom is, to consecrate our powers to the glory of our Maker, to search for truth as for silver, to open our hearts to the love of Him who is made unto us wisdom, and righteousness, and sanctification, and redemption. “Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it, is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies.” Too many, instead of being charmed with the benignant aspect of wisdom, are drawn on in paths of folly. Warning is addressed to such—be ye not unwise.

It is unwise for a man to trust his own heart. He that trusteth to his own heart is a fool. To trust to that which is deceitful above all things, is folly hard to characterize. Nor can the estimate of what is needed to ennoble man, be taken from the suggestions of that which is desperately wicked. The declarations of God alone, are truly wise, and in his word we are pointed to treasures of wisdom and knowledge hid in Christ.

It is unwise to put confidence in riches, pleasures, or the things of this world. The rich man in the gospel, who had much goods laid up for many years, is emphatically pronounced a fool. Gold cannot secure happiness in the soul, it cannot paralyze the arm of death, it cannot purchase heaven. Pleasure allures to destroy, the wand of this enchantress conjures up scenes of Elysian bliss, into which the fool goeth and proves that it is for his life.

It is unwise to rely on an enemy. The enemy of souls should not get the throne of the heart. Your adversary, the devil, goeth about as a roaring lion seeking whom he may devour. It is unwise to listen to his suggestions. His whispered promises bode no good. Can it be wise to believe a liar? He is the father of lies. Close your eyes to his painted devices. Friendly colours may be shown, but he is the arch-pirate after all. Resist the devil and he will flee from you. A fool plans and plots for sin, and may be said to enter into the devil. He bends his sail and steers right for the whirlpool. He fires the train and sits above the powder. He scatters firebrands, arrows, and death, and saith, I am in sport. On the sad engagements of every sin-loving soul, may the light of heavenly wisdom fall; may the silver-toned voice of love be heard above the dim and clamour of earthly follies. Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the opening of the gates: in the city she uttereth her words, saying:—How long ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit upon you, I will make known my words unto you.

THE TWO EDENS—No. I.

The Bible opens, after a brief account of creation, with an Eden of purity and blessedness, a truly golden age, temporary but beautiful; and the precious Book closes with another Eden—a scene of surpassing loveliness and glory, not temporary, but of everlasting bliss. It thus exhibits to us the dignity and excellence in which God made and placed man at the beginning, and it shows to us His gracious purposes regarding him at his ending. No, God did not create man to damn him, though he may be damned: He rather called him into being that he might reflect His own glory; that he might live on earth in excellent majesty, and dwell for ever amid the grandeur and glory of heaven. Thus far up and back in the glade of time we find God's Word most perfect—man sinless and happy in Paradise, and all nature smiling in gladness—and far down and forward in the glade of time, we come in prophetic vision to cloudless brightness and bliss, “an exceeding and an eternal weight of glory.” The Bible begins and ends thus.

Between these two Edens, however, there lies a dreary wilderness of sin and sorrow and darkness and struggle; intermingled, nevertheless, with joys and hopes—a strangely mocking scene of experiences to the children of men. The road from the one Eden to the other is often a tangled jungle of thorns and briars; is dangerous because of traps and pitfalls; is strewed here and there with the bleached bones of those who have failed in their journey; is often to the soul of the traveller “a waste howling wilderness;” and is at all times only tolerable because of some measure of lighting up from the brightness issuing from both ends of the journey.

As we study the history of our race and mark the course along which it passes, the setting out is seen to be bright and beyond measure promising. Instead of the undeveloped infancy and mere savageism which the fancy of theorists sketches as the start-point of humanity, we find an age of largeness of soul, of purity, of happiness undisturbed by aught of evil. “God made man upright”—and *there he is* in his uprightness most blessed! But alas! he falls from his integrity, plunges into sin and misery, and loses his Eden

of delight. His journey is long and toilsome through scenes of mingled disappointment and sorrow, joy and hope; but at length he reaches the City of our God, the pilgrim's blessed home, never to be lost. "They shall go no more out." And yet all do not reach this home, nor do all set out amid this brightness. The *race* did in its federal head Adam, but the children are born in sin. Believers in Christ reach the Canaan above, but they do so through the second Adam, the federal head of believers, "the Lord from heaven." And this Eden is more glorious and blissful than it would have been had there been no fall, and no intermediate discipline and struggle. The perfect day is clearer and brighter by means of the darkness and storms which during its progress have spent their fury. We often find it so in nature. The day is pleasant and balmy at the outset; but in its course the sky lowers, thunders roll, and rains fall in torrents; after the storm has spent itself, how much clearer, more salubrious and more beautiful is the remainder of the day. So the heaven of the christian is brighter and better than the Eden of Adam.

Let us contemplate first this last mentioned Eden. The hints of the Scripture assure us that it was a fitting abode for a pure being. It was inhabited by a creature of intelligence and power, in circumstances most happy. He and his companion were so pure that they knew nothing of shame; they so loved God and trusted Him as to know, nothing of fear or terror; their mind and heart, their passions and affections, their appetites and desires were so evenly balanced and so precisely adjusted, that there was no jar or flaw, no excess or want, no tyranny of the animal—in fine, no sin; and so lovingly related to Nature, as to have it ever ministering to happiness. Such was man as the divine workmanship—such the first pair in Eden. They communed together, enjoyed pleasant labour, held happy intercourse with Nature, and ever communed with God in whom their souls delighted. They had high conceptions of His greatness and majesty, they bowed most low in reverence and homage; but they also confided and loved as children a father. It was a blessed scene of light and love, of intelligence, innocence, and happiness—a heaven upon earth.

These hints of Scripture are variously confirmed. "Memories of Eden, exquisite as dreams weave their threads of light into the poetic traditions of all peoples." If universal beliefs are worth anything as evidence, you must assume some original state of purity and peace, in which man and nature were in concord, and in which God was worshipped and obeyed. The tradition of a golden age is widespread as the race. The conceit that man is developed from the monkey is contradicted by all the beliefs of the ages, as well as in itself preposterous. You hear on all sides and in every age that the former times were better than these, a sentiment which indicates a deeply seated conviction of a golden age, and which is true, if you carry your thoughts of the former times which were better than these back to Eden. The scripture sketch is a bright background against which all the dreary scenes of sin and sorrow in human history are painted; and it brings out in terrible relief the dark shadow in which sinful man struggles onward.

Again, human thought and aspiration do not rise above some standard, any more than water can rise above its level. The ideal, however grand and gorgeous, must have had some basis; there must have been certain great elements out of which it is constructed. Now, we find in all ages, that while the masses may be sunk in barbarism, there have been certain representative men springing up in every nation far above the masses, who have entertained

thoughts and longings indicative of the fact that there gleamed upon their souls light that once shone in the far off past, and whose precious influence is not yet destroyed. You cannot account for these things without the Eden of Scripture. Light still shines from that end of the human journey, which has thrown brightness on these hill-tops of humanity. At the same time, as you get further from it, you are sensible of a gradual darkening of the moral atmosphere, a gradual dwarfing of human dignity. Abraham is a grander figure than either of his descendants, Isaac or Jacob. Moses is greatly above David, Hezekiah or Nehemiah. And though you cannot mark the steps of the descent, surely you perceive it until the light beams from the other end of the journey through the open sepulchre of Jesus, and he appears upon the scene "who brings life and immortality to light;" who sets them in new and more glorious light. It has been happily said, "From Eden streamed the golden glow which lit the wilderness through which the fathers wandered, and as distance gradually faded the brightness, there comes the flush of morning from heaven through the open sepulchre of Christ, which becomes at length perfect day."

This first Eden was lost. How? "And he (the serpent) said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons." Then when the voice of the Lord God was heard walking in the garden, they hid themselves amongst the trees of the garden. When summoned into His presence they acknowledged what they had done, charging the evil each upon their respective tempter. They were no longer fit for such a dwelling-place, but were sent out of Eden into a world fitted for man as a sinner, in which he might be subjected to all needful discipline.

This early narrative helps us to understand our own history: of which it almost seems to be a reproduction. We can all trace back our sins to some simple childish transgression like that of our first parents. The desire for the forbidden how strong it is in us from our childhood! Our early shame and excuses how like that of the sinning pair who hid themselves from the Lord God, and who, when broug't before Him, laid the blame on each other or on God! "The woman whom thou gavest to be with me, she gave me of the tree and I did eat," was Adam's reply: very like the reply of the many who say, "The passions and appetites which thou gavest me (God gave them all for good, as he gave Eve to Adam) they allured me, and I did sin." And still though we try to excuse, we are ashamed and hide ourselves; and by and by remorse adds its bitterness to suffering and shame. What is true of the individual is, in substance, true of the race. The form of the tree is not more clearly repeated in the leaf, than the world is repeated in the individual. Adam's history in Eden, his experience of the fall and its consequences, form the root out of which have grown the history and experience of the individual

man, and of all the sons of men. Without Eden, the history and destinies of the race would have had no similitude with the past and present. Nor is this a lone instance of things done by one man determining the destinies of unborn myriads. Men such as Plato, Aristotle, Alexander, Cæsar, Augustine, Luther, Calvin, and others, have so left their impress on the race, that the world is in a very different condition from what it would have been had any one or all of them not lived. So we are, what we are, in that we are branches of a tree whose trunk is the Adam of the Bible.

There fell upon the sinning pair when driven from the garden a state of schism with God's beautiful world. They no more enjoyed the fruits and the flowers, the forms of beauty and the rich coloring of clouds and landscape as they had done. Sin withdrew them from connexion with the beautiful, and its consequences forestalled their time by the need of hard toil. Just so, as we go on in sin, does the schism between us and the beautiful gain strength. The child dances with delight as she beholds the flower. Beautiful is the grass, and shrubs and trees, to childhood in the fresh opening of its powers. It meets nature with a trustful spirit, fearing no want, dreading no storm; the day's care sufficient for the day: like the birds, children trust and are fed. But sin and continuance in sin rob us of such delight; we become alienated from even the beautiful and the good in Nature, and sink down in our guilt. You see it in the sensualist and in the mammon loving; what beauty do they see in this beautiful world? And then care, distrust and dread have grown with our experience of transgression. Not until grace restores the spiritual nature, and "creates after the image of God, in knowledge, righteousness and holiness of truth," does this dreary schism cease its influence, nor do we come again into delightful commerce with the fair and good in the world. It is astonishing how godliness augments a man's delight in the works of God. Thus it is that the sacred narrative in its earliest unfoldings is vindicated by our own consciousness and experience. Without the Eden of the Bible we should be in the midst of contradictions. With it, the whole is clear and symmetrical.

There are some other thoughts, which, however, must be reserved for another paper.

Montreal, January, 1864.

H. W.

REPORT OF THE CHIEF SUPERINTENDENT OF EDUCATION FOR THE YEAR 1862.

We deem it important to call our readers' attention to this document, possessing as it does a general interest. Though presented to his Excellency the Governor General in April last, it is only a few weeks since it has been received by the school authorities. It is much reduced in size as compared with its predecessors, but we question if it has lost anything in value by this diminution in bulk. Dr. Ryerson, however, complains of the necessity laid upon him by the Printing Committee of the Legislative Assembly to omit and abridge.

There are few if any other subjects on which the people of Upper Canada feel more interest than on our system of education. It is right that it should be so. It is truly national, and gives equal privileges to all. Already it has attained to such colossal proportions and such efficiency as to be equalled in

few other countries. We rejoice also to see that it is yearly approximating to the free school system; from 200 to 600 additional schools annually adopting it, while few indeed are found willing to return to the old rate-bill on the pupils. In 1862 more than three-fourths of the schools were free, so that it is only a question of time when this will be universally the case with all our public schools.

The whole number of schools reported as open was 4,104, taught by 4,406 teachers, of whom 3,115 were males, and 1,291 females. It is a matter of surprise that while there have been more than 1,100 certificates granted to those who attended the Normal School since it came into operation, only 479 of those who held them were teaching in 1862.

We regret to notice that in regard to salaries there is an evident lowering of the scale. Thus, the average salary of male teachers in the counties, with board, was \$174; without board, \$265: of female teachers, with board, \$132; without board, \$170. In cities, the highest salary paid a teacher was \$1,300; the lowest, \$200: the average paid male teachers was \$577; of females, \$229. In towns and villages the salaries were considerably lower than in the cities. In regard to this matter, teachers themselves are to blame, as many of them are willing to take a very low salary in order to get a school. But, besides this, County Boards and School Trustees should make more of a difference between those who are well qualified and those who are not. There should be some inducement offered to one who is disposed to qualify himself. County Boards should reject more of those who apply to them, and Trustees should prefer and be willing to pay more for one holding a first certificate than for one holding a lower. In a large portion of Canada West, if not generally, there is a prejudice against female teachers. Why this is so the writer cannot understand, as both from experience and an extended opportunity of observation, he can testify to their general efficiency and success.

The whole amount received in 1862 for educational purposes by the school authorities was \$1,396,123 41; the amount expended was \$1,231,993 10; leaving a considerable balance in the hands of the school authorities. The time during which the schools are kept open is much in advance of former years, averaging 10 months and 28 days: we may then hope that in a few years the schools will be open during the whole year. It is gratifying to notice that there is a steady improvement in regard to school houses, furniture and apparatus; and also an advance in the subjects taught, many of the pupils now directing their attention to the higher branches. Advanced pupils, however, need to leave the common school in order to obtain the instruction required. Hence the importance of our Grammar Schools. There are now nearly 100 of these in operation, a number of which are very efficiently conducted; yet as they are only just now in the formative process, as may be expected, some of them are but very indifferent affairs.

The Roman Catholic Separate Schools number 109, and the amount they received from the legislative grant was \$7,836. The number of teachers in these schools was 162, of whom 57 belonged to religious orders. We fear that, though the Chief Superintendent thinks no harm will arise from the new Separate School Act passed last winter, the number of these separate schools will largely increase; and we know, assertions to the contrary notwithstanding, that the priests are aiming at supremacy, and will be satisfied with nothing less.

The Normal School continues to be well attended, and no doubt exerts a beneficial influence on our common schools. "The number of applications

for admission during the two sessions of 1862 was 341; the number admitted was 283," of these only 191 received Provincial certificates. It is to be regretted that there is a very general dissatisfaction respecting the manner in which candidates are dealt with at the closing examinations in the Normal School.

In many townships, libraries have been purchased from the Educational Department. The number of these libraries in 1862 was 518; the number library books issued, including prize books, now amounts to 298,424. These books are said to be furnished at cost price, but when we take into view the cost of management, the country pays very dear for them. The amount paid for the management of this department, and the expenses connected with it, for 1862, was \$3,517 64. This is considerably in advance of the value of all the books issued from the department for the year, so that the books cost about double the price marked in the catalogue. It is fully time that this should be enquired into, and this book shop closed: the thing could be much more advantageously accomplished through the regular dealers in books.

Another item of expense that might be curtailed is the grant for the *Journal of Education*. This costs the country \$2,056 60—yet who cares to read it? Many of the school authorities leave it: the office rather than be troubled with it. It is the most lifeless, heavy, dull publication that we know. Any communications from the Education Office with the schools could be carried on by printed circulars at very little cost. To show how little value is set on the *Journal*, there is received from subscribers and other sources the mighty sum of \$66 86.

We must here close. If we have found fault, it has been from no desire to lower the regard with which our system of education is esteemed, but to point out some things which may profitably be rectified, and thus render our Common and Grammar schools, as well as the Normal School, more efficient and successful.

D. M.

INDEPENDENCY IN SCOTLAND.

At a Social Meeting of the Congregationalists of Glasgow, held in the City Hall in December last, Adam Black, Esq., M.P., advanced the following thoughts, which, though delivered in another country, have force and meaning to us in Canada; and will therefore prove acceptable to our readers:—

“Since the formation of the Scottish Congregational Union, it has often been said that the Congregationalists have now adopted what is equivalent to the ecclesiastical system of the Presbyterians, and that the Union is only another name for a Presbytery or a Synod. The criticsers have not been able, or they have not been willing, to discern the difference between a union to assist and a union to control. The Congregational Union claims no authority over any of the churches in connexion with it. The members have only formed themselves into an association for mutual help and encouragement, and at the same time they co-operate as a home missionary society. Are any of the churches in difficulty or want, on applying to their brethren they will receive counsel or aid. Should any church adopt what others may consider errors in doctrine or discipline, the churches which consider such deviations sinful or dangerous will withdraw from communion with it: but this does

not bind other churches which do not consider these deviations as inconsistent with Christian character; and in minor matters of church order every church will regulate itself—whether in the habit of sitting or standing during praise—whether the pastor should preach in a gown and bands or in plain clothes—whether they should stand or kneel at prayer. Nay, should any church introduce such a profane accompaniment to the psalmody as an organ—although regarded with horror by many pious members, nevertheless objectors cannot bring the prelatical novelty before any ecclesiastical court—the majority of the church will settle its own affairs. But let a Presbyterian church indulge in any such liberty, and it will soon be pulled up by its ecclesiastical superiors, which will interdict its procedure, unless sanctioned by the supreme court. In the report of a meeting of the Free Church Presbytery last month, I observed that Dr. Begg proposed that the Presbytery should take effectual means to instruct their members in regard to the Scriptural authority of the Presbyterian Church government. To this he seems to have been more immediately moved by an expression of Dr. Caird's, which he quoted from a contribution to *Good Words*, to this effect:—'Whether I travel by the highway of Episcopacy, or by the footpath of Presbyterianism, or by the open common of Independency, if I reach the presence-chamber of my Redeemer, it will give me small concern if I only win Christ and be found in Him'—a sentiment in which most Christians will concur, though it seems to have given great offence to Dr. Begg, whether on account of the laxity of the sentiment or the inapplicability of the comparison as emblematical of the three denominations. To me there seems considerable aptness in the parable. In comparing Episcopacy to a highway, he may have alluded to its being the road travelled by the higher classes; but I rather think that he must have referred to the wideness of the road as compared with the narrow footpath of Presbyterianism. In the Church of England, although the most discordant doctrines may be taught by her bishops and doctors, yet the highway is sufficiently broad to admit of their all travelling on it without jostling one another. Whether they be High Church, or Low Church, or Broad Church; whether Evangelical, Puseyite, or Rationalistic—there is room and verge enough for them all in the Church of England highway without any ecclesiastical police being empowered to make them move on in the appointed track, or run the risk of losing their status and stipends. I suspect, however, that it is not so much to the comparison of Episcopacy to a highway as to the comparison of Presbyterianism to a footpath that the rev. doctor objects, as if it implied contractedness and illiberality when contrasted with the others. But in the very speech which contains his animadversions he gives a strong proof of the propriety of the comparison, for he affirms that Dr. Caird and all Presbyterian ministers, instead of publishing such lax or liberal sentiments, are bound by their ordination engagements to the conviction that the Presbyterian church government and discipline are founded upon the Word of God, and that they are under the strongest obligations to maintain and defend them; plainly implying that if a Presbyterian minister would examine the Scriptures for himself to ascertain their teaching on this subject, he is bound to have no conviction contrary to the profession he made at his ordination engagements, and to take care that he does not wander beyond the limits of the footpath, lest he gets rubbed against the wall or torn by the hedge. When Dr. Caird compares the church polity of the Independents to an open common he appears to me to adopt a happy simile. In travelling over this common, where there is neither highway nor footpath, there is no doubt that some of

the pilgrims may take a roundabout way to their Father's house. Nay, some may display rather unseemly gambols in the exercise of their freedom. These will generally be the younger and more exuberant spirits, but age and experience will generally correct this tendency without much harm being done. The great body, however, will travel on in the enjoyment of the free air of heaven, the fragrant turf under their feet, in the untrammelled exercise of their faculties, and guided by the only unerring chart, they will reach the haven of rest not the less surely that they have not trusted to two guides—the one fallible and the other infallible—that they have not permitted the human standard to override the Divine. Objectors naturally enough say, according to the Independent system, we can never hope to see removed that which has so long been a scandal and a reproach to Protestants—the great diversity of opinions and denominations among them; and that which has been the object of desire and prayer to so many pious men must thus remain unaccomplished—the union of all the flock of Christ in one fold, by which they mean one great church or ecclesiastical organisation, which they generally expect will be on their own model. I humbly think that there has been a great deal of unnecessary lamentation expended over the divisions among Christians. Instead of mourning over them, I confess I rather like them—for unless the intellectual constitution of man were completely changed, the body of professing Christians could only be held together in a grand ecclesiastical corporation, either by a powerful coercion or by a general hypocrisy. As men are constituted, it is impossible that they can all think alike, especially on subjects embracing moral and intellectual elements; therefore, in regard to Christian fellowship, to avoid disputation and strife, it is convenient and profitable that those who generally agree on the main questions should form one society or church, or sect if you will. This, however, does not or should not hinder Christians of every name from regarding as brethren all who worship with them one God and Father, one Lord and Saviour, and one Spirit of all grace; nor should it hinder them from joining cordially in every good work. This spiritual union I believe to be the true union of all believers, and that it is in this sense alone that as there is one Shepherd there will be one flock and one fold. Holding such views, I confess that I don't look with favour on a project which many good men consider as highly desirable—I mean a union of the United Presbyterian and the Free Churches—and some even contemplate the probability that in due time it may embrace the Established Church also. Not long since the Established Church may be said to have been actually in this position; it embraced almost all the professing Christians in Scotland, but its extensive union and power, so far from being beneficial, was baneful both to civil and religious liberty. I am old enough to remember hearing read from the pulpit the pastoral admonition of the Church of Scotland, which was read from all the pulpits of the Church, warning all its members against the sin and danger of encouraging or hearing preachers whom they had not regularly ordained, meaning thereby such men as the Haldanes, Rowland Hill, Aikman, and others who were zealously engaged in preaching that Gospel which many of them despised. Was there ever a large and powerful ecclesiastical corporation that did not attempt to encroach on the liberties of the people? and if you had the three great denominations in Scotland in one confederation, do you suppose they would not use their great and overwhelming power like other corporations for their own aggrandisement? That this would be the case with the three great denominations united, is very certain, but you would not be quite safe with the incorporation of the

United Presbyterian and the Free Churches. As far as spiritual objects are concerned, there is no occasion for this union. At present there is nothing to hinder their joining in any plan to advance the interests of Christ's kingdom, and while separate each can act with more freedom and effect than if obliged to conform to the instructions of the ruling spirits among them. Some may imagine that if united they would hold a higher and more powerful position, and be more useful. I greatly doubt their increased usefulness in spiritual matters; but, to be sure, when acting with combined power, they would be far more formidable in social and political affairs. Don't delude yourselves with the idea that they would never condescend to come down from the high altitude of the spiritual to the lower regions of the earthly. We have had some small experience of this already. Scotch Members of Parliament have received the mandates of an ecclesiastical combination, embracing leading men in different churches, threatening them that, if they did not vote and act according to their dictation, they would take measures to have them turned out of office at next election. I have heard, though I don't know whether it is true or not—I hope it is not—that there is an agitation in our own body in England for the purpose of preventing the election of every candidate who will not support the Voluntary principle. This is just an indication of the ecclesiastical spirit, though it will be less formidable among independent churches, where each can only answer for itself, than if it were the utterance of a court representing two or three thousand churches. But as long as the Christian Church is sufficiently subdivided, none of its sections will be very formidable as a worldly power, while each will have full scope for the exercise of their functions in their proper sphere. We have reason to bless God that the truths of the Gospel are as purely preached in other denominations as in ours; nevertheless we hold that it is advantageous to all sections of the Church that Congregationalism should be maintained and supported. When some powerful proprietors have endeavoured to appropriate an open common belonging to the public, we have admired the patriotism of those who have struggled manfully and successfully for its being kept open for the benefit of the inhabitants, that they may enjoy the blessings of free air and healthful recreation. By the efforts of the Union formed this day, I hope that the healthy common of Independency will be kept open in Glasgow, and that not only those who are immediately connected with it, but that the community at large will derive much benefit from the purity of its atmosphere, and the excitement it affords to wholesome exercise, and the free use of their reasoning and moral powers.

Trans-Atlantic Retrospect.

Christmas and the New Year bring with them but little religious and ecclesiastical intelligence. Parliament is not sitting; there are no public meetings of importance; and the newspapers complain that they find difficulty in filling their columns. There is nothing to record of much interest to our readers. The Liberation Society and the Church Defence Society are each organizing their forces and gathering their strength for the next Parliamentary campaign: the one determined, earnest and confident of success; the other jubilant over the reaction of the past year or two, and anticipating its

continuance and increase. The philanthropic and the christian are protesting against the excesses in Japan, and urging upon the people that the government of a professedly christian country should manifest some respect for christian principles in its dealings with heathen nations. We are happy to see that the distress in the cotton districts is steadily declining; and that, indeed, throughout the country there is an increase of prosperity which is most satisfactory and cheering. May this continue and be largely augmented year by year.

THE REV. DR. DUFF has partially recovered his health by a voyage to China and Java, and will bid farewell to India about Christmas. All classes are subscribing for a memorial of his grand career of a third of a century, as the prince of missionaries and philanthropists in the East. After a careful study of progress in China, Java, Singapore, Madras, and Bombay, I believe Dr. Duff's conviction is that India is half a century ahead of all other places in the East, and Bengal considerably in advance of Bombay and Madras. I speak of intellectual advancement—of progress in civilisation generally. In Java much is hoped for from the known liberality of the new Minister for the Colonies at the Hague. It is believed that he, for the first time in the history of Netherlands India, will allow the natives to be taught by schools and missionaries.—*Times Calcutta Correspondent.*

NARROW ESCAPE OF THE MISSIONARY SHIP JOHN WILLIAMS.—The John Williams was lately becalmed off the iron-bound coast of one of the islands of the South Seas. The second mate, captain, and the bulk of the crew were ashore looking after the landing of the goods. A very strong current drifted the vessel nine miles towards the shore. The Rev. P. G. Bird writes:—

As soon as the danger was discovered, the ship's boat was lowered, and all available hands—steward and assistant—were called out. For three hours they pulled with all their might, endeavouring to resist the current and tow the ship out to sea. It was in vain. The current was sweeping her slowly but irresistibly on to destruction. When all seemed gone, and the last spark of hope was flickering in their hearts—when the chief officer was actually preparing for his own safety—when within three ships' lengths of the iron bulwarks of Savaii, a sudden breeze from the land filled her sails and rescued her from the critical position. Most gratefully do the crew acknowledge that the John Williams was saved by "Him who hath gathered the winds in His fists."

THE BISHOP OF LONDON'S MILLION FUND.—It is intended shortly after the commencement of the new year to make a vigorous effort to strengthen this fund. The appeal which was made in June last has already produced a sum of £100,000, of which £28,000, has been actually paid. The bishop considers that ten new churches are required annually to meet the wants of the growing population, and he states that he wants 100 additional clergymen and 100 additional Scripture-readers to work in the most destitute parts of the metropolis. Of these he has obtained twenty-five additional clergymen and fifteen additional Scripture-readers.

THE THEATRE SERVICES.—The Special Services Committee have just issued their report on the result of the fourth course:—During this series, the committee are able to report that 115 services have been held, attended by above 161,800 persons, making in all, from the commencement of this effort, 559 services, attended by 865,100 persons. Through the liberality of the committee of the Religious Tract Society, in making them three grants of tracts, of the value of £10 each, and also in allowing them to purchase at subscribers' prices, the committee have likewise been enabled to distribute, in all, 368,000 handbills, containing, with a notice of the services, a brief statement of some leading Christian truth.

The Wesleyan Jubilee Missionary Fund now amounts to about 100,000*l.* Contributions are still pouring in.

THE NEW DEAN OF LINCOLN.—The Rev. Francis Jeune, D.C.L., canon of Gloucester, master of Pembroke College, Oxford, and rector of Taunton, Gloucestershire, has been offered by Lord Palmerston, and has accepted, the Deanery of Lincoln, vacant by the lamented death of Mr. Garnier. Dr. Jeune was a member of the Oxford University Commission, and is in favour of throwing it open to Dissenters, abolishing close fellowship, &c.

BISHOP COLENSO'S TRIAL commenced at the Cape on the 17th ult. in St. George Cathedral, before the Metropolitan Bishop of Cape Town and two suffragans, the Bishop of Graham's Town and the Bishop of the Orange Free State. The accusing clergy, the Dean of Cape Town and the Archdeacons of Graham's Town and George Town, were present to support the charges they had preferred. Dr. Bleck, curator of the Grey Library, attended on behalf of Bishop Colenso, and read a letter from the bishop denying the jurisdiction of the court, and handed in a formal protest against the proceedings. The Dean of Cape Town supported the charges in an eloquent and forcible speech, characterised by deep research and great ability. The trial was expected to extend over several days. The question at issue would finally pass into the hands of the Judicial Committee of the Privy Council.

THE JUDGMENT OF THE PRIVY COUNCIL ON THE "ESSAYS AND REVIEWS" will be given shortly after Christmas, and it is right that the friends of the Church of England should be prepared for the worst. We learn with deep regret that the penal part of the judgment of the Court of Arches will be substantially reversed, and that the Bishop of Salisbury and the Rev. Mr. Fendall will be mulcted in costs.—*Record.*

CHAPEL-BUILDING IN LONDON.—The continued increase in the population of the metropolis is attracting the attention of all denominations of Christians to meet the demands for places of worship. We are glad to recognise a new effort originating with a proposal from Sir S. M. Peto, Bart., to defray half the cost of four new chapels in the suburbs of London, on condition that the Baptist Building Fund contributes the remaining half by way of loan, to be paid without interest in ten years. The Baptists of London will no doubt readily respond to the generous offer, and provide their half of the cost. One of the chapels is already built in Cornwall road, Kensington, and is occupied by the Rev. James A. Spurgeon.

Official.

RECEIPTS FOR CONGREGATIONAL COLLEGE, SINCE NOVEMBER 27, 1863.

By Treasurer :

Hamilton, per Mr. W. Edgar.....	\$22 00
Bowmanville, per Rev. T. M. Reikie.....	5 90
Metis, per Rev. W. McAlister.....	2 15
J. P. Williston, Esq., Northampton, Mass, per Rev. Dr. Wilkes	35 00

By the Secretary :

Plympton and Bosanquet, per Mr. James Douglas.....	10 04
Pine Grove and Thistleton, per Rev. R. Hay.....	12 70
Warwick, per Rev. D. McCallum.....	15 44
Cowansville, per Rev. J. A. Farrar	7 00
Sherbrooke, per Rev. A. Duff.....	50 17
Canning, N. S., per Rev. J. R. Kean.....	2 00
Bond Street, Toronto, additional	7 00

Correspondence.

TO WHOM DOES THE COLLEGE BELONG?

To the Editor of the "Canadian Independent."

My Dear Brother—If it be not too late, I crave the liberty of making some explanations in connection with the removal of the College to Montreal, with especial reference to one point raised in the resolutions of the Guelph subscribers, published in your Magazine for September—viz. : To whom appertains the right of property in the College? I should have noticed the question at the time, but that I was absent from the Province, and did not return until the end of November, while the many cares involved in the opening of a new church, left me no leisure in December.

I will ask your readers to bear in mind throughout, that I do not write this communication officially as Secretary, either by special or general instruction from the Directors, or deeming it myself part of my necessary duty in that position. My being Secretary, simply leaves in my charge the documents to which I shall refer, documents of course accessible to other subscribers; and having this information, I do not think my office requires me to be silent on a matter of such interest to me as an Alumnus and subscriber to the College.

The fifth resolution of the Guelph meeting is as follows :—

"This meeting, recalling the history of the College, cannot but regard it as the property of the Churches in Canada West, by no means alienated or made the common property of the entire Province, in consequence of the amalgamation of the Unions. It has been used by the Churches in Canada East, and the Lower Provinces, as a matter of convenience, in consequence of the failure of Montreal and Gorham Colleges. When the Theological Institute of Canada East was closed, and its library handed over to the Western Institute, the books were explicitly made subject to recall should the Eastern Institute be recommenced. The proposed removal necessitates the founding of a new College in the West, should such a state of things come to exist as the Eastern brethren regarded as possible when they reserved the right to re-claim their library. Therefore, we think the removal, if effected, ought to be the sole and deliberate act of the Western Churches, to whom the College justly belongs."

The brethren who passed this resolution were, I consider, mistaken in their recollections of "the history of the College," and if their premises prove erroneous, their conclusions also fail. I have no doubt that they, and many others, will be glad to know the exact truth of the matter. This I will endeavour to give, as far as the materials in my possession may enable me.

The earliest *written* Minutes, filed among the College papers, commence with August 13, 1844, and are in the handwriting of the Rev. T. Machin, then Secretary. No Constitution is copied into the new book then opened for recording the Committee's proceedings; but there lies before me a printed copy of the "Report of the Sixth Annual Meeting of the Congregational Union of Canada West, held at Brantford, 6th July, 1843." The sixth of the "objects of the Union" is there stated to be, "the assistance of weak or destitute churches, and the providing for this Province accredited ministers of the Congregational denomination." Whether under this clause or not, I cannot say, but the next page of the Report gives a list of the "Officers of the Union," Treasurer, Secretary, and Committee—Missionary Secretaries, Treasurer, and Committee, and "*Sub-Committee for Academy*," all under the general heading, "*Officers of the Union*." In the "extracts from the Minutes" of proceedings of the Union, are the following items: "Committees

for Missions and Academy appointed, statements of views of Christian doctrine and the Constitution and Government of the Church received from Messrs. _____, _____, and _____, after which they were fully admitted as students in the Academy, subject to the approval of the Colonial Missionary Society. Rev. T. Machin, instructed to correspond with the C.M.S., for the purpose of obtaining their consent to the adding of a year to the term of study in our Ministerial Academy."

I need not multiply evidence to show what there are so many living witnesses to testify, that in our primitive era, Home Missions and Ministerial Education were both under the immediate charge of the Union. Nor can the passing remark be withheld, that this arrangement, existing now in reference to Missions only, and that in a very modified form, is considered by some as a proof of degeneracy, Americanization, Presbyterian tendencies, and what not! O Fathers of the Churches, fresh from pure English Independency, why did you not train us better?

On the 21st August, 1845, the Academy Committee, (as appears from their Minutes) met to consider a letter from the Secretary of the Congregational Union of Canada East, "on the subject of a junction of the Theological Institute of that body and the Congregational Academy of Canada West." That letter, unfortunately, is not on my files, nor any correspondence anterior to the Secretaryship of Rev. E. Ebbs. But the recorded resolutions of the Committee, in reply, approved of the merging of the two institutions into one, declared that the "basis of negotiation laid down by the Congregational Union of Canada East, was acceded to by the Committee, on behalf of the Congregational Union of Canada West," and proposed a temporary location for the new Institution in Toronto, until permanent arrangements could be made.

On the 16th September following, the Minutes show the reading of a letter from the Secretary of the Union of Canada East, enclosing resolutions passed by that body, respecting the proposed junction; but their tenor is not indicated. At that meeting, however, arrangements were ordered for receiving "the young men coming from the East."

On the 8th of June, 1846, it was resolved by the Academy Committee, "that Mr. Lillie, with the assistance of Mr. Roaf, be requested to draw up a constitution for a *United Academy for the two divisions of the Province*, to be submitted to this Committee, before being forwarded to Montreal." On the 17th June, a draft of Constitution was presented. On the 29th, another draft was laid before the Committee, adopted, and ordered to be "sent to the Congregational Union of Canada East, with the request that it be returned as early as possible, with any alterations and amendments which may be made."

It is to this document, I presume, that reference is made in the Minutes of the Congregational Union of Canada East, (held in Montreal, on July 8, 1846) from which the following paragraph may be given at length. (I have no earlier copy of the Canada East Union Minutes, or I might trace the question further back.)

"The affairs of the Theological Institute were taken into consideration, when communications from the Colonial Missionary Society, and also from the brethren in Canada West, were read by Mr. Wilkes, accompanied with corresponding suggestions, when, after a lengthened discussion, the following resolutions were unanimously adopted, viz.:

"Whereas, the Congregational Theological Institute, has been associated with the Congregational Academy at Toronto, in which arrangement this Union has taken part and concurred, and whereas it is thus placed so far from our locality, as to prevent the possibility of our exercising actual supervision and direct control in its management;

"Resolved—That it is expedient that the Institute be merged in the Congregational

Academy, and that our brethren in Western Canada, assume the entire management and control of said Academy; it being distinctly understood that we may at pleasure, and after due notice, resume our efforts to educate in this locality, young brethren for the Christian ministry.

“Resolved—That although our immediate and official connection with the Associated Institution, should be withdrawn, yet this Union beg to assure our brethren of Western Canada, that we hold ourselves individually, ready to cherish with affectionate interest, this important department of their labours; and that in any suitable manner suggested by themselves, we will assist them in providing young brethren to train for the ministry, and in affording them pecuniary means so far as our ability will permit.

“Resolved—That with the reservation contained in the first resolution, the Library of the Theological Institute be committed to the Theological Academy; it being first marked and enumerated in a catalogue, and it being returnable whenever our new movements may require such a course.

“Resolved—That the Congregational Academy, be requested to receive again and continue through the remainder of their course of instruction, our young brethren ———, and ———, students connected with this Union.”

On reading these resolutions, our Guelph friends will be ready to exclaim —“There you have it; nothing could be plainer; our case is proved!” But, not so fast—hear the whole matter before you pronounce judgment.

In the first place, what says the Constitution adopted by the Committee in Toronto, in June, 1846? One of the 500 copies ordered by them to be printed in the September following, is “No. 1” of the documents filed by Mr. Ebbs, and I had it printed in the Annual Reports for the years 1856 to 1859 inclusive. Let its provisions be considered with especial reference to the question—Is the College, as asserted in Guelph, “the property of the Churches in Canada West, by no means alienated or made the common property of the entire Province, in consequence of the amalgamation of the Unions?”

The first article says, “The object of the Institution shall be the education of suitable young brethren for the Congregational ministry in Canada. The name shall be, The CANADIAN Congregational Theological Institute.” Here, every trace of what we may call *Westernism*, was utterly wiped away, and the institution in its new form, became “the common property of the entire Province;” not indeed “in consequence of the amalgamation of the Unions,” in 1853, but seven years before, by the voluntary act of the representatives of “the Western Churches.”

Again, by the Constitution of 1846, the government of the Institute was taken out of the hands of the Congregational Union of Canada West, where it had been from the beginning, as already shown, and regulated by the following article (VIII.)

“A meeting of SUBSCRIBERS to the Institution shall be held annually, for the election of a Committee of twelve persons, and the transaction of such other business, as to the assembled parties may seem to require attention. In connection with the annual meeting, there shall be a meeting of Committee, at which every minister of the Body subscribing to the Institution, shall be entitled to be present and vote.”

I have no official record at hand of the adoption of this constitution by the Union of Canada West, as well as their “Sub-Committee for the Academy;” but I distinctly remember being personally present, when the matter was before them. They must have adopted it, or it could not have gone into force. The Academy, having been till then the creature of the Union, could not have begun a separate existence without the latter’s consent. Doubtless, proof could be furnished by the Union (C.W.) Minutes of 1846. The Union,

therefore, (and so, "the Western Churches," of which it was composed) by that act abdicated all their sovereign rights to, in and over, the Academy or Institute, freely dispossessed themselves, and handed it over to another body, "the subscribers," without restriction. Whatever claim to separate property existed before, none remained after this "deliberate act."

Further, it will be observed, that in this Article VIII., the matters of the *time* and *place* for the annual meeting of subscribers, are left open, with no limitation to Toronto or to Upper Canada, no necessary simultaneousness with the meeting of the Union of Canada West. Accordingly when the Unions were amalgamated, the annual meetings of subscribers were held under this same constitution, no jot or tittle being changed, and with entire legality, at Montreal in 1854, at Kingston in 1855, at Hamilton in 1856, at Montreal again in 1857, at Brantford in 1858, and at Toronto in 1859. At these meetings, any "subscriber," come whence he might, from Canada West or East, from Nova Scotia or New Brunswick, from Britain or the United States, had a right to attend and vote, and the right was exercised by residents in the majority of these localities.

Once more, Article VII. of the Constitution of 1846 ordains that "a report of receipts and disbursements, with the state of the institution, and proceedings of the Committee, shall be annually forwarded to the Congregational Union of Canada *East and West*, as well as to the Colonial Missionary Society." This is the only article that makes any allusion to East or West, and it evidently puts the two bodies upon an equality.

There is one hiatus in this narrative, which I should be glad to see supplied. I have the impression that the decided renunciation of "official" management by the Union of "Canada East," refers to a proposal from the Academy Committee, to have a co-ordinate committee in Canada East, appointed by the Canada East Union, especially for the examination and *reception* of candidates from that section. If I am correct, this declinature of collective and official power as a Union, will completely harmonise with the right of Canada East subscribers to attend "individually" at the annual meetings.

The question must be solved by those of greater legal knowledge than I possess; but my own conviction is, that the Unions of Canada East and West in agreeing to unite in 1853, severally made over to the amalgamated body all the rights which each of them previously possessed; and, among these, was the right of the Lower Canadian Union to reclaim the Library of the Montreal Institute. Should our present Union be dissolved—which God forbid!—any organization of the Churches in Canada East, would be a new body; not the old Union come to life again. It is very conceivable that it might have other limits and other laws. Its members *might* adopt the old Constitution and the old bounds; but nothing compels them to do so. If, therefore, the claim of Canada East to the Library still holds good, it can be made only through a body in which the Western Churches are represented two or three to one. But as the Western Union, in 1846, made no such reservation on behalf of the Toronto Library, no similar claim, in law or good faith, can be urged on their behalf, but merely, if at all, on grounds of comity and courtesy.

The Constitution of 1846, continued in force until June, 1860, when a draft of an amended one was presented with the Annual Report of the Committee of the Institute, and adopted with some amendments by the subscribers, at their duly organised annual meeting. The Committee presented two names for the consideration of the body—"The Canadian Congregational College,"

and "The Congregational College, Toronto." A Committee of the subscribers, to whom the proposed new constitution was referred, reported in favour of the former name, and of the adoption of the Constitution and By-laws, whereupon, it was moved by Rev. W. F. Clarke, (who presided at the Guelph meeting) seconded by Rev. K. M. Fenwick, and

"Resolved—That the report as recommended by the Committee, be adopted, with the exception of the recommendation as to name, and that the name of the institution be "The Congregational College of *British North America*."

To say, that an institution with such an enlarging name, is "the property of the Congregational Churches in Canada West, by no means alienated or made the common property of the entire Province," cannot be correct. As well say that the Governor General or the Bank of B. N. A., belongs to one Province only.

The "object" of the College is declared, by the Constitution of 1860, to be, "to educate ministers for the Congregational Churches of *Canada and the other Provinces of British North America*." The government is still vested in the hands of the "subscribers," who are to meet at the same time and place as the Congregational Union of Canada.

Thus, the power over the institution, spontaneously resigned by the Union of Canada West, in 1846, in favour of the subscribers, has been exercised by the latter without question to the present time. It was by the subscribers meeting according to the Constitution, that the removal was decreed.

"The Western Churches," as Churches, neither founded nor carried on the original Academy. The *Union of Canada West*, was its nursing father and mother, a Union consisting of "ministers and Churches." The Union gave it up seven years before it was itself dissolved. The Union exists no more. Who can speak for it, in reference to this removal? How are these "Western Churches" to come together? What power have they, if they come?

For seventeen years we have been receiving the money of our Eastern brethren, educating their young men, and inviting them to our annual meetings, where they have taken equal part in the most important proceedings in reference to the College, and now, are we to turn round upon them and say, "you have no part nor lot in the matter?" If the College is "the property of the Churches in Canada West," every act done by the open meetings of subscribers is unconstitutional, and—where are we? Floating about, without rudder or compass, captain or crew! Why has not this been discovered before?

Pardon this long letter. I wanted to lay all the facts before your readers. I think the question of "property" is clear. As to the other matters, I will only say that it would have been unquestionably better, if the proposal for removal had been notified beforehand. But it was no new theme, there were protests from many quarters against keeping the matter open; and any one acquainted with the working of public bodies, can understand how long-cherished thoughts ripen suddenly into action when men come together.

I am yours sincerely,

Toronto, Jan. 19, 1864.

F. H. MARLING.

It is a folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.—*Addison*.

(To the Editor of the *Canadian Independent*.)

January 23, 1864.

MY DEAR SIR,—My attention was called yesterday to a communication from "D. M." in the *Canadian Independent* for January, 1864, in which I am stated to have said, in connection with the work of the Church in circulating the Word of God, "*we are going down*," and that we must "not expect too much from the Word." May I ask the favor of a reply? as I suppose your correspondent misunderstood me, and it is well to clear up any misunderstanding in a brother's mind.

The statements taken *separately* are correct, but they are not in connection with each other. "*We are going down*" was used entirely with reference to Old England as a Protestant nation; over which I expressed my sorrow for the Roman Catholic Act of 1829, fearing, also, for my country what the consequences would yet be.

As for the expression "not to expect too much from the Word," I think "D. M." will not find his views clash very much with mine, if, as I suppose, he holds the good old doctrines, of the Election of Grace, etc.—*Acts* xv. 14, with *Acts* ii. 39, and *Romans* xi. 25.

We may differ, no doubt, as to the way in which, after the elect among the Gentiles have been gathered out, (*Acts* xiii. 48) the glorious event is to be wrought out, of the Jews as a nation being converted (*Rom.* xi. 26, with *Zec.* xii. 9, 10, and *Ps.* lxxvii.) Satan being bound, sin being subdued, and the whole earth being filled with the knowledge of JESUS. I know my dear brother could not have felt discouraged in *our* work when I pressed home the great means of the Word in accomplishing *His* purpose; "*other sheep I have*
* * * THEM I MUST BRING."

With love in Christ Jesus to yourself, "D. M.," and your readers,

I am, yours affectionately in Him,

W. BROOKMAN, *U. C. Bible Soc.*

P. S.—Any information concerning the success or otherwise of the Word of God in various parts of the earth, which you or any of your correspondents could send to me, to use in behalf of THE BIBLE SOCIETY, would be most thankfully received. Address, *London, C. W.*

News of the Churches.

ANNUAL MEETING OF ZION CHURCH, MONTREAL.

This meeting took place on Wednesday, when various reports were submitted. From these it appeared that the addition to the membership during the past year had been greater than any previous year, and mostly from among the youth of the congregation of both sexes, many of them ascribing their awakening to the revival meetings which took place in this city early in the year. It had also been the most prosperous year in the history of the church in a financial point of view, a debt of \$3,000 having been paid off, and \$4,000 besides raised for the general purposes of the congregation. The subscriptions for missions and religious and charitable societies had, so far as is known, amounted to \$5,000, making a total of \$12,000 during the year contributed for religious purposes by the church and congregation. The Sabbath-school had also been eminently prosperous, having upwards of 400 scholars on its list, of whom more than 160 were over the age of 16,—an unusual proportion of advanced scholars. A mis-

sion Sabbath-school in Mountain Street, averaging in attendance about thirty scholars, had been kept up by the church during the year. At the close of the proceedings Alfred Savage, Esq., presented, on behalf of the congregation, a purse containing \$200 in gold, to Dr. Wilkes, which had been contributed in small sums by his hearers, as a token of their increasing affection and confidence. — *Montreal Witness* 20th January.

THE JUDGMENT OF THE BISHOPS AND TRINITY COLLEGE.

To the Editor of the Globe.

SIR.—The judgment of the Bishops in the matter of Trinity College, seems not to have elicited that public attention which the importance of the cause demands. Four of our Bishops have pronounced that the teaching of Trinity College is not contrary to the Church of England, and on one of the counts in which the teaching of this college has been specially objected to, as having a direct leaning towards Romanism, and therefore distasteful to the Protestant public, viz, “the intercession of saints,” the highest dignitary of the Church in Canada has, on his judgment, declared it to be a mere private opinion, and therefore not contrary to the Church’s teachings. — *Letter in Toronto Globe.*

RICHARD WEAVER IN PARIS.

A Paris correspondent of the December number of *Christian Work* writes:—“The principal religious event in Paris has been a visit of your countryman, Richard Weaver—the very man to stir up, in such a time as this, the bold joyful spirit of the apostolic age. He was invited over to speak to a class of Englishmen, not uncared for, but apparently beyond the reach of common voices—the horse-dealers, stablemen, and jockeys, who have no Sabbath, and who through neglect of duty and manifold temptations, fall into a state of godlessness over which ministers and people have long groined in vain. The taverns were visited, all were stirred up, and the right men came—men who had refused to go to a place of worship for years—they heard him, and they came again and again, following him with blessings for thinking of them, hanging on his words with streaming eyes; they wrote him a letter of thanks, begging him to stay and do them more good still. Truly his speaking was the blast of the hurricane, the blow of the sledge-hammer, and between whiles the most exquisite touches of human and sublime affection, which stirred the heart to its very foundations. The extreme originality, too, and the singing of the preacher, at times alone, to the audience—all was calculated to excite, command, and rivet attention. But this was not all. Frenchmen were there, pastors and others; and those who could sufficiently understand *with heart as well as ear*, began to say, Can he be interpreted? Some said, no; some urged, yes. Catholics and Protestants began to long to hear a man who was said to sway the masses in England, and men of God longed for so evident an instrument of blessing to communicate with their own people. One day he spoke so quietly, deliberately, and with so much power to an audience of a different class, that it was resolved to attempt interpretation in a small meeting of working-men. It was tried, and it succeeded beyond all expectation, and from that day the French have flocked to hear him wherever he has preached; and invariably hearts have been stirred, tears of penitence have flowed, and men and women have stayed either to seek more earnestly the way of salvation, or to declare with joyful countenance that peace through a dying Saviour has taken possession of their broken hearts. The love our working-men and women feel for him is boundless; they feel his heart beating with theirs—he has struck the chord of sympathy. If he could but prolong his stay he would have half Paris to hear him. It is a noble testimony he bears, and which God accompanies with life-giving power. The churches that have been joyfully opened for his use are the American, the Congregational, the Wesleyan, and the Chapelle du Nord, besides four smaller places. The interpretation gives the full power, brightness, sharpness of the word, while every homely expression has its refined counterpart.

THE CONGREGATIONAL POLITY A POLITY OF THE SPIRIT.

BY REV. LEONARD SWAIN, D. D., PROVIDENCE, R. I.

"For the spirit of the living creature was in the wheels."—Ezek. i: 20.

The wheels of that chariot of the cherubim seen in the prophet's vision, upon which was borne the throne of brightness and the presence of the Lord. It was not moved by any outward force, but by mysterious, indwelling power. The wheels were not drawn or driven, but were self-revolving. The spirit of the living creature was in them. They were not like ordinary wheels; so much mere mechanism hanging dead upon their axles, until they were urged by an impulse from abroad. They were instinct with life, sympathising with, responding to, and energized by, that very spirit of life whose throne was spread above them, and whose form of glory came riding upon them.

So must it be with the Christian Church which is appointed to be the vehicle of Christ's truth of grace on earth, the very chariot of his power and coming. If it is to be swift and strong to do his will, and bear his salvation through the world, it must not be a mere piece of dead machinery, moved, like other machinery, by some force applied from without. Its mechanism must be fashioned by the spirit, fitted to the spirit, filled with the spirit, and then must take its motion from the spirit. Its very wheels must have life in them. And the life which inhabits and impels them must be that Spirit of all life and power, the Holy Spirit of God.

In this respect the Church is, and is meant to be, wholly unlike every other and merely human institution, just as that "fiery-wheeled throne," seen in the prophet's vision, was not only in shape and structure, but in the very principle of its motion, wholly unlike any vehicle ever constructed by man. And just as that chariot of the vision would have had its nature changed, and its whole efficiency destroyed, by applying to it the ordinary laws of mechanics and locomotion, by endeavoring to propel it by steam, or to draw it by muscular power, so the moment the Christian Church forgets the divine peculiarity of its structure and its growth, and begins to bring merely human resources to its assistance, it will find its strength paralysed, its life overlaid, and the darkness of eclipse coming over all its glory.

This principle has a special application to churches which, like our own, belong to the Congregational or New England type; because, as we believe, their polity, being pre-eminently that of the New Testament, is pre-eminently the polity of the Holy Ghost, not only as having been inspired by it, but as being in peculiar affinity with it, and as holding relations of peculiar dependence upon it.

It is the design of the present discourse simply to call attention to this peculiar relation which the churches of our polity sustain to the power and help of the Holy Spirit, and this not with any invidious meaning, nor with any polemic or partisan ends, but that we may remind ourselves what it is, and what it is not, that as churches we need; what our work is, and how it is to be performed; what our dangers and temptations are, and how they are to be avoided or overcome.

The sentiment which I wish to illustrate is this: that beyond all other churches in the world, our churches of the Puritan or New England type are shut up to the Holy Spirit; that we are shut up to it by our very polity itself; that that polity being founded on the Spirit, fashioned by it, and expressly fitted to it, has its whole explanation and efficiency in it, and can be nothing without it; that this, which is sometimes called our weakness, is in

reality our strength ; that our wisdom and safety consists in remembering and acting on this fundamental principle of our history ; that the moment we lose our hold upon the Spirit we begin to lose confidence in our polity, and the moment we modify our polity we begin to endanger our reliance on the Spirit ; that thus in a pre-eminent sense our hope must be in God, and our help must come only from him ; that our want is never of more organization, but always of more inspiration ; that what we need is not more wheels, larger wheels, or different wheels, but the spirit of the living creature in the wheels ; that what we must seek is not a new *kind* of power, but a new inundation of power ; that what we must obtain, as ministers, as churches, as Sabbath schools, as Christian families, and individuals, is not new methods, instruments or themes, but the Holy Ghost ; that all progress for us must be in the line of the Spirit, whether it lead us forward or backward ; and that in fact the only way to go forward till we reach the Millennium, is to go backward till we reach the Pentecost.

1. The Puritan polity is shut up to the Spirit, because it aims at spiritual results, and at such only, and works to secure them by spiritual means, and by these alone.

It aims at spiritual results and at such only. Its object is not to amuse men ; not to interest them ; not to instruct them in science, art or literature ; not to make them acquainted with politics, philosophy, history, and poetry, with all other things that are useful, agreeable or beautiful ; not to make them merely good magistrates, good legislators, good subjects, good citizens ; not even to make them merely moral, upright men, carrying themselves honestly, honorably, and gracefully through all the circle of their human relationships.

Nor shunning these aims of a mere rationalistic religion, which holds the Church as nothing, does it propose to itself those results which content a mere ritualistic religion, which holds the Church as everything, to make mere *churchmen* of any denomination, as if the Church were of more importance than Christ ; to *christen* men into Christians by the waters of baptism, the laying on of hands and the calling over them of a Christian name ; to make them satisfied with being mere church members or church goers ; as if the mere forms of worship were all that was required of them, or as if the grace of sacraments and ceremonies were all the grace which they needed.

Abjuring all alike, these rationalistic and all these ritualistic aims, the Puritan polity has for its first and supreme end to make men *Christians*, as the indispensable condition of serving God acceptably here and of being saved by him hereafter ; Christians not by outward culture and refinement on the one hand, nor by priestly rites and sacramental grace on the other : but Christians by inward regeneration, by personal repentance for sin, personal faith in the Atonement of Jesus Christ and personal consecration to the service of their Redeemer. That this work needs to be done and must be done upon every individual of the race, is the very first article of its faith ; and the second is that the accomplishment of this work is the one great enterprise of Christianity, the one great purpose of the Christian church and ministry.

But our polity is shut up to the Spirit, not merely because it aims at exclusively spiritual ends, but because it employs exclusively spiritual means to secure those ends. It does not propose to make men Christians by the facts of science, the events of history, the principles of philosophy, or the sentiments of poetry. Its instrument is the Gospel. Its facts, sentiments and principles come from the word of God. Its haunt and region lie along the path of inspiration. Its themes must be those which the Holy Spirit itself

has furnished, and its very words must be those which the Holy Spirit has indited. Nor does it aim to make men Christians by any magical or mysterious virtue communicated by the Church or its Sacraments. It holds regeneration not to be a result of church-membership, but an indispensable condition of it and preparation for it. It does not receive men into the Church for the purpose of making them Christians; it makes them Christians and then receives them into the Church. Our polity knows nothing of any magical or mechanical grace. Its grace comes not with the bishop's hands laid upon the head, but with the word of God laid in the heart, and made effectual there by the power of the Holy Spirit. It believes that added power of the Holy Spirit to be as indispensable to the effect, as the word itself which it inspires and accompanies. It therefore depends upon the Spirit not only for the end at which it aims, and for the means which it is to employ for that end, but also for that sovereign energy, invisible and divine, which is to make these means successful. It is thus shut up to the Spirit on every side. Its path is marked by the Spirit. Its ends and its themes, its instruments and methods are all prescribed by the Spirit. Its efficiency all comes from the Spirit. Nay, the very existence of our churches themselves depends on the Spirit. For we boldly stand committed by our polity to the principle, that the Church must consist of regenerate persons, and of those only, and, as we confess that all the power of man cannot convert a single soul, but that in every instance in which it takes place it is accomplished by the sovereign grace of God, it is obvious that if the converting influences of that grace be withdrawn or withheld, the Church can receive no further increase, and in the necessary course of events, must, in a little while, come to an end, and perish.

Whereas, with another polity, no such event would necessarily follow the withdrawal or withholding of the Spirit. A rationalistic church does not depend for its existence and prosperity upon the Spirit of God. For it does not believe in regeneration, and therefore does not require it as a condition of membership, does not require anything except what can be wrought by the unassisted power of man. A ritualistic church does not depend for its existence and prosperity on the Holy Spirit, for it does not practically require regeneration, in our sense of the word, as an indispensable condition of membership, but hopes for it, if at all, as the result of such membership, with the use of the sacraments and church ordinances. Neither a rationalistic nor a ritualistic church, therefore, depends upon the Spirit or needs the Spirit, in any such sense as ours does, to secure its outward growth and perpetuation. They can both multiply their membership at any time, and to any extent they please, baptizing into their fellowship all such persons of decent behaviour and moral sobriety as may choose to come to them, without waiting for that evidence of an inward change which our churches believe it indispensable to require.

Beyond all other churches in the world therefore our churches must depend upon the Spirit of God. Other systems have outward supports to fall back upon. A strong and complicated organization, a wealthy establishment, art, æsthetics, magnificent architecture, music, painting, sculpture, with all that appeals to the senses and the imagination in imposing rituals, and in the pomp and splendor of an outward and material worship. Some other systems may dispense with the Spirit of God and still live and prosper. Ours cannot. We have nothing else but the Spirit to fall back upon. When that begins to forsake us, or when we begin to forsake that, we grow helpless at once. When

that leaves us we sink to the ground and perish. Like the chariot in the prophet's vision, the power which must move our polity is the spirit of the living creature in the wheels themselves. If that leaves the wheels, the chariot stands still. Not only its motion, but its whole power of motion is gone. It has no enginery to fall back upon. There is no power in heaven or earth that can turn its wheels from without, or that can move the chariot from its place.

2. And this principle that our churches are thus by the very necessity of their structure shut up to the Spirit of God, instead of being, as is sometimes charged upon them, a principle of weakness, is, in reality, the very principle of their strength. It takes them from men and casts them upon God. It takes them from machinery and casts them upon life.

If the Church were a human institution having merely human ends and depending on merely human forces, human wisdom and human instrumentalities, then these systems of organization, these hierarchies of government, these multiplied sources of influence and methods of attraction might be wisely gathered around it to enable it to draw and hold men and work upon them the intended result. But if the Church is a divine institution, seeking divine ends, and to be made effectual by divine powers, then its life is encumbered and not assisted, its strength is weakened and not enlarged, by every method of organization, by every species of machinery, by every form of support, and by every source of influence, which proposes either to supersede, to supplement, or modify the sovereign energy and work of God's Holy Spirit upon the minds of men. A polity of the true Church must be a polity of the Spirit; a polity which has confidence in the Spirit; a polity which honours the Spirit by making it sovereign and supreme; a polity which believes in the omnipotent sufficiency of the Spirit, and which dares to venture out upon it in any storm and upon any sea, like Peter leaving his own poor ship behind him and walking on the water to go to Jesus, because he trusted his promise and his power.

A polity which thus honours the Spirit will be honoured by the Spirit. The waters will become like solid land beneath its feet, and it will walk in safety as long as it walks in faith. Only then will it begin to sink when it forgets the Master, and looks upon the waves and remembers the ship which it has left, and wishes itself once more there where the other more prudent disciples are, with the hard plank beneath their feet and the strong sides of the vessel around them. When it thus begins to lose its divine faith and to take to its human prudence again, then it begins to go down; and if it does not quickly utter Peter's cry and find Peter's deliverance, it will keep going down, and will never stop, until the bottom of the sea has stopped it.

If it be the weakness of our polity that it discards all human trusts, and rests thus solely upon the Spirit of God, it is like that weakness of which Paul speaks, when he says, "When I am weak, then am I strong." The weakness of a Church, in this respect, is the very thing in which its strength consists. If it had a strong organization to take hold of, it would be tempted to take hold of it; and if it did, then it would be weak indeed; but having nothing between itself and God which it can reach, or which was placed there to be reached, it takes hold of him, and then its weakness becomes strong indeed. This is the very doctrine of the Gospel. This is the very method of the individual Christian life. And what is true there, must hold true on a still larger scale, and with a still stronger emphasis, in the experience of the Christian Church itself. Indeed, one of the greatest proofs that

our polity is true and divine, and according to the very pattern of the Spirit as shown in the Gospel, is, that it is so much like the Gospel in the objections which are raised against it, and the deficiencies and various weaknesses which mere human wisdom seems to find in it. Wherever the Gospel has met the other religions and philosophies of the world, it has always been criticised for its weakness, its simplicity, its lack of organized force and of iron array. A mere word, a sentiment, a doctrine; foolishness to the Greek; what could he make of it beside his proud philosophies? a stumbling block to the Jew; what needed he to fear it with his ancient law and his magnificent ritual? a derision to the Roman; what was it to him, with Cæsar upon the throne, and the eagles of the empire flying to the ends of the world? an impertinence to the Barbarian—what was such a puff of empty air to do against his gods of stone and his grand old mythologies of a thousand years? But that same puff of empty air smote the gods of stone and brought down the old mythologies from their seat; and, passing across the ruins of the Greek philosophy, the Jewish ritual and the Roman Empire, descended to our times, and rules to-day over the mightiest forces of the world's life. The Gospel seemed foolishness to men of wisdom. It *was* foolishness. But it was the "foolishness of God," and it proved itself wiser than all their philosophy. It seemed weakness to men who were accustomed to what was humanly strong. It *was* weakness. But it was God's weakness, and it proved itself stronger than all their omnipotence.

So with that polity of the Spirit, that polity of the Puritans, that ancient polity of the New Testament. It is weak just where the Gospel was weak; it is simple just where the Gospel was simple: it is foolish just where the Gospel was foolish. It stands among other systems just as the Gospel stood among the philosophies, the mythologies and the splendid rituals of the ancient time; foolishness to the one, a stumbling-block to the other: but destined, if it comprehend its mission and be faithful to its trust, to be the wisdom of God and the power of God, so far as any polity can be, to the bringing of the world unto the kingdom of our Redeemer. It is the polity of the Gospel because it is like the Gospel. It is the polity of the Gospel because it uses the Gospel and that alone, in its work among men. It uses that and that alone to define its ends: uses that and that alone as the means to secure these ends. It is the polity of the Gospel because it is the polity of the Spirit, because it puts all its trust in the Spirit, draws all its strength from the Spirit, and has nothing which it can trust between itself and the Spirit. It stands to all the vitalities of the Gospel as the wheels in the prophet's vision did to those mysterious and divine vitalities that moved with them, and were borne upon them. "And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went: thither was their Spirit to go; for the Spirit of the living creature was in the wheels. When those went, these went: and when those stood, these stood: and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

Our polity, therefore shuts us up to the Spirit thus absolutely, not that it may make us weak, but that it may make us strong; or rather it shuts us up to the Spirit, and so makes us weak, *in order* that it may thus make us strong.

If the weakness of other systems is in their strength, the strength of ours is in its weakness. If their strength turns them away from God, our weakness turns us to God.

Brethren, our wisdom consists in accepting our polity for what it is, rather than in trying to make it what it is not. The moment we seek to engraft the peculiarities of any other system upon it, we change its nature, and destroy its power. It defines our work, equips us for it, and encourages us in it. It gives us the souls of men as the materials of that work, their conversion, sanctification and salvation as its end, the Gospel as its instrument, and the Spirit of God as the omnipotent energy which is to accompany that work and make it successful.

Our polity shows us our wants. What we want is not a higher organization, but a higher consecration. What our churches need is not to be popularized, but to be spiritualized; not to be made more like the world, so that they may win its favor and attract it, but to be made more unlike the world, so that they may win its respect and save it. The plea sometimes is that if we are going to take hold of the masses of men, we must do something to popularize both Christianity and the Church; which means, in the rationalistic sense, that we must tone down the high doctrines and spiritualities; have less of God and more of man; less of the next world and more of this; less of repentance and regeneration and more of popular reform; less of heaven and hell and more of the natural laws of retribution; and which means, in the ritualistic sense, that we must make the terms of church membership less strict; have lower bars, a broader gate, a wider communion; so that men may come in and get the advantage which they need, and give us the numbers and strength which we require; that we must have a more inclusive worship—something which shall make less demands on men's intelligence and inward piety; something which can throw its arms around the weak, the ignorant, the worldly; take men mere as they are, and be to them a kind of mother Church, an indulgent nurse, having a place for every one, and making all feel that they are on the way to heaven.

This spirit mistakes the whole nature and mission of the Christian Church and of Christianity itself. A church is not strengthened, but weakened, if it be enlarged by such means as this. It multiplies its wheels and makes gorgeous its chariot, but it brings no salvation. And men are not blessed, but harmed, by being taken into such a fellowship. What we need is not a Church or a Christianity which can go down to the world, but a Church and a Christianity which can make the world come up to it. The power which would save men must stand above them as well as come from beyond them. It must be what the great Exemplar of such power was—"holy, harmless, undefiled, and separate from sinners." The Church and the world must not be joined together if the one is to save the other. Union is weakness; union is ruin; union is the triumph not of life over death, but of death over life. Only in separation is strength; only in separation is help; only in separation is deliverance and redemption. If the Church, or if Christianity is to save men, it must not leap with them into the abyss, but stand upon the rock and lift them from the waves.

And so of preaching. It is sometimes said that we must popularize that if we would attract and gain men by it; that is, we must preach on popular themes and after the brilliant and captivating manner of our lyceum lecturers and most famous secular orators. But this overlooks the true philosophy of preaching and mistakes the very power by which it is to prevail. The world is not saved by the preaching which it likes, but by the preaching which it dislikes. Nay, the world is not attracted most powerfully by the preaching which it likes, but by the preaching which it dislikes. The history of every

revival shows it. Men that go away raging against the truth, declaring that they will hear such doctrine no more, are often seized as with an irresistible fascination by that very truth itself which smites them, and are brought back Sabbath after Sabbath, almost against their own will, to submit to the shock until finally the truth triumphs over them, as it did over Saul of Tarsus, when he lay beneath the walls of Damascus, smitten to the dust by that word which *he* hated above every other, and crying in submission, "Lord what wilt thou have me to do?" The triumphs of Christianity in the days of the apostles were the result, not of popular preaching, but of unpopular preaching. Christianity is a sword and not a song. The word of God is a fire and a hammer, and not a breath of the odorous west wind. The Gospel has gone through the nations thus far not as a courtier, but as a conqueror, and it will complete its triumphs by going on in the same character with which it began.

The great thing which we need, then, the one thing we need, the only thing we need, is, not new methods, new measures, new themes, new sources of interest, power and popularity, but a new baptism of the Holy Ghost. Let a Church and ministry show itself to be a Church and ministry of the Holy Ghost, and it will not be long anywhere without power and attraction. Men will hear what is there; they will feel mysteriously and afar what is there; and they will come to see what these things mean. When the Spirit was poured out on the day of Pentecost, we are told significantly that "the multitude came together." It has always been so. It always will be so. The community cannot be found so sunk in indifference, in worldliness, or in sin, that the outpouring of the Spirit of God will not bring the multitude to the doors. Let the windows of heaven be opened over any place, and the gates of the world will begin to swarm in the direction of that light. The Spirit of God needs no new methods, measures or themes. It makes the old methods, measures and themes to be new. It makes everything new where it comes. Its very office is to *re-new* and regenerate everything upon which it falls.

In this one want of the Spirit, then, Christian brethren, have we not summed up all the successive themes which have occupied our attention to-day; our condition as churches, its causes and its tendencies, our grounds of encouragement for the present, and our reasons of hope for the days to come? Not one of these questions can be rightly asked or answered without bringing this great want into the very fore front of our thought, our conviction and our prayer. All our history as churches turns us to the Holy Spirit. All our hope is in Him. All our help must come from Him.

Him, therefore, shall we not seek with all our faith and all our desire? Him first, Him last, Him most; Him now and when we go hence, and everywhere, and evermore, until He come to make all things new—the Church, the ministry, truth, conscience, duty, danger, the eyes and ears of men, their very heart and soul and life? Then shall the Spirit of the living creature descend into the wheels of the chariot, and swift and dreadful, as in the prophet's vision, they shall run to and fro beneath a firmament of brightness, and bring the glory and salvation of the Lord.

This soul-stirring and valuable article is from the pages of the *Congregational Quarterly*, an able and well-conducted periodical published in Boston, at the marvellously cheap rate of one dollar per annum. It is a repertory of all Congregational matters in North America, and deserves a generous support. We hope Canadian Congregationalists are not behind in the subscription list of our worthy cotemporary.

DISCIPLINE.

Night must come to reveal stars. The beacon shines brightest in the fiercest storms. Love is the most intensely beautiful amid long watchings and agonies. And so best is the glory of God revealed in the poverty, lowliness, and suffering of Christ. The love, too, of a long and checkered life is better than the love of a single act, or even of many detached acts; and thence Jesus must live and labour, and suffer through many years, the vivid incarnation of the infinite heart yearning for the restoration of the lost.

It is only thus that the overwhelming conviction is brought home to our souls, that we must and can be "regenerated unto God," and though sinful, fitted for glory and immortality."—*Turnbull's Christ in History.*

SNOW FLAKES.

One great law of crystallization controls the whole snow world. Every flake has a skeleton as distinct as the human skeleton, and yet the individual flake is as different from its neighbour as a man is from his. The fundamental law of the snow is to crystallize in three, or some multiple of three. All its angles must be sixty, or one hundred and twenty. All its prisms and pyramids must be triangular or hexagonal; whether spicular, or pyramidal, or lamellar, it ever conforms to its own great law of order, and thus conveys delight to the eye, and most delight to him who, having pleasure in the works of God, searches them out.

Some men reproach the Protestant Church for its various sects. But let such men examine God's works. Unity in variety is the law of the snow. There is a Trinity in it. Every snow flake imitates its Creator by being three in one. It has a stern basis of fundamental doctrine; and it would excommunicate any snow-flake that tried to stand on any other. But around that fundamental unity is the free play of individual peculiarities. All snow-flakes are alike essentially, while probably no two are identical in details.—*Dr. Kirk in Snow Flakes by Am. Trav. Society.*

REMARKS OF JOHN NEWTON.

Satan will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.

A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish.

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with *tares*; now if I can fill it first with *wheat*, I shall defy his attempts.

There are critical times of danger. After great services, honours and consolations, we should stand upon our guard. Noah, Lot, David and Solomon, fell in these circumstances. Satan is a footpad; a footpad will not attack a man in going to the bank, but in returning with his pocket full of money.

Christ has taken our nature into heaven to represent us; He has left us on earth with His nature to represent Him.

God's word is certainly a restraint; but it is such a restraint as the irons which prevent children from getting into the fire.

If we were upon the watch for improvement, the common news of the day would furnish it; the falling of the tower in Siloam, and the slaughter of the Galileans were the news of the day which our Lord improved.

Poetry.

THE SABBATH.

(From the pen of the REV. DR. WORDSWORTH, Canon of Westminster Abbey, and nephew of the late Poet Laureate.)

O day of rest and gladness
 O day of joy and light,
 O balm of care and sadness,
 Most beautiful, most bright !
 On thee, the high and lowly,
 Bending before the Throne,
 Sing Holy, Holy, Holy,
 To the Great Three in One.

On thee, at the Creation,
 The light first had its birth ;
 On thee, for our salvation,
 Christ rose from depths of earth ;
 On thee our Lord victorious
 The Spirit sent from heaven,
 And thus on thee most glorious
 A triple light was given.

Thou art a port protected
 From storms that round us rise ;
 A garden intersected
 With streams of Paradise ;
 Thou art a cooling fountain
 In life's dry, dreary sand ;
 From thee, like Pisgah's mountain,
 We view our Promised Land.

Thou art a holy ladder,
 Where angels go and come :
 Each Sunday finds us gladder,
 Nearer to heaven, our home.
 A day of sweet reflection,
 Thou art a day of love ;
 A day of resurrection
 From earth to things above.

To-day on weary nations
 The heavenly manna falls ;
 To holy convocations
 The silver trumpet calls,
 Where Gospel light is glowing
 With pure and radiant beams,
 And living water flowing
 With soul-refreshing streams.

New graces ever gaining
 From this our day of rest,
 We reach the Rest remaining
 To spirits of the blest ;
 To Holy Ghost be praises,
 To Father and to Son ;
 The Church her voice upraises,
 To thee, blest Three in One.

MONICA—A PAGE FOR MOTHERS.

By J. W. C., Author of "Mary McNeill," "Alice Lowther," &c., &c.

Passing one day along the magnificent picture galleries of the Great International Exhibition, our attention was arrested by a small but very striking picture. It consisted of two figures seated side by side, evidently, from their strong resemblance to each other, mother and son. There was something wondrous about the expression of each, and we felt assured that a tale of no ordinary interest was the history of their lives.

Peace, heaven's own peace, sat on each countenance; yet were there traces of past storms, past agonies, on the pale classic features and colourless cheeks of that mother and son. Hand locked in hand, and a mutual look of repose and love, suggested the thought that the son—a prodigal perhaps—had found in the forgiving heart of that sweet angel-like mother, the rest which he had vainly sought in the cold, wide world.

We turned to our catalogue for information regarding this interesting pair. "Monica and Augustine," was the brief answer to our eager inquiry. It was enough. Oh, what a flood of light was let in upon the scene! What memories were stirred up by these sainted names.

Reader, will you, in imagination, sit down by us opposite this picture-gem, and we shall tell you some passages in the life of this Christian mother, and the son of her love?

Monica—around whose form that light drapery falls, and whose colourless cheeks offer no contrast to the white folds which, in Eastern fashion, adorn her head—did not always wear that chastened look. Once she was a bright and buoyant maiden, with a young heart full of ardour, and full of holy and happy desires. Yes, Monica, born in a pagan land, and surrounded with pagan worship became an early Christian, and experienced the joy of having her best days consecrated to him whose service is perfect freedom.

Yet, notwithstanding her blessed choice, and the earnest love of her heart to her Saviour-God, Monica sinned—wilfully sinned—against the light of God's word, in a very momentous step of her life's history. She heeded not the divine command, "Be ye not unequally yoked," nor the awful inference deduced, "What fellowship hath light with darkness?" and, at the age of twenty, she gave her hand to one who clung to a system which had "gods many and lords many."

A train of misery followed! We have stood on the spot where the transparent Rhone and the muddy Arac converge, but refuse to coalesce; and the spectacle suggests the close connection which may exist between two human beings, and the yet intense dissimilarity and estrangement where the hearts and habits are opposed. We search in vain for a more melancholy or affecting proof of this disjunctive conjunction than in the case of Monica, and Patricius her pagan husband. Her domestic sorrows drove her closer to her God. In him she was made strong to endure and patient to hope. Her life's aim, at this period of her history, was to win her husband to her God; and neither prayers nor pains were spared to achieve this great end. Note, dear reader, the union of both. Aware that "the shortest way to win a soul is round by heaven," she forgot not the means laid down in God's word, whereby a godly wife may gain a godless husband. The heavenly counsel was hid deep down in her heart, and welled up into her daily life: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives" (1 Pet. iii. 1). And who that knows anything of such a lot does not recall the daily, hourly struggle involved! For it does not embrace any single, though magnanimous, act of self-denial or disinterested love, but marks out a daily unrelaxed path of meek patience and self-sacrifice. The prize held up is a priceless one—a soul saved! The goal is glory. But the struggle is sore, and the way is often long and painful. Let such as know this from their own sad experience take courage by the bright and noble example of Monica, and pray on, and labor on, knowing that you too *shall* reap in due season, *if ye faint not.*

Not to dwell further on this part of Monica's history, we anticipate the glorious reaping time which succeeded her tearful sowing time.

Patricius, reckless, passionate, ungodly, was ultimately touched by the power of her Christian life; and after he had been Monica's pagan husband for sixteen years, he took his place by her side at the foot of the cross, a rejoicing believer in the promise that "the blood of Jesus Christ cleanseth from all sin." He lived but a short time after the great change had passed upon his heart, but long enough to testify to the genuineness of his conversion.

And now, having gathered in some golden sheaves to the heavenly garner does this devoted woman fold her hands and dream that her work here is done? Nay she but bends her bow afresh with a firmer hand, and directs the heavenly arrows against one whose heart seemed to repel, in its hardness and degradation, every attempt to melt or subdue it. Merely glancing, as we pass, at another pagan relative—her husband's mother—whom Monica was honoured to turn to righteousness, and who, from being an avowed enemy to herself and her religion, became her grateful friend and a Christian indeed, we look now at the boy Augustine, the one cherished child of this sainted mother, and the ceaseless object of her love and prayers. Round him her blighted domestic hopes twined, and seemed to bud afresh in fond anticipation. Alas! for many weary days and nights, hope's delicate blossoms seemed crushed and buried; but it was only in the end to burst forth in resurrection beauty, and to expand in the sunshine of prayer answered and sacred longings realized.

At an early age, Augustine had indescribable pinnings after the Infinite and the Unseen. Naturally of an ambitious, ardent temperament, he laboured to excel in any chosen pursuit, and not unfrequently succeeded. But as he grew to manhood, and drank deeply of the streams of intellect and pleasure, the immortal craving remained unsatisfied. Giving the reins to his carnal desires, he threw himself on the dark broad stream which, with every heaving wave, rolled him nearer to the abyss of death. He drank deeply and long of the turbid waters, but the thirst was still unquenched, the immortal part was void. How could it be otherwise? How can any created thing fill a soul which was formed for its Creator Himself?

"That which hath life alone can fill the living;
That which hath love alone can fill the loving."

At Tagaste, at Madaura, and at Carthage, where he attended the public seminaries of learning, Augustine's sins grew in number and aggravation, and his poor mother's heart grew sadder and sorer. In the midst, however, of the clouds of this dark period of her history, there were here and there streaks of sunlight streaming across the gloom. Her sweet, hopeful spirit hailed them as tokens for good. An occasional relenting on Augustine's part, a word of encouragement spoken to herself, put the spur into the side of this gentle woman's prayerful effort, and she thanked God and took courage.

The darkest, coldest moment in our night is just before the dawn. So, at the very moment when Augustine seemed to have drained the last dregs of sin, and to be beyond the hope of every heart save that of his praying mother, the crisis came, the scales fell from his eyes. The very excess of his wickedness made him wretched, nay, odious to himself. His ambitious desires were unrealized; his mind, hastening from one system of error to another, had become like a dark, dreary cavern, wherein winds and tempests howled, when, lo! the prayers of many years were answered, and this poor burdened sinner was led to the "wondrous cross on which the Prince of glory died." As he looked, the burden fell from his back; as he stood shivering and naked, a gentle hand plucked away his rags, and clothed him with a royal robe; as he listened, he heard a voice say, "Live;" and, to use his own language, "a light of serenity was, as it were, infused into my heart, and all the darkness of doubt vanished away." He had found a home for his restless, anguished heart in the clefts of the Rock of Ages.

He had chased the mirage, and detected its deception. He had hitherto been feeding on the world's husks, when there was bread enough and to spare in his Father's house. But now, drawn by the cords of everlasting love, he has returned to that Father's home, and the voice of rejoicing is heard.

"Oh, my God," he exclaimed, "let me with thanksgiving remember and confess unto thee thy mercies to me. Let my bones be bedewed with thy love, and let them say unto thee, Who is like unto thee, O Lord? Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving."

And now, dear reader, see that mother and son, with hand pressed in hand, with calm joy on each brow, and holy peace—heaven's own peace—reigning in each heart. Say on what sight more noble can the human eye gaze? what purer, truer happiness can be witnessed on earth? And the humble instrument of it all, that lowly, loving woman Monica.

Weeping mothers, dry your tears, and take comfort from this scene. Despairing mothers, ye who follow the sad track of your wayward sons with bleeding hearts, follow them, like Monica, with your prayers. You shall reach them thus, and you may, like her, win them back not only to your own home and heart, but to the fold of the Good Shepherd, who yearns over the straying lamb with a love stronger than that sweetest of earthly love—a mother's.

And remember to *live* the religion you *teach*. This was a great secret of Monica's success. She was an epistle of Jesus Christ which needed no translation: her pagan husband could read *it* when no entreaties could persuade him to read the inspired word itself; her pagan mother-in-law could read *it*, with its chapters of unwearied love and self-denial, with its line upon line, and precept upon precept of Christian example; and her dissolute son, though steeped in vice and hardened in sinful habits, felt the charm of her lovely Christian life, and at last sought and found his portion—his peace—in his mother's Saviour-God.

And who shall tell where the influence of Monica shall end? How many shall rise up to bless the mother of St. Augustine! Hers will be no starless crown, but one sparkling with jewels from every nation and shore.

In her forgetfulness of self she was unconsciously using the surest means to render her memory unforgotten, undying. She was a single-eyed woman. God's glory and the salvation of souls were the aims of her life. She did not seek to achieve fame in the world, or to make her name known in other circles. She took up the talent bestowed upon her—a heart glowing with love to God and man—and she traded with it in her own home circle—woman's first sphere. Great was her reward, golden was the harvest she was destined to reap. "Them that honour me," God says, "I will honour."

Dear reader, go you and do likewise. Do your part, and trust God to do his. He is faithful that hath promised, who is able also to perform.

LITTLE THINGS.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations given habitually are what win and preserve the heart, and secure comfort.

"Thousands of men breath, move, and live—pass off the stages of life—are heard of no more. Why? They do not a particle of good in the world, and none are blessed by them as the instrument of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, and love, and mercy, on the hearts of thousands you may come in contact with year by year; you will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as the stars of heaven."—*Chalmers*.

In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without flint and steel; either of them may hammer on wood forever, no fire will follow.

Lord, before I commit a sin, it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities: either my sins are so small that they need not my repentance, or so great that they cannot obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary, truly to measure the dimension of my offences. But O! as thou revealest to me more of my misery, reveal also more of thy mercy: lest if my wounds in my apprehension gape wider than thy tents, my soul run out at them. If my badness seem bigger than thy goodness, but one hair's breadth, but one moment, that is room and time enough for me to run to eternal despair.—*Thomas Fuller.*

Conscience, be it ever so little a worm while we live, grows suddenly to a serpent on the death-bed.

"The eye of a godly man is not fixed on the false sparkling of the world's pomp, honour and wealth. It is dead to them being quite dazzled with a greater beauty. The grass looks fine in the morning, when it is set with those liquid pearls, the drops of dew that shine upon it; but if you can look but a little while on the body of the sun, and then look down again, the eye is as it were dead; it sees not that faint shining on the earth that it thought so gay before. And as the eye is blinded and dies to it, so within a few hours that gaiety quite vanishes and dies itself."—*Leighton.*

JOHN GONE TO BED.

An eminently holy man thus wrote, on hearing of the death of a child: "Sweet thing, and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying. Tell my dear sister that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour or two to bed, as children used to do, and we are soon to follow. And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

"Religion shows the weather-beaten mariner the heaven of eternal repose, where no storms arise, and the sea is ever calm; it exhibits to the weary traveller the city of eternal habitation, within whose walls he will find a pleasant home, rest from his labours, and friends to welcome his arrival; it discloses to the wounded warrior his native country, where the alarms of war, and the dangers of conflict, will be no more encountered, but undisturbed peace forever reign. In that one word, Heaven, religion provides a balm for every wound, a cordial for every care."—*J. A. James.*

THE ENDLESS REST.

There are no weary heads or weary hearts on the other side of Jordan. The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest on his bosom. He will soon bring us to rest in his father's house. His rest will be glorious. A rest from sin; a rest from suffering; a rest from conflict; a rest from toil; a rest from sorrow. The very rest that Jesus enjoys himself. We shall not only rest with him; we shall rest like him. How many of the earth's weary ones are resting in His glorious presence now! It will be undisturbed rest. Here the rest of the body is disturbed by dreams, and sometimes by alarms; but there are no troublesome dreams or alarming occurrences there. Thanks be unto God for the rest we now enjoy! Ten thousand thanks to God for the rest we shall enjoy with Christ! Wearied one, look away from the cause of thy present suffering, and remember there is a rest remaining for thee. A little while, and thou shalt enter into rest.—*The Prayer Meeting.*