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THE
CANADIAN INDEPENDENT.

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No. 5.

MUTUAL WATCHFULNESS.

“Come in, beloved of the Lord,” should be the greeting given by every church of Christ to those added to its membership. The new-comer should be sincerely welcomed to the cordial and tender sympathy of the whole brotherhood. Additions are not made merely to swell the list of names on the church book; it is to the loving, earnest, and spiritual work, ever advancing in the hallowed circle of those who love Jesus, that they are admitted. Mutual watchfulness and tender care are promised in the very nature of the connection formed—“Come thou with us, and we will do thee good.” “Fellow-helpers” should be the common appellation of all within the sacred enclosure. To leave any brother to isolation, strikes at the root of the social feature of church fellowship, and to pass him by in cold neglect is a death-blow to love. Within the sacred precincts the atmosphere must be genial, tending to life, and avoiding a tendency to freeze on the one hand, or to go to sleep on the other. It is neither an ice-house nor a dormitory that is entered, but a home—a spiritual home, where love reigns, is enshrined, sings in its glad mission, and prepares to carry out its gracious ends in bearing one another’s burdens, and so fulfilling the law of Christ. A home feeling is produced, and grows by all that is done in the house of God. There it is not asked, “Am I my brother’s keeper?” A care that watches over the best interests of the brotherhood is awakened, and shared in by all. “Keep him at arm’s length” is no law there, but “By this shall all men know that ye are my disciples, if ye have love one to another.” The glowing affection of the new nature rejoiceth with them who rejoice, and weepeth with them who weep. Critical is the position of a ship surrounded by islands of ice, and no less so is the soul cut off from all Christian sympathy and love, and constantly meeting cold-hearted indifference. As the wandering bird mourns for its nest, the yearning of the spiritual life is for rest in the fellowship of kindred minds. Brotherly love is a real bond of union in a church of Christ, and this implies mutual watchfulness and help.

“We share each other’s woes,
Our mutual burdens bear,
And often for each other flows
The sympathising tear.”

Under the broad ensign of love, a holy brotherhood, a royal priesthood, a peculiar people, show forth the praises of Him who hath called them out of darkness into his marvellous light. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Tell us, then, how this love is shown. Is it not in a great degree by mutual watchfulness?

To carry the burden of a brother's wants to the throne of grace, is the suggestion of affection. Neglect of prayer on his behalf is a mistake and a sin. Gold fails to purchase a prayerful interest in another; the impelling power is love. Wide is the range of this sympathy; its cry is for each, for all. Mutual watchfulness suggests subjects of prayer in the closet, and in the assembly it obeys the command, "Pray for one another." How much of church life appears in prayer for the brethren? Two or three offering united supplications have the special promise of an answer—a fact which ought to draw forth deep and lasting interest in the prayer meetings of the church. When prayer is silent, the covenant-agreement, mutually to watch over and pray for one another, is broken.

In aiming at the due discharge of our obligations as Christians to each other, we are required, when doubts and fears oppress a brother, to carry relief to the burdened spirit. Familiar conversation on divine things will often prove a help to Zion travellers. They that feared the Lord spake often one to another. As the two disciples journeyed to Emmaus they were sad. Jesus draws near and says, "What manner of communications are these that ye have, one with another?" Their talk of the death of Jesus was the prelude of his presence. Despondency gave place to the glow of burning hearts; their interest was aroused by the rich discoveries made to them from the scriptures. Cases of conscience should be brought to the cross. Promises are keys that unlock prison doors; these should be quoted and applied to meet the case of the disconsolate. "When we see them oppressed with a weight of anxious care, instead of carrying ourselves with cold indifference and unfeeling distance towards them, we should cherish a tender solicitude to know and relieve their anxieties. How touching would such a salutation as the following be, from one Christian to another: 'Brother, I have observed, with considerable pain, that your countenance has been covered with gloom, as if you were sinking under some inward solicitude. I would not be unpleasantly officious, nor wish to obtrude myself upon your attention further than is agreeable; but I offer you the expressions of Christian sympathy, and the assistance of Christian counsel. Can I in any way assist to mitigate your care, and restore your tranquillity?' At such sounds, the loaded heart would feel as if half its load were gone. It may be, the kind inquirer could yield no effectual relief; but there is balm in his sympathy. The indifference of some professing Christians to the burthens of their brethren is shocking. They would see them crushed to the very earth with cares and sorrows, and never make one kind inquiry into their situation, nor lend a helping hand to lift them from the dust. Love requires that we should take the deepest interest in each other's case; that we should patiently listen to the tale of woe which a brother brings us; that we should mingle our tears with his; that we should offer him our advice; that we should suggest to him the consolations of the gospel; in short, we should let him see that his troubles reach not only our ear, but our heart." "Exhort one another daily."

We must respect the conscientious scruples and convictions of each other. All minds are not alike. Variety in the style of thought is not to lay the axe to the root of fellowship. Intolerance of an opinion differing from our own, when that opinion is not subversive of the fundamental doctrines of religion, is highly blameworthy. Regimental uniformity is not the proof of loyalty in the heart. Where the Master gives freedom, let not the disciple erect a barrier. There are diversities in every society; a stereotyped sameness in Christian manhood nowhere exists; hence the need of "forbearing one

another in love." "Him that is weak in the faith, receive you ; but not to doubtful disputations. For one believeth that he may eat all things ; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not ; and let not him which eateth not, judge him that eateth ; for God hath received him. One man esteemeth one day above another ; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. * * * Let us not, therefore, judge one another any more ; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—See Romans, chapter xiv.

A deep interest in each other's spiritual welfare flows from genuine love. It is not enough to seek our own safety, a holy solicitude longs to do good to others. A pastor's care is to watch for souls, this is shared by the brotherhood. To suffer sin in a brother is to hate him, for it is said, "Thou shalt not hate thy brother in thy heart ; thou shalt in any wise rebuke him, and not suffer sin upon him." Avoiding the charge of being busy-bodies in other men's matters, yet with true affection, admonition and exhortation will hold a sacred place in our practice. This holy sympathy will discourage whisperings, back-bitings, and jealousies. "Do unto others as ye would that they should do unto you" is the golden rule suggesting to their hearts the tenderest actions and the kindest words. Character is sacred, hence the obligation to discourage all tattling and evil speaking. When temptation has been successful in any case, duty calls for activity to repair the ruin made. Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. This is not accomplished by blazing abroad and giving the utmost publicity to the sin ; but by effort directed to touch the sinner's heart, to bring him within sight of the bleeding wounds of Jesus. If any do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. Such interest cannot be felt without mutual watchfulness. Brotherly love is essential to the very existence of a Church of Christ. Real life is gone, if love has no place among the members. True, much outward show may appear, there may be ritual, architecture, music, pomp, wealth, numbers, social standing and political influence clustering round the assembly, but the essential element of a living church is absent when love is not there ; that heavenly and crowning grace must abide in every breast.

Mutual watchfulness will notice and relieve the temporal wants of the poor and needy. To neglect a brother struggling with adversity, is wrong. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?" Broad is the stream of sympathy which runs through the city of God. Bereavements and sorrows abound in the world, but a gracious alleviation exists. God especially cares for the widow and the fatherless, and has charged the church to visit such. This is pure and undefiled religion, to take up and care for such persons. "I was a stranger, says Christ, and ye took me in, naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." The duty of members to visit each other in times of sickness, is apparent. How much the dull

monotony of wearisome days and nights may be broken by the kindly attentions of fellow disciples! How soothing in the chamber of sickness, the gracious words of piety, the music of devotion!

See how mutual affection prompts to study each others dispositions so as to avoid murmurings and disputations. No character is so perfect here as to be without a flaw; there are defects to be borne with, asperities to be softened, tempers to be subdued. Beautiful as likeness to Jesus is, the picture has spots, though on that account it should not be torn or thrown aside in contempt. When it is remembered how much grace is needed to subdue our own natural tendencies, charity makes room for others. This brotherly kindness should not degenerate, however, into indifference, either as to the opinions or conduct of our fellow disciples. Paul withstood Peter to the face, because he was to be blamed. Controversy may be necessary, we are to watch all the more the spirit in which we enter the field. In meetings of the church, it is of first consequence that opinion be stated in an affectionate manner, with deference to the views of others, and guarding against the assumption of the forms of debate, and the evil spirit of contention. To secure this it is a good rule to have the devotional element strong. What is attended to as a business matter, is nevertheless an affair connected with Christ's cause, and should be conducted in the spirit of dependence on the Head of the Church for wisdom and guidance. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke."

We have thus given some views on a subject of great importance to the welfare of every church, and to the enjoyment by individuals of their connection with the people of God. Properly to discharge the duty, demands abounding grace. Unless spirituality of thought, feeling, word, action, prevails, there is little hope of securing peace, joy, love, from mutual watchfulness. Oneness in heart and aim is a grand characteristic of Christ's people, and a proof of his divine mission. The Saviour prayed for His disciples—"That they all may be one; as thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The *sixteenth* Annual Session of the Nova Scotia and New Brunswick Congregational Union, was held at Canning, Cornwallis, N. S., on the 10th, 11th, 12th, and 14th September, 1863.

On Thursday, the 10th, at one o'clock, the Union opened with a devotional meeting, conducted by the Rev. J. R. Kean, pastor of the church in Canning; after which, on motion, Mr. James Woodrow, delegate from St. John, was appointed Minute Secretary.

The following ministers and delegates were present during the Session, viz.:

Rev. George Stirling, Rev. G. A. Rawson, Rev. James Howell, Rev. J. R. Kean, Rev. J. G. Sanderson, Rev. John Gray, Rev. R. Wilson, Wm. Edgar Jenkins, delegate from Yarmouth; Mr. S. Sykes and Henry A. Freeman, from Pleasant River; Hon. Freeman Tupper, and Mr. W. H. Freeman, from Milton; Mr. James Woodrow and Alexander Kerr, from Union Street Church, St. John; Mr. David Loomer and Mr. Samuel Lowden, from Cornwallis; Mr. H. P. Bridges, from Sheffield. Mr. Hiram Freeman was present as a personal member.

The following were received as Honorary members, viz.: Rev. Mr. Henugar, Rev. Mr. Payzant, Mr. Samuel Bigelow, Mr. Abraham Bigelow and Mr. Wm. Green.

The following Committee on nominations was appointed: Rev. Messrs. Wilson and Stirling and Mr. H. P. Bridges.

The Minutes of the meeting held at Sheffield in 1862, were read by the Secretary, and confirmed.

In the evening a public Missionary Meeting was held, the Rev. J. R. Kean presiding. The meeting was addressed by the Rev. Messrs. Stirling, Wilson, Gray, Howell, Rawson, and by Mr. S. Sykes.

At the close of the Missionary Meeting, the members of the Union assembled, when the nomination Committee reported the following recommendations, which, on motion were approved, viz.:

For a Public Service Committee, Rev. J. R. Kean and Mr. Samuel Bigelow.

For Business, Nominations, &c., Rev. J. Gray and Messrs. Woodrow, Sykes and Kerr.

Friday 11th.

Devotional meeting at half-past nine o'clock, for about an hour.

Roll called. Minutes read and confirmed. In the absence, from illness, of the retiring chairman, Rev. T. B. Smith of St. John, an address was given by the Rev. R. Wilson, of Sheffield. The election for chairman of the Union then took place, and resulted in the choice of the Rev. J. R. Kean, pastor of the church in Cornwallis. The meeting was addressed by the Rev. Mr. Henugar, Wesleyan Minister, who strongly recommended the Union to send a Congregational Missionary along the coasts and to some of the remote settlements, and made remarks of a very encouraging nature.

The Rev. R. Wilson was re-elected Secretary of the Union; and Mr. H. P. Bridges, Treasurer.

A letter was read from the Secretary of the Trustees of the Congregational Ministers Widows and Orphans Fund Society of Canada. On motion of the Rev. G. A. Rawson, it was referred to a Committee composed of Rev. Messrs. Wilson, Howell and Gray; Hon. F. Tupper and Messrs. H. P. Bridges, James Woodrow and Samuel Bigelow.

A letter was read from Mr. James Newton, of Ship Harbour, Cape Breton. Rev. Messrs. Rawson and Howell, and Messrs. Bridges and Woodrow, were appointed a Committee to report a resolution on the subject. The Rev. Mr. Henugar closed with prayer.

Afternoon.

After devotional exercises, the Committee on Mr. Newton's letter reported the following resolution, which, on motion of Rev. J. Howell, seconded by Rev. G. Stirling, was adopted.

Resolved—That as letters have been frequently received by the Secretary of the Congregational Union of Nova Scotia and New Brunswick, intended to be read to that body, from a Mr. Newton, of Cape Breton, calling himself a Congregational Minister, this Union refuses to recognise him as such, and declines all correspondence with him.

Moved by Rev. J. Howell—That a person be appointed to have a copy of this resolution inserted in the *Nova Scotian*, *Cape Breton News*, and *Provincial Wesleyan*. Resolution carried, and Rev. J. Howell appointed.

The business arising out of the Minutes of last year was then taken up. Reported, that the church building at Milton had been insured in accordance with the resolution of last year.

The question of Evangelistic labour was again considered. The Rev. R. Wilson gave an interesting account of a missionary tour which he made last Fall, from Sheffield to the Grand Falls. It was resolved—that the whole question of Evangelistic effort, be remitted to the Missionary Committee with a recommendation that they endeavour to obtain ministers, before next meeting of the Union, to make missionary tours in destitute localities.

The Rev. J. Howell reported that he had written to Mr. Geo. Payzant, to secure his resignation as Trustee of the Gorham Estate,—he, as well as Mr. Murkland, having left the Province—but had received no reply,

Whereupon, it was moved by the Rev. R. Wilson, seconded by the Rev. G. Stirling, and resolved—That the Hon. F. Tupper and Rev. J. Howell, be appointed to take the necessary steps to have Mr. Charles Whitman, Mr. Edward Hiram Freeman, added to the Trustees of the Gorham Estate, to take the place of the Rev. Mr. Murkland and Mr. Geo. Payzant.

The Gorham Estate Fund question was considered, and after some consideration was postponed.

On the recommendation of the Business Committee, it was resolved—That the question of the Halifax Church Building be taken up; and the Rev. R. Wilson and Mr. H. P. Bridges, were appointed to investigate all matters in relation thereto. Mr. S. Sykes closed with prayer.

In the evening the Annual Sermon was preached by the Rev. James Howell, to a large and attentive audience, the chapel being filled.

Saturday 12th.

After devotional services, the Minutes were read and confirmed.

The report of the Committee on Public Services was given in and adopted.

The Sabbath School Missionary question, arising out of last year's Minutes, was taken up.

On motion of Mr. H. P. Bridges it was resolved—That each Sabbath School take the subject into consideration, and adopt whatever course may be deemed best, and that they be recommended to take up a weekly or monthly collection for missions.

The Business Committee reported nominations for the Missionary Committee, which was considered for a short time and then postponed. The morning session was closed with prayer by the Rev. G. Stirling.

Afternoon.

Mr. W. H. Freeman opened with prayer.

The Missionary Nominations were again considered. Moved by the Rev. J. Gray—That the Nominations be adopted. Moved in amendment, by the Rev. J. Howell—That a small Committee be appointed to correspond with a Committee of each church. After a lengthened discussion, it was on motion of Rev. G. A. Rawson resolved—That the Missionary Nominations be referred back to the Business Committee.

The Committee on the letter concerning the Widows and Orphans Fund, reported the following preamble and resolution :

Whereas a communication has been received by this Union from the Secretary, on behalf of the Trustees of the Congregational Widows and Orphans Fund Society, in Canada, containing a suggestion, as to the desire of that Society, that the ministers of the body in these Lower Provinces, should, if found practicable, become eligible for membership, so as to share in the benefits secured by it for the widows and orphans of such, accompanied by queries on certain points necessary for them to know before a decision can be arrived at.

Therefore, resolved—That it gives the members of this Union sincere pleasure to receive this mark of genuine sympathy extended to them, on behalf of those who are spending and being spent in the service of Christ among them, in desiring to extend, if possible, the benefit accruing from membership with that Society, to the families of our ministers; and while gratefully acknowledging these marks of Christian affection and regard, they would avail themselves of the suggestion made for the appointment of a Committee, for the purpose of replying to the queries contained in the above letter, and to assist in making a plan (should it be found practicable) whereby the ministers of our body labouring here, may have the opportunity of securing the benefits designed by that Society; and that the following persons do constitute said Committee, viz.: the Rev. John Gray and Mr. Wm. Freeman Dennis, of Yarmouth.

On motion of the Rev. G. A. Rawson the resolution was adopted. The following delegates to corresponding bodies were appointed: Rev. J. R. Kean, to the *Maine Conference*; failing whom, Mr. W. K. Reynolds, of St. John. To the *Canadian Union*, Mr. F. Dennis; failing whom, Mr. N. K. Clements.

The Gorham Funds were taken up and considered.

Mr. Hiram Freeman, Treasurer of the College Fund, reported.

On motion of the Rev. R. Wilson it was resolved—That the sum of three hundred and twenty-five pounds, in the hands of Mr. Hiram Freeman, Treasurer of the Gorham College Fund, be placed in the Bank of British North America, Halifax, in the name of the Union, by its Treasurer.

The Treasurer of the Union read his report, and the Secretary read a report from Mr. J. P. Calkin, relative to the Gorham Estate Fund. With the exception of one item, the whole was found to be in a most satisfactory state.

On motion of Rev. J. Howell, Mr. Hiram Freeman was re-appointed Treasurer of the Gorham College Fund.

Resolved—On motion of Mr. W. E. Jenkins, seconded by Mr. Alexander Kerr—That the notes of hand held by Mr. Calkin for back rents, be put in the hands of some person for collection.

Resolved—That the Rev. R. Wilson be appointed to deliver the Annual Sermon next year; failing whom, the Rev. J. R. Kean.

Resolved—That the Rev. J. Gray be appointed to preach the Sermon to Sabbath Schools next year.

Mr. Woodrow, delegate from Union Street Church, St. John, extended an invitation from that Church, for the Union to meet in St. John next year. The invitation was cordially accepted.

Resolved—That the Rev. R. Wilson be appointed to draw up a summary of Congregational Principles, to be laid before the Union next year with a view to publication.

Resolved, on motion of Rev. R. Wilson—That the Secretary of the Union write to each of the churches, requesting them to take up a collection for the College, in October of each year.

The Secretary brought before the notice of the Union, the "*Canadian Independent*," and recommended the Churches to sustain it. He also directed the attention of the Union, to the question of Mission Houses for ministers. The meeting was closed with prayer.

In the evening, addresses were delivered to a large audience, by the Rev. Messrs. Rawson, Gray, Wilson and Stirling. The Rev. J. G. Sanderson and Mr. S. Sykes, conducted the devotional parts of the service.

On Sabbath morning, in accordance with previous arrangements, the Rev. J. Howell and Mr. S. Sykes, addressed the children attending the Sabbath School. In the forenoon, the Rev. John Gray preached from Rom. 1, 16. after which baptism was administered to three adult females. The Rev. R.

Wilson gave an explanatory address on the nature of the ordinance, and the Rev. J. R. Kean administered the rite by pouring. In the afternoon, the Rev. R. Wilson preached from 1 Tim. 3, 16. After which the Lord's Supper was administered, the Rev. G. Stirling presiding. In the evening, addresses were delivered by the Rev. Messrs. Sanderson, Rawson and Wilson, and by Mr. S. Sykes. At all these services the chapel was crowded, and deep and solemn impressions seemed to rest upon the people.

Monday 14th.

The Union met at 8 o'clock. After devotional exercises, the Minutes were read and confirmed.

Rev. R. Wilson was re-elected Home Secretary.

Resolved, on motion of the Rev. G. A. Rawson, seconded by Mr. S. Sykes—That the following nominations of the Business Committee be adopted, for the Committee of the Union: Rev. Messrs. Kean, Howell and Wilson, and Messrs. W. K. Reynolds, James Woodrow, Alex. Kerr, W. E. Jenkins, N. K. Clements; and H. P. Bridges.

The Business Committee reported a General Missionary Committee for Nova Scotia and New Brunswick, which, on motion of the Rev. G. A. Rawson, was adopted, viz.: the Rev. J. Howell, Messrs. H. P. Bridges, Arch. Barker, W. K. Reynolds, W. F. Dennis, N. K. Clements, the Rev. R. Wilson, Secretary.

The Secretary reported a conversation with the Agent of the Boston American Tract Society, and laid before the Union a circular.

On motion of the Rev. J. Howell the following resolution was adopted:

Whereas, the Secretary of the Union has stated, that when attending the meeting of the Canadian Union in June, he had met with the Agent of the American Tract Society, Boston, who was presenting copies of their publications to the brethren there present; and in answer to an application made by him for the brethren in these Provinces, he stated that applications from Mission Churches in these Provinces, for Tracts and Sabbath School Libraries, would be most generously entertained by their Committee; this Union while cordially recommending that Society to the confidence and cordial support of our Churches, gratefully acknowledges the above intimation, which doubtless Mission Churches here will gladly avail themselves of, and that the Secretary be requested to forward a copy of this resolution to the officers of that body.

On motion of the Rev. J. Gray, it was resolved unanimously—That a vote of thanks be tendered to the friends at Cornwallis, for their generous hospitality to the ministers and delegates of the Union, and that the Rev. J. Howell be appointed to present our thanks at the public meeting in the evening.

On motion of Mr. J. Woodrow, it was resolved—That printed blanks be procured from Canada, by the Secretary, to be sent to each church, to be filled with the Statistics.

The Minutes of Monday's Session were read and confirmed.

On motion it was resolved—That the Union adjourn to meet in Saint John in September, 1864.

In the afternoon, the ministers, delegates and friends in Cornwallis, to the number of about sixty, proceeded to the top of the Perean Mountain, where a pleasant afternoon was spent in social intercourse.

In the evening a public meeting was held. The Rev. G. A. Rawson conducted the opening service, after which the chair was taken by Mr. James Woodrow. Addresses were delivered and reports from Churches given, by the Rev. Messrs. Howell, Gray, Kean, Sanderson and Mr. S. Sykes.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Another annual gathering of the American Board of Foreign Missions was recently held at Rochester, N. Y. This city, now about the size of Toronto, has in it five large churches belonging to the Presbyterian and Congregational denominations, the aggregate capacity of which is upwards of 7000. The Brick Presbyterian Church, being the largest, was the headquarters of the Board, and from Tuesday, the 6th Oct., at 4 P. M., till Friday, 11 A. M., with only brief intervals, was crowded by at least 2,000 persons. The other Churches were opened for evening services, and for the celebration of the Lord's Supper on Thursday afternoon, when three of these spacious sanctuaries were comfortably filled with disciples of Jesus, from all parts of the land, and missionaries from afar, commemorating the grace of our Lord, and holding fellowship one with another in that sacred memorial feast.

The business of the Board, consisting chiefly of the review of the work of the Prudential Committee, and of the missions, was transacted in the presence of the vast assembly of fellow-workers with which every aisle and corner of the sanctuary was closely packed. The Corporate Members of the Board, of whom there are about 220—only 70 of whom were present, alone have the right to vote; but honorary, *i. e.* life members, are at liberty to take part in the discussions, and are associated with the Commissioners, in committees appointed to examine the reports in full from the several missions, as well as the Finances, and Home Administration. The reports of these committees of investigation, numbering fourteen, were this year uncommonly thorough and suggestive, embodying the characteristic facts or principles severally requiring notice. These were often accompanied by addresses from the conveners of committees, or others identified with the matters under review, as for example, the returned missionaries from the particular field. Sometimes a song of praise, or the offering of prayer gave devout expression to the fervent emotions awakened by these proceedings. Such an occasion was heartily improved upon the presentation of the financial statement, which shewed an income of \$397,079 71, being \$76,365 64 in excess of that of the previous year. The debt with which the last year closed, amounting to \$11,000, has been reduced to \$6,000. These cheering facts were felt by all to demand the raising of a new "Ebenezer."

The annual sermon was preached by Rev. Elisha L. Cleaveland, D D., of New Haven, Ct., upon the 45th to the 49th verse, inclusive, of Luke 24th. It was an earnest appeal to the Christian heart, from the grand central facts and truths of the cross of Christ, to go forth and preach this Gospel to every creature.

Wednesday morning and afternoon were occupied in receiving from Rev. Dr. Rufus Anderson, Corresponding Secretary, a narrative of his late tour through the Sandwich Islands, and a report of proposed changes in the relation of this and the Micronesian Mission to the Board. Dr. Anderson, accompanied by his wife and daughter (they travelling at private expense), visited all the mission churches of that group. His impressions were much more favourable, as to the moral and spiritual progress of these recent converts from savage heathenism, than he had anticipated. The audiences addressed by him, varied in number from 600 to 2000. On one occasion no less than 500 horses were fastened around the mission chapel. The Islanders present as respectable and pleasing an appearance, in style of dress, as any *christian*

people should. Thirty years ago they were all naked, and had no conception of the use of clothing. One hundred meeting houses have been built, at a cost of \$150,000. That at Honolulu is the most attractive building of the capital,—a substantial stone edifice that will stand for ages, and will seat 3000 persons. On the day of his departure 2500 were assembled in this church. He could discover in the appearance and deportment of that congregation as little trace of their recent barbarism, as in the audience then before him. The churches generally have bells, the natives being very fond of them. About 53,000 persons have been received into church fellowship. As to the character of the members, in reference to which he made very careful inquiry and observation, he declared his conviction that in the sight of God, they would not compare unfavourably with the church members of the Congregational and Presbyterian communions in the United States, the difference being more circumstantial than real. The besetting sin of the Sandwich Islander is licentiousness, from which thousands have been washed and sanctified by the blood of Christ, and the grace of the Holy Ghost. He shook hands with more than twelve thousand of these converted heathens, exchanging their significant salutation, “*Alova*”—“Love to you,” and he thought he saw the grace of God in their countenances. Considering that they are not a stable people, their steadfast adherence to Christ is a deeply interesting fact.

One object of his visit was to arrange with the missionaries and native pastors, a plan of *self-government*. This has been effected, and the general features of the new administration are the following. The native pastors and other church officers will be associated with the American missionaries, as a Mission Board, to work their own field, and the Micronesian Mission, which latter originated with them. Henceforth the A. B. C. F. M. will make such annual grant, to aid them in this work, as may seem needful, leaving its appropriation entirely to the discretion of the “Hawaiian Evangelical Association,” and only asking a report in detail of the expenditures and operations of their society at the year’s end. This interesting feature arises out of the enterprising and independent spirit of the native pastors and churches, which the parent society heartily approves and fosters.

Several gentlemen addressed the Board who had been, or still were associated with the Sandwich Islands, as the *Dr.* Hiram Bingham, one of the two pioneer missionaries sent out to this group 44 years ago; Captain Samuel Stewart, who conveyed a reinforcement of missionaries 40 years ago, and remained for three years on these islands, as their fellow helper. Those three years he has ever regarded as the most blessed of his life. He gave a thrillingly interesting description of his first visit, when after a five months’ voyage, his vessel hove in sight of these barbarous shores. The missionaries hailed them with holy joy, singing:

“O’er yon gloomy hills of darkness
Look my soul—be still—and gaze,” &c.

As the naked savages surrounded the ship in their canoes, yelling and jabbering with the wildest gesticulations, the sailors, who had become quite attached to the missionaries, and discovered no traces of human feelings in the natives, exclaimed:—“you won’t trust yourselves to be left among these savage brutes!” But when the natives came on deck, and found that the promised missionaries had arrived, their joy was so unmistakeable, as they shouted “*Mikko: ary*”—“*Mikkonary!*”—that the sturdy seamen were

deeply affected, and acknowledged that "after all they were men and women!" Captain Stewart had seen no less than 10,000 of these natives drunken at one gathering: but at the last national festival at Honolulu, Dr. Anderson declared there was not one drunken man to be seen. The "Maine Law" has followed in the wake of the Gospel heralds, and has brought with it to the Sandwich Islands, the peaceable and happy influences which it has exerted wherever it has been practically adopted. Another interesting witness to the triumph of the grace of God in these islands was the Rev. Luther H. Gulick, M.D., born and educated there. He repeatedly addressed the Board, and by his fervent manner and graphic style engaged special attention. He has, before this, embarked for his native seas, to serve as Corresponding Secretary of the Hawaiian Evangelical Association.

During the meetings, the following returned missionaries also addressed us, and some of them repeatedly, viz.:—*Rev. Daniel Bliss*, from the Syria Mission, *Rev. Edwin E. Bliss*, from Western Asia, *Rev. George W. Coan*, from the Nestorian Mission, *Rev. W. Ireland*, and *Rev. Lilas McKinney*, both from the Tula Mission, *Rev. Allen Hazen*, from the Mahratta Mission, *Rev. John E. Chandler*, from the Madura Mission.

An interesting episode in the proceedings of Wednesday morning, was interjected by the Rev. George Trask, in a glowing address in behalf of the coloured free men of America, 500,000 of whom have been delivered by the hand of the Lord from worse than Egyptian bondage, since last meeting of the Board, and (said Mr. Trask) *four millions more are coming after them*, for he was confident that the freedom of the slaves was as fully assured, as was the life of the nation. He entreated the Board to consider what could be done for these Ethiopians, and what can be done with them, for the kingdom of God in Africa. The speaker urged that the Board is especially indebted to the African race. The departed John Angell James had said—'you American christians have a great mission to perform to the heathen; but never till you have done your duty to the heathen of your own land.' Mr. Trask felt that God is now holding this nation in a vice, and that the problem is not yet solved what he will do with it. Let justice be done to Africa, for God will not let us go free, till we do our duty by this people.

At a subsequent session, the following resolutions, presented by Dr. Bacon, Convener of the Business Committee, were unanimously adopted by the Board:—

"Nor is it any less a matter of thankfulness to God, on our part, that under his holy providence, controlling the progress of events, the ultimate and entire abolition of slavery on the North America Continent is henceforth, all men see and know, an inevitable and not distant result of the war which was begun for the purpose of securing an indefinite perpetuation and extension of slavery, by the establishing of an empire with Slavery as its corner-stone. Without offering, or implying any opinion on questions of constitutional right, and of ultimate necessity, we do rejoice, yea, and will rejoice in the certain overthrow of that hideous injustice, which has been the great opprobrium of our nation, the great demoralizing influence in our Government, and the great obstacle in the way of all Christian enterprizes and institutions, and which by converting millions of human beings into the material of a horrible traffic, and by the persistent denial of all human rights to millions of slaves for whom Christ died, has made this purifying of our land with fire, a divine necessity.

“We also record our grateful acknowledgment of the enlarged opening that has been made for evangelical labours, in the fact that since our last annual meeting, hundreds of thousands who were slaves one year ago, have obtained a complete emancipation; and in the certainty, that the obstacles which have hindered the evangelization and christian civilization of the African race in this country, are to be completely removed. While we, as a Board of Foreign Missions, are unable to enter into the field thus opened in our country, we rejoice that others are already entering in, whose labours, crowned with God’s blessing, will provide new instruments and agencies to be employed by us, and by other Foreign Missionary Institutions, for sending the Gospel to all the nations and tribes of the African Continent.”

Dr. Bacon remarked, that these resolutions only recognize a fact known and read of all, that slavery is approaching its catastrophe, and in that fact all men who *are men*, do rejoice.

The venerable Dr. Cox, with characteristic fun and fire, commended the resolutions, which were carried with applause. Dr. Cox remarked “Nobody said ‘No’ I think. If any body did, he is *nobody*.”

The Board also resolved to extend its operations during the next year, to an extent requiring an increase of about *fifty per cent.* in the contributions of the Churches, the 2,000 friends present in the assembly, pledging themselves, by a rising vote, to sustain the Board in so doing. The sum of \$500,000, is the mark to be attained. Several Canadian friends joined in that vote. Will not many others, who were not present, endorse this pledge? Our Churches are suffering straitness of heart, for want of the stimulus which such a world-wide missionary work would impart. If every Church would take up an annual collection in behalf of foreign missions, our home funds would flow all the more free. Mr. Benjamin Lyman, of Montreal, the accredited agent of the A.B.C.F.M., for Canada, would be glad to forward such contributions, however small. Will not every pastor and every Church member resolve to do what he can.

E. E.

Trans-Atlantic Retrospect.

The annual conference of the EVANGELICAL ALLIANCE, held this year in Dublin, was of an exceedingly pleasant and interesting character. While the basis of its operations will necessarily be narrow, so long as the State Church exists in England, it has done, and is still doing good service, in bringing together the various classes of Non-conformists and a few advanced Episcopalians, and shewing them wherein they can agree on the common ground of faith and works. Since its last meeting the Alliance has lost one of its first and earliest supporters, Sir Culling Eardley. The report made reference to his death, as well as of other friends of the Alliance, and a resolution, spoken to by representatives of every religious body present, was carried unanimously, paying a just tribute to his memory and labours. The topic first discussed was, “What special incentives to Christian union arise from the social and religious signs of the times,” and was introduced by the Rev. S. Walker, of Bristol. A paper, by Dr. Kirkpatrick, on “The recent Revivals in Ireland,” confirms what we before learned, that although the excitement of the revival year has passed away, the results are permanent and blessed. There is a wonderful advance of the people in scriptural knowledge, and in the disposi-

tion to hear and profit by evangelical truth, and the converts of that time had in most instances remained steadfast to their Christian profession. A Presbyterian minister, the Rev. John Hall, of Dublin, read a paper on "Lay Agency," which appears to have been one of the most practical productions of the conference. He asks—

Shall we have deaconesses or Protestant sisterhoods to fill a space yet unoccupied in our Christian ranks—and if so, under what rules and arrangements? Do the Bible-women come up to the idea of such sisterhood, or do they only shew how widespread the feeling that *somewhere* women must have a share in the great business of benevolence? Scripture-readers and Sabbath-school teachers, again, come under this general description, and much might yet be said, not about their value in the service of truth, but about the best means of rendering them efficient to the highest attainable point. The whole subject of lay preaching was also suggested by the term lay agency, and on this subject at the present time, perhaps, the highest amount of interest was concentrated. The zeal, activity, and usefulness of various persons who had been engaged in this work—the amount of acceptance they had with the people—the remarkable and unexpected development of gifts on the part of some of them—and the very difference of opinion regarding their position and effort—all tended to invest the subject with importance, while, perhaps, increasing its delicacy and difficulty. There was a certain freshness about the unprofessional and direct manner in which intelligent laymen expressed their religious convictions. They were not fettered with "Rules for the Composition of a Sermon." For a variety of reasons the people liked to hear them. Should the church take and utilise this power, or by leaving it to irregular, desultory, and adventurous exercise, lose the service it might render, or see it, with bitter mortification turned into a positive evil?

There does not appear to have been any discussion on this paper, but the "loud and general applause" would indicate that it accorded with the feelings of the meeting. Of course, the progress of evangelical religion on the continent received a large share of attention, and the information was, on the whole, satisfactory. A letter from Pastor Fich, the secretary of the French branch, in which he stated that the appearance of M. Rénan's book, (an eloquent attempt to reduce the Gospels to an ordinary romance,) had been productive of good as well as evil; that the sales of Bibles had been greatly stimulated, and many intelligent men led to earnest and devout inquiry. From Turkey, the picture was one of light and shadow:—

There exists in connection with official concession to the Christian people everywhere liability to oppression without redress, especially in the more distant provinces. Still the work of evangelisation went hopefully forward. Some of the congregations in Constantinople were large, while among the Armenian race there never before had been so general a spirit of religious inquiry; church-members were advancing in the knowledge of the truth. A considerable number of native pastors had been recently ordained; and in one case as many as a thousand souls were present at the solemn and delightful service.

From Germany, we still hear that—

The great mass of the people were either indifferent to the truth of the Gospel or are actively opposed to it. Rationalism, also, had not ceased to lift up its head; but with gratitude it must be stated that the light of Gospel truth was steadfastly opposed to the prevailing darkness and error. A strong and increasing evangelical party existed, consisting of thousands upon thousands of devoted ministers and laymen. There were many gratifying signs that the Gospel was spreading in Germany, and among the most hopeful of them was the publication of books on theological science pervaded with evangelical sentiments, which were becoming the standard works of the country on the subjects of which they treat, instead of those faithless productions which were regarded in England as in a special manner expressive of German thought.

There is hope even in Belgium :—

There was no indication, of any disposition on the part of the community generally, to shake off the yoke by which they had been spiritually enslaved for ages. There existed 6,000 secular priests, which with the inmates of the 600 convents made up the 20,000 persons, most of them in the prime of life, devoted to the propagation of their system. Mariolatry was the predominant form of worship. Scarcely a professor in the colleges could be found who taught Bible truth, and as for the press its spirit was rapidly becoming assimilated to that of France. Yet evangelical religion had made remarkable progress in the course of the last twenty five years; its disciples being of the middle and working classes and consisting specially of artizans and miners. Though no widespread movement had taken place in favour of Protestantism, it was asserted by the most competent judges that many of the so-called Liberal party which was in constant conflict with the priesthood, would be ready to embrace the Protestant faith if it should be declared to be the religion of the land. Happily, perfect religious liberty prevailed in Belgium.

Let us hope that, year by year, the real bond of Christian unity—common Christian work—may grow stronger and stronger, and that at every succeeding conference, the speakers may be able to point to the increasing practical demonstration of a true “evangelical alliance,” without which all merely formal ones, however pleasant and hopeful, are practically worthless.

An United Missionary Meeting, at Norwich, at which the Independents and the Baptists celebrated their anniversaries unitedly, is something of the “alliance” to which we have alluded above. Mr. Binney represented the Independents, and was eminently himself, and Mr. Vince, the Baptists. The meeting appears to have been a very pleasant one, and we can only hope that many such may be held in England. With reference to the kidnapping in the South Seas, one of the speakers said :—

He almost blushed to mention the name of Higginson, who had contracted to find ten thousand of these poor creatures, and to carry them to the dark mines of Peru. It should be mentioned that the first attempts were made by stealing them from islands under the French protection, and the French admiral had therefore power to act at once. Our admiral had no such power, as there were no territories protected by the English, and he had therefore to write home for instructions, and when Dr. Tidman placed himself in communication with the Government on the subject, Lord Palmerston told him that not an hour was lost, and that instructions had already been sent out to the admiral to protect the islanders by ships of war.

We hope that these vigorous proceedings will promptly crush the abominable enterprise. We hear that the Peruvian government has returned 1,000 of these poor islanders to their homes.

From MADAGASCAR, we have nothing specially new; only further confirmation of Mr. Ellis' statements and views respecting the new reign. Mr. Stagg gives other particulars of the interview of the Missionaries with the Queen. He says :—

We got to the palace about eleven, and were kept waiting a long time; but we had from our position a fine view of the surrounding country. Ambohimanga, the sacred city, was clearly visible, and also Tafy, where Radama is buried. Our place was on the balcony of the first floor of the large palace. In the large courtyard below were seated the judges, dressed in dark-coloured lambas. Besides a large number of officers and their attendants were one or two bands of music and a number of native women, who occasionally sang songs, which they accompanied by a peculiar clapping of hands. On the balcony with us were the great

officers of the army and Government. On the left-hand side of the court-yard is the grave of Radama I., at which all bow very low. At last the Queen came out from her private apartments. She wore a dark blue brocaded silk dress, with a white lace scarf, and had a crown or coronet. A large red silk dress umbrella was held over her by some of her officers. She looked very well, and carried herself quite queenly. We shook hands with her, and wished her well. She then took her seat on a raised platform, the band immediately played the National Hymn, and all stood uncovered before her. Very shortly afterwards, the chiefs who were going to present hasana entered the court yard, followed by some of their leading attendants, and stood in a semi-circle. I was surprised to see a woman among them, and still more to hear that she was a chief, and was very brave. Her father reigned formerly over one district, and she and her brother are now the heads of that district, which is situated in the South. She was a fine dark-looking woman and wore a blue dress with a white lamba over it. She had very large ring (gold) ear-rings, as large round as a small saucer. She spoke first, and spoke most bravely eliciting from her followers their hearty concurrence in all that she said. Then her brother followed, and afterwards many others. They all promised to be faithful, and, if needs be, to "fight for their country and their Queen." The Queen then rose and thanked them very well, wishing them well and prosperous, and blessing their homes and their children. In Tamatave some forty dollars were sent from different people expressive of loyalty. After some more music the Queen retired, the people dispersed, and we went to our respective abodes. After the rumours and doings of the past few weeks, such loyalty must be most gratifying to the Queen, and gives confidence also to the rulers of the country.

In reference to religion and education he says:—

Our central school is not quite finished. It is being roofed in just now, and I am trying to get some wood suitable for making desks, &c. The schools already in operation are doing well, and, as far as regards the real Christian progress of the people everything is going on as our hearts could desire. The numbers are constantly increasing. I try to make myself useful on the Sunday by conducting a Sunday-School, and also preaching occasionally. I fancy sometimes you would like to hear me stammering away in broken Malagash. I can assure you one can easily make sad blunders, for there are some very fine distinctions in the language, which, of course, it takes time to fully understand.

The Rev. Robert Toy, writing on the 2nd of July, says that the mission work was going on very satisfactorily.

His chapel is crowded again every Sabbath, and numbers are being added to his church. The missionaries have, however, considerable difficulties to contend with, and are not without some apprehensions as to the future; but at the time when he wrote all was hopeful.

Fourteen missionaries belonging to the Jesuits' College at Toulouse are about to quit France to preach in the island of Madagascar. Among them is the son of M. Delpuch, the father of the Toulouse bar.

We take the following, additional, from a French source, and give it for what it is worth:—

Telegraphic intelligence from Réunion, by way of Suez, reports that MM. Dupré and Lambert were on board the French vessel *Hermione*, awaiting the ratification of the treaty concluded with the Government of the late King Radama. The disposition of the Queen's Government towards the French is sufficiently indicated by the statement that a price has been put upon the heads of the two active emissaries we have named. The Queen wishes to have the treaty modified, but the French agent demands a full ratification, and threatens if that is not done to break off all relations with the Government of Madagascar. Meanwhile the *Hermione* has not saluted the Malagasy flag.

We are further told that France will insist, by force of arms if necessary, on the fulfilment of the treaty. We do not believe it.

We are glad to find that the special religious services in the theatres are to be carried on this winter with increased vigor. They were resumed on Sunday, October 4th.

The list of preachers as at present announced, embraces ministers of all denominations. At St. James' Hall two services daily are to be held on Sundays, afternoons and evenings. On Sunday afternoon the audience was numerous and attentive. The preacher was the Rev. John Graham, of Craven Chapel. In the evening the Rev. H. B. Ingram was the preacher. At the Victoria Theatre a crowd had assembled outside before the opening of the doors. The majority of the audience were of the respectable working-classes, but there was a good sprinkling of the unwashed fustian-jacketed class of the immediate neighbourhood. The pit, stalls, and boxes were densely crowded and their occupants extremely well behaved; the gallery, however, was not above half full, and here in consequence of a number of boys and youths having assembled, who would talk and crack nuts, the order kept was not so good as could be desired. After the first hymn the gallery was admonished from the stage to keep order, and this had the desired effect. A portion of Matthew xxv. (the parable of the talents) having been read, and prayers having been said, the Rev. R. Robinson, of York-road Chapel, preached an impressive sermon, taking as his text 2 Corinthians v. 11. He was listened to throughout with much attention, his address lasting three quarters of an hour. The Rev. J. Kennedy, M.A., minister of Stepney Meeting-house, preached at the Pavilion; the Rev. J. Patteson, M.A., Rector of Spital-fields, at the Standard; and the Rev. J. Jessop, M.A., chaplain of Surrey County Gaol, at Sadler's Wells.

MORE than £17,000 of the London Missionary Society's income has been collected in various mission fields.

A CRISIS IN THE HINDOO FAITH.—At a meeting of the Leeds auxiliary of the Baptist Missionary Society, the Rev. J. Parsons gave an interesting history of the progress of the Gospel in India, and said the prospects in the northern provinces of that empire especially were eminently cheering. He believed that a financial crisis of the priesthood was fast approaching; large masses of the agricultural tribes, who had hitherto been the great supporters and mainstay of the Brahminical order, were withholding their subscriptions, and he believed that this was the way in which Hindooism would totter and fall.

THE STATE-AID QUESTION IN NEW SOUTH WALES.—From Sydney we learn that although the royal assent has been given to the act passed last session for the gradual discontinuance of the stipends to ministers of religion, the advocates of state aid are unwilling to accept that as the final settlement of the question. A motion for placing on the estimates the sum of 25,000*l.* for the support of the clergy was discussed for two evenings in the assembly, and resulted in the motion being lost by a majority of twenty-nine to twenty-one. On the one hand it was urged that the country desired the continuance of state aid, and that its withdrawal would be most detrimental to the interest of the people in the interior; but on the other it was contended that the ministers would be adequately supported under the voluntary system, and that as the matter had recently been disposed of by the legislature it ought not to be reopened. The diverse opinions entertained respecting the Church and school lands appear likely still to prevent the settlement of this oft-debated question. Mr. Wilson has again brought in his bill to declare these lands waste lands of the Crown. Mr. Cowper admitted that the aspect of the question had been somewhat changed by the passing of the act to abolish state aid, and gave notice that he would, on the motion for the second reading of the bill, move, as an amendment, that the lands ought to be sold, and the proceeds to be dealt with upon the terms of the grant for the Church and School Corporation. The latter proposition is strongly objected to as an attempt

to revive state aid, and is likely to meet with much opposi'tion when submitted to the Assembly.

THE LATE DR. RAFFLES.—At the Liverpool general quarter sessions J. B. Aspingall, Esq., the recorder, in the course of his address to the grand jury remarked that there was no one more intimately connected with the administration of business in that court than the worthy stipendiary magistrate, Mr. Raffles, and he thought it was fitting that, at the first sitting of the court after the loss which he and his family, and not only they, but the whole community, had sustained, they should give expression to their sympathy. He believed he might say there never was a man, a citizen of Liverpool, who came to his end amid greater esteem and more sincere regret for his loss than the late Rev. Dr. Raffles. He was a singular man, a great theologian, a man who was always ready to support his own views when necessary, who never shrank from controversy when he thought it necessary to uphold his opinions, but who yet during all his lifetime never made a single enemy. He did not think it possible to find another man upon whom the same duties devolved who performed them with the same success. The fact that he never made any enemies showed that he was not only a good and truly Christian man, but also—and he was sure they would agree with him—that he was emphatically, not only by his public teachings, but by the purity and charity of his actions, a teacher of the great Christian doctrine of “Glory to God in the highest.” He was sure that not only with Mr. Raffles, but with the whole of the family, they were each and every one of them bound to sympathise. During the day the following presentment by the grand jury was read: “The grand jury beg most cordially to concur in the very just tribute to the memory of the late Fr. Raffles which fell from the learned recorder at the opening of the court this morning; and, in recording the high sense which they entertain of his character and moral worth, they beg to express their deep and heartfelt sympathy with Mr. Stipendiary Magistrate Raffles and the other members of the family on the occasion of their bereavment.”

CHINA—PERSECUTION OF NATIVE CONVERTS.—The Rev. Dr. James Hamilton, of London, has received letters from the Rev. W. C. Burns and the Rev. W. J. Swanson, two of the missionaries of the English Presbyterian Church in China, detailing the persecutions to which some of the Chinese converts have been subjected by their countrymen. Dr. Hamilton states that, in Amoy and the rural villages around it, there are now several hundreds of professing Christians, many of them in connection with the English Presbyterian Mission. In several instances, over and above the worldly loss usually attaching to a renunciation of idolatry, they have been subjected to much insult and maltreatment from their own countrymen, destroying their crops, pillaging their houses, beating and stoning themselves, and, in one instance at least, demolishing the mission chapel. The last scene of such violent proceedings was Khi-boey, a village where the Gospel has recently found an entrance. The missionaries remonstrated with the offenders, but without avail, and then brought the matter under the notice of the local magistrates, but with no better success here, as the latter procrastinated, and, having received a bribe, at last stopped all proceedings against the offending parties. Finding that persecution had now assumed a more malignant form, and that the offenders avowedly aimed “at nothing less than the rooting out of the infant-plant of Christianity from the soil, by driving from their property and homes all who preferred Christ and His Cross to idolatry,” the sufferings of the converts led Mr. Burns to appeal to Mr. Pedder, Her Britannic Majesty’s Consul at Tien-tsin. Mr. Pedder lost no time in claiming for these persecuted people the rights which these treaties secure to professing Christians. The stolen property was restored on the 25th of May, in presence of the mandarins, Mr. Burns, and an immense concourse of people. The poor Christians carried their pigs and led back their oxen to the homes from which they had so lately been driven, rejoicing. On the same day the enemies entered into a bond not to interfere with those who

were or might become Christians, and not to annoy them in any way. In a few days after the mandarins issued a proclamation, intimating that the case was now settled, and strictly forbidding all persons from interfering with any one "who may enter the holy religion of Jesus."

WORKING CHURCHES.—A correspondent of the *Patriot* describes the operations of four of the principal Congregational churches of the metropolis during the year 1862:—

At the head of them for religious activity is, as we well know, Surrey Chapel. Three missionaries in connection with this place of worship preach throughout a wide district, comprising some of the worst parts of Lambeth, call at some thousands of houses, and conduct classes, lectures, and prayer meetings in halls and rooms every evening in the week. Members of the congregation preach every Sunday evening at a dozen different places, and distribute an abundance of religious publications. Ten Sunday Schools and four ragged schools, with a staff of four hundred and thirty teachers, instruct more than five thousand children. Temperance societies wean the people from the gin-shop, and benevolent institutions of all sorts minister to the pressing temporal needs of the poor. 3,000*l.* were subscribed by the congregation last year for the support of these institutions and for charitable purposes, while 1,000*l.* more was yielded by endowments for the maintenance of almshouses and some minor objects. By the congregation at Hare-court Chapel, Canonbury, a similar sum of 3,000*l.* was raised last year, quite independently of the pew-rents and minister's salary, for the support of branch causes, ragged-schools, benevolent societies, and missionary operations of different kinds, including however, some considerable sums collected for religious and charitable purposes not intended to be spent in London. Union Chapel, Islington, is doing its best to evangelize a portion of Spitalfields; it has its branch schools and preaching stations in different parts of Islington, and the congregation like those I have already mentioned, raised 3,000*l.* last year for these and other Christian purposes. The resources of Park Chapel, Camden-town, are not so large, but a long array of schools and societies are most vigorously worked by a zealous and devoted band of Christian helpers.

CENTRAL CONGREGATIONAL ASSOCIATION.

This Association (late North-Western), of Canada West, held its semi-annual meeting in the School Room of Zion Church, Toronto, on the 6th and 7th of October, 1863.

The Sermon was preached on Tuesday evening, by Rev. E. Barker, of Newmarket, from John, X chap. 10 v.

The attendance was small both of delegates and Pastors, from what cause we could not divine.

After preliminary business, the afternoon of Tuesday was principally occupied with the question: What are the best means to use, to win the young members of our congregations to Christ and the Church? on which there was a free and diversified discussion; which elicited, among other suggestions, the following, viz.: let our every act towards them, lead the young people to feel that we love and care for them; efficient bible classes and Sabbath schools, where the adult element should be prominent members of the church, ought to be maintained; christian Parents should strive to cultivate an earnest, consistent, religious life, with sound and wise instruction, and worship at home, seizing every suitable opportunity to speak a few words to the young directly and affectionately for Christ.

On Wednesday, an hour was spent in the morning in devotional exercises ; after which, the Rev. H. Denny, in the absence of an Essay from Rev. J. Brown, on "Public Prayer," delivered an address on the general subject of "Prayer."

The meeting then took up the question : Whether it was desirable to make any further changes in the Association to make it more efficient? After a lengthy discussion, the following changes were proposed and adopted :

1. That this Association be called "The Central Congregational Association of Canada West."

2. That it hold a meeting in the first week in October, annually, in Toronto.

3. That it shall meet annually in two sections, at or about the time of the Missionary meetings, at the places agreed upon by the last meeting. The two sections shall be known, the one as the Toronto East Section, and the other the Toronto West Section, of the Central Congregational Association of Canada West.

All the Pastors and Churches of the Congregational order that find it convenient to unite with us are earnestly invited to do so.

At the close of the sittings it was agreed that a Ministerial Session be held in connection with the Association, to meet in Toronto the day previous to the annual meeting in October, 1864.

After the preliminary business was arranged, and Subjects and Essays appointed for the next meeting, the Association adjourned to meet as provided for in the above plan.

Georgetown, October 16, 1863.

J. U., *Secretary.*

Official.

RECEIPTS ON ACCOUNT OF COLLEGE.

Zion Chapel, Toronto, addl.	\$2 50
Scotland, per Dr. Lillie.....	13 06
Burford, per Dr. Lillie.....	14 78
Brockville, per Rev. A. McGregor.....	5 00
Amherstburgh, per Rev. G. Strassenburgh.....	4 00
Eramosa, per Rev. John Brown	12 00
Paris, per Rev. E. Ebbs.....	76 00
Barton, per Rev. A. McGill.....	7 00

Toronto, Oct. 30, 1863.

F. H. MARLING, *Sec'y.*

WIDOWS AND ORPHANS FUND.

Collections on behalf of the C. M. Widows and Orphans Fund, received by Treasurer to date. Collected by Church at

Danville	\$10 00
Albion.....	2 60
Markham.....	1 65
Stouffville	4 35
Guelph	10 00
Southwold	4 25
Sherbrooke and Lennoxville	16 60
Bowmanville	7 00
	\$56 45

Montreal, Oct. 22, 1863.

P. W. WOOD, *Sec.*

News of the Churches.

CONGREGATIONAL COLLEGE.

The opening service of the *twenty-fifth Session* of this important institution, was held in the Second Church, Richmond Street, on Wednesday evening, October 7th; the pastor, Rev. F. H. Marling, presiding. An admirable address to the students was delivered by the Rev. W. H. Allworth, of Markham, which we may have the pleasure to present to our readers in the December magazine. The Rev. Messrs. Ellerby, Barker, Unsworth and Denny assisted in the devotional exercises. One new student had been admitted by the Board, to the probationary term—Mr. McColl, from the church at Kingston. Five young brethren constitute the class, this term.

DAY OF THANKSGIVING.

The *Globe* contained an announcement that the Government had agreed to recommend the general observance of a day of thanksgiving for the late harvest, and for the peace and prosperity which the Province is now enjoying. The day named is Wednesday, the 11th of November.

REV. A. BURPEE.

We understand that our esteemed brother closed his pastoral oversight of the Church in Cobourg, C.W., at the end of September, and has removed to Yarmouth, N. S., the church there having extended to him an unanimous call to become their pastor, which he accepted, and at once commenced his stated ministrations; these, from the first, have happily been marked by indications of usefulness; and we hope an abundant blessing will ever accompany him in his labours.

REV. G. A. RAWSON.

In consequence of ill health in his family, Mr. Rawson was obliged to resign the pastorate of the Church at Milton, Nova Scotia, where he has laboured since he left the College, about three and a half years ago. His labours were acceptable, and he was encouraged in ministering to a peaceful and united flock, from whom he parted with regret. His P. O. address for the present is TORONTO.

REV. J. G. SANDERSON.

This brother also has returned to Canada after a residence in New Brunswick, where he laboured for a season at Florenceville. What his future location may be, is uncertain; but he will reside for a time at BARRIE, C.W.

DAY OF THANKSGIVING IN THE UNITED STATES.

President Lincoln has issued a proclamation inviting his "fellow citizens in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands, to set apart the last Thursday in November next as a day of thanksgiving and prayer to our beneficent Father who dwelleth in the heavens."

REV. MR. HAMMOND.

This evangelist is again at Rochester, N. Y., where he has been addressing large meetings of adults and children. Since the revival in that city last spring, 1,001 young persons, connected with Sabbath schools, have been received into church-membership.

DESOLATION OF THE SOUTH.

Desolation reigns still more sweepingly among the churches of the South. Here everything seems lost. From Louisville to Chattanooga, three hundred miles along a beautiful and once highly religious belt of counties, you can scarce find a single

church where worship has been held during the last two years. The church edifice may remain; usually its windows are broken, its seats destroyed, its doors wide open, and its worshippers scattered, not a few of them under the sod. In Nashville, a city of 30,000 souls, not 500 attend preaching from month to month. Many families, some of them the families of ministers, have not been in a church for eighteen months. And this is almost a necessity of their position. Their sympathies are with the South, for their sons and relations are largely there; and though their judgment may accord with the position of the government, their feelings will not assent to the loyal prayers and addresses of Northern chaplains, and they cannot hear them preach with comfort; and if one of their former pastors undertakes to fill a pulpit, his utterances are watched by agents of the Federal authorities, and he is liable to be arrested, if not taken violently from the pulpit. Hence the citizens have no preaching, and their families are growing up with silent Sabbaths. The good people remaining deplore the evil, but see not the remedy.—*American Messenger*.

Correspondence.

LETTER FROM DR. WILKES.

Montreal, 24th October, 1863.

My Dear Editor—Allow me to write an informal letter, partly to communicate intelligence, and partly to “stir up pure minds by way of remembrance.”

I think you have not noticed the fact, perhaps have not been informed of it, that the Rev. John Fraser, once of Brockville, and afterwards of Derby, Vermont, an alumnus of our college, has gone to New Zealand, indirectly under the auspices of the Colonial Missionary Society. The state of Mr. Fraser's health, was the prominent indication of Providence that he should go to that climate, though he was encouraged by Rev. Thomas James, through Rev. J. C. Geikie, to expect a field of labour there, and the countenance of the Society with some help, if needed. Mr. and Mrs. Fraser sailed from Boston about the first of September. I have called him an alumnus of our college, for I suppose it is generally understood as such, notwithstanding a hint to the contrary found in your pages a month or two since.

The schedule proposed of grants, drawn up by the Missionary Committee in June, has been adopted in London, with remarks, however, on certain cases left undetermined in June, in favour of great caution in expenditure, and with a general expression of disappointment, that so many of the names of the churches reappear annually without diminution of grant. The Committee are surprised at this, so different from their experience in other colonies, and they urge the matter upon our attention. They would gladly aid us to extend our operations, but they cannot see the propriety of granting to the same church, for ten or perhaps twenty years, the same amount. In the other colonies, aid for two or three years suffices; and even admitting that we require it longer, they are amazed that the want should remain the same over a period of more than four or five years. They hear on all sides of the prosperity of our country, and they wonder that we are not doing better in this particular. If we say that the multitude of denominations is in our way, they reply the same thing is true of Australia.

There is another matter that troubles me. The Committee in London do not yet know, that our Missionary collections for 1862-63, will prove con-

siderably short of an average. In making up the accounts, I find a falling off; and I fear that this has become somewhat chronic. We are descending in the scale instead of ascending.

My purpose in writing thus, is to press affectionately and earnestly two points:—

1. That the approaching Missionary contributions should be considerably larger than they have ever been. If they who have been accustomed to give small sums, will double, or in some instances quadruple them, and if those who have been liberal heretofore, will rather increase, we shall have joyous reports to make at Brantford next June. Will our friends in the rural districts, the proprietors of farms, kindly bear the whisper that the standard of gifts is not quite what it ought to be. I know that so much money does not pass through their hands, as in the case of some other classes, but they can afford to give a larger share of it to the Lord, than some others can, who have with their money to purchase all their food, to pay for rent and fire-wood, and to pay for other things, for which a farmer does not use money at all. I believe that we Congregationalists, do quite as well as other people, but that is not enough: let us be faithful as the Lord's stewards who must give account.

2. My intercourse with the Committee in London last year, and my correspondence with them, convinces me that the present and past course cannot be much longer continued; and I know it to be the sober judgment of a large number of our thoughtful laymen in Canada, that *it ought not to be continued*. Hence I most affectionately urge the churches and congregations, which have been long on the list, for sums which have hardly diminished at all, to take up the matter heartily and earnestly early this winter, so as to be prepared to ask less in the application they will send to the Home Secretary in May. Perhaps a thorough, prayerful, vigorous, self-denying effort, would enable some of them to walk alone. How happy would they be to do so! The result would be worth a struggle. Where this is impracticable, let a beginning be made in the descending scale of dependence, by some steps upward in the scale of giving. Our Congregationalism is elastic as to modes of procedure. We are not bound to any special order of financial officers. If deacons, however excellent, are not so fit to manage this matter, as younger, business, active men, in such cases raise a committee of such, and put the matter into their hands. If men are scarce, let the women work in this department: they are capital collectors. Let the hearers and adherents have the opportunity, of which they will often be glad, to minister with the church to the wants of the man who teaches them all "in the Word." There is needed thorough system and promptitude; your slipshod course always fails, and ought to do so. May I urge that this matter be taken up early in the winter? It will do the congregations good to meet and talk about it, and then to plan and act. A true hearty movement, baptized from on High, would gladden us all when we meet next June, and would render our relations with a Society, which has long done us good service, far more satisfactory. Who will arise in each congregation and work this important matter?

The Provisional Board appointed at the last annual meeting of the subscribers to the Congregational College of British North America, to make preparation for the removal of the College to Montreal next summer, and to which was referred certain proposed by-laws &c., for consideration, held their second meeting last week in this city. The attendance was good, and a considerable amount of work was done. The references to them were carefully

considered and conclusions arrived at. Sub-committees were appointed to prepare recommendations as to important details respecting the students. At its first meeting the Board recorded its conviction that there should be the three chairs of Theology proper and Church History—of Homiletics and Pastoral Theology—and of Critical Exegesis. It was placed on record as the unanimous opinion of the Board that the College should be incorporated and affiliated with the McGill University. The Board have also resolved to ask Zion Church in this city to consider in any movements for extension or enlargement they may contemplate, that this College will need suitable rooms for lectures, library, &c.

Occupying a stand-point of my own, but declining all controversy as to the matters connected with the College, I should like just to say for the sake of correcting misapprehensions that may possibly exist: 1. That I understand the resolve for the removal of the College as in no sense a hurried one. I remember years since, when there was a proposal to purchase a site at Toronto, that the meeting of subscribers declined to name that as its permanent seat. Though not present, I learn that at the meeting at Hamilton last year, such removal was freely talked about.

2. That the matter was decided here last June by Western votes. There is no place in the Province in which there is anything like the amount subscribed as here, yet in the discussion these subscribers were silent, and with the exception of one did not vote. Neither directly nor indirectly did my people or myself interfere: we did not crave the coming of the College to us, were simply willing to receive it, if its friends generally desired it should be placed here. Had the sixty Montreal subscribers voted the figures would have appeared widely different.

3. That so far as I noticed the discussion in June, there were no unfavourable comparisons drawn between Churches,—there were no depreciatory allegations brought against either of the Churches at Toronto,—in fact there was nothing of which a right-minded, large-hearted man would complain. The question was debated on grounds of public policy, and on them decided. The Churches in Toronto, with their respective pastors, are loved and honoured as they deserve to be. Doubtless the fact that the First Church there has not seen meet to join the Congregational Union of Canada, or for the last ten years to take part in our Home Missionary movements with which the students in our College are necessarily identified; and that the First is by far the largest and most powerful of the two, acted on many of those who did vote, as an important element in forming a judgment. But no one questions the right of that Church to stand aloof, nor does its course in this matter entitle any one to pronounce a censure. Most assuredly, since the meetings were held in the place of worship where I stately minister, had I heard any unseemly remarks against that Church, they would not have been allowed to pass without reproof. The discussions seemed to me to be conducted in a proper spirit. Of course I may not have heard every remark, for other duties may have occasioned brief seasons of absence; and I certainly did not hear gossip which may in some memories be confounded with utterances in debate; but you have my honest convictions in the above representation.

One thing was omitted for which I do not feel responsible, though had it occurred to me it should have been mentioned, namely, the recognition of the Colonial Missionary Society as a party in this matter. The resolution of the subscribers assembled in annual meeting should have had the proviso, asking the consent of the Society, which more than half supports the College.

Farewell!

H. W.

PRAYER.

"In the absence of the sun, the mild and peaceful radiance of the moon enlivens our path. Let devotion spread a cheering light over your darkest hours. 'The Queen of Night,' says Bowdler, unveils its full beauty, when the hours of joy and lustre have passed away, pouring as it were a holy light through the damps and darkness of adversity." Thus will constant prayer cheer the darkest season or affliction."
BICKERSTETH.

"Pray without ceasing."—1 Thess. v. 16.

Prayer was appointed to convey
The blessings God designs to give :
Long as they live should Christians pray,
For only while they pray they live."

HART.

"The best means of keeping near to God, is the closet. Here the battle is won or lost."
PAYSON.

"In this valley of sorrow and strife,
Prayer shall rise with my earliest breath ;
It shall mix in the business of life,
And soften the struggles of death."

CUNNINGHAM.

"As the heart panteth after the water brooks, so panteth my soul after thee O God. When shall I come and appear before God ?"
DAVID.

"Prayer is the most secret intercourse of the soul with God ; and as it were, the conversation of one heart with another."

DR. A. CLARK.

JERUSALEM.

"Every moment we expected to see Jerusalem. Though wearied by our long ride, which had now lasted several hours, we eagerly pressed on. Mr. M'Cheyne, dismounting from his camel, hurried forward on foot over the rocky footpath, till the point where the city of the Lord comes first in sight. Soon all of us were on the spot, silent, buried in thought, and wistfully gazing on the wondrous scene where the Redeemer died. As our camels slowly approached the city, its sombre walls rose before us ; but in these there is nothing to attract or excite the feelings. At that moment we were chiefly impressed by the fact that we were now among 'the mountains which are round about Jerusalem ;' and, half unconscious that it was true, we repeated inwardly the words, 'Our feet shall stand within thy gates, O Jerusalem.' We got a slight view of the Mount of Olives as we rode towards the Jaffa gate. The nearer we came to the city the more we felt it a solemn thing to be where 'God manifest in flesh' had walked. The feeling of that hour could not even be spoken. We all moved forward in silence, or exchanging feelings only by a word. Its dark walls, and the glance we got of slippery narrow streets, with low ill-built houses, and a poor, ill-clad population, suggested no idea of the magnificence of former days. * * * When the darkness came down, we heard the wailing of mourners over some dead friend, a peculiarly melancholy sound at all times, but doubly so while the plague is raging. Yet we never heard any more joyful sounds in the streets of Jerusalem ; so true is the prophetic word, 'I will cause all her mirth to cease.'"

PREACHING IN FAITH.

We have been lately taught what the *prayer* of faith can do. Let us have now preaching in faith, and who can tell the issue ? We press this thought upon our brethren. The atmosphere, as it were, of the divine presence that surrounds us, is charged with healing virtue for the souls of men, and faith is the conductor to bring it down.—*J. Kelly.*

RELIGION, PURE AND UNDEFILED.

BY REV. H. WILKES, D.D., MONTREAL.

"Religion, pure and undefiled, before God, even the Father, is this: To visit (take charge of) the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES i. 27.

There can be no doubt, I think, that the reference here is to what we term "*religion*:" not a form of faith or of church connexion, but a godly and pious character and life. The idea of worship is included, but there is, besides, the true character, which is exhibited in the life. The previous verse indicates this: "If any man among you seem to be religious"—obviously makes a profession of being a godly man, a man of faith, and prayer, and of holy life—"and bridleth not his tongue, but deceiveth his own heart, this man's *religion* is vain." Such a man persistently offends in one important point; he lives in sin—the sin of the tongue: and though he has a name to live he is dead. Indeed if he does not use his tongue to good purpose he is living in sin; and the continued living in any way of iniquity, is utterly incompatible with real religion. A good man may be overtaken in a fault, and recover his standing; but one who loves and lives in sin, denies the Lord that bought him, and crucifies him afresh.

The verse before us is eminently instructive on a point of no little felt interest to many minds, and of real concernment to all. There are many who have much anxiety, and conflicting opinions, and unseemly controversy to ascertain *what is true religion*. Is there any such thing on earth, and if so, what and where is it? The text throws light upon this momentous point, by shewing us what it *does*. Dr. Paley well observes that the apostle is here describing religion not in *its principles*, but in *its effects*. And even the whole of them are not given in detail, but rather a vivid illustration of them. Some of the chief *duties* of religion are described in the beneficence and moral purity here insisted upon. It is to *do good* and to *be good*; not one without the other, but principle and practice in constant and harmonious action. It follows that there is implied the *principle* on which this excellent character is founded: the prevailing purpose is really included in the nature of these good works; so that the matter *Godward* has to be regarded as well as *manward* and *selfward*.

Thus divided into three aspects, we may, by God's blessing profitably contemplate this religion pure and undefiled; in other words, *true religion*. There seems to be an allusion to the excellence of a *precious stone*, which consists much in its being *καθαρά και ἀφαντος*, clear, pure, and also without flaw. And surely no *gem* is so precious or ornamental as this kind of religion. *Godward. Manward. Selfward.*

I. *Godward.*—In a previous verse we read of being begotten of the gracious will of God. Of his own will, of his loving, holy will, using as his instrument the Gospel of Christ. He makes of the degenerate sons of Adam *new creatures*. "They are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." It is observable that there is a contrast placed in the preceding verses. *Lust* is described as a parent of sin and wickedness: *God*, through the Gospel, is the parent of this pure and undefiled religion. And "the Gospel is the power of God unto salvation to every one that believeth." It reveals Christ as the atoning sacrifice for sin, as a living and perfect righteousness, on the basis of which a believing sinner is justified, so that this is the name by which he is called—"The LORD our Righteousness."

Bengel finely remarks: "We derive from the death of Christ not only deliverance from the guilt of sin, but also a communication of *new vital powers*; which evince their efficacy by good works. The former (deliverance from guilt of sin) is called *justification* by his blood: the latter (new vital power) is obtained by those who eat the flesh of Christ and drink his blood (John vi). Hereby all believers become most intimately one with him. The life-blood shed at his death as a *satisfaction* for sin, was spiritually carried by him into the holy of holies at his ascension; that it might warrant and impart *cleansing* and *perfection* to every true believer's conscience, and that such might enjoy the *application* of these benefits, especially in the Eucharist."

Thus true religion begins *Godward*. *Conviction of sin* relates to him. "Against thee, thee only have I sinned and done this evil in thy sight." *Repentance* is a "turning to the Lord." *Faith* is "in Christ," and brings the soul into union with him. The animating principle of *obedience* is love to God. *Faith works* by love. The dependence felt in respect of the performance of duty or the endurance of temptations is wholly in God. There is no expectation of overcoming save in the strength derived from him. Amid the trials and disappointments, the sufferings and the losses by which his people are from time to time afflicted, they have no other recourse than to "the Father of mercies, and the God of all comfort." They are adopted into his family; made "heirs of God, and joint heirs with Christ." To him they continually repair in worship: their prayers are unto God, and also their praises; so that there is great propriety in the use of a word to denote *religion*, which means primarily *worship and service*. It is of the utmost moment to our souls' eternal welfare that we make no mistake at this point. Should we lose sight of the *Godward* in religion, the error would be fatal. Should any one unhappily imagine that he can visit the fatherless and widows in their affliction, and keep himself unspotted from the world, without being united to Christ by a living faith, and being made a new creature in him, he would cruelly deceive himself. There would in such a case be no meaning in the declaration "Neither is there salvation in any other, there is none other name under heaven given among men whereby we must be saved." If a man can, by diligence in social duties, so commend himself to God as to be saved thereby, there was no need of the sacrifice of Christ. But that great fact, that central truth, for ever puts out of court any idea of salvation on any other grounds. This is the *only one foundation stone laid in Zion*. Out of Christ, a sinner is in no condition to have himself or his services accepted. Rebellious against the exceeding riches of this grace, what can he hope for from works of mercy, supposing him to perform them, or from abstinence in the matter of worldly conformity, supposing him to adopt it? We must "yield ourselves to God." We must submit to his plan of salvation. If we are to have religion at all, it must be through simple, humble, loving, obedient faith in our Lord Jesus Christ. Hence the numerous declarations of Scripture that connect eternal life with believing in Jesus. "He that believeth on the Son hath life: he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "As Moses lifted up the serpent, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

The religion of a sinner saved by grace *Godward*, then—comes to him,

trusts him, and obeys him as a Father and Governor, reconciled in Jesus Christ. It has him upon the throne of the heart's affections, and it worships and serves him. It recognizes continually a personal responsibility to him, and seeks to please him. It fulfils its duties because he requires them. It exercises hope in his gracious fatherhood, and, in some measure, rejoices in that hope which extends to the glory to be revealed. In fine, it is a *religion before God and the Father*: it lives in his presence and smile, which are as the sun in the heavens to our mortal life: we die and perish, withered and blasted, without God and apart from his favor.

But this condition of favor and friendship with God is ever associated with an important state of matters *manward* and *selfward*. The first of these makes our second particular.

II. *Manward*.—As already mentioned, this is not an exhaustive description, but rather illustrative. All our duties manward are not summed up in visiting the orphans and widows in their sorrows, for we have duties towards very many who are neither fatherless nor widowed. But one who will act thus towards these classes of the distressed from regard to God's will, will not be wanting in the many other claims which religion *manward* has upon him. It is observable that in his description of the judgment, our Lord employs this form of benevolence as a proof, *then* to be adduced, of the existence or non-existence in the heart of love to him. That part of the 25th chapter of Matthew should be read in connexion with this verse. "Then shall he say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick and ye visited me: I was in prison, and ye came unto me." "*I was sick and ye visited me,*" is one of the items of benevolent action. In both passages the term "*visit*" includes "*looking after*." It might be so translated. The word signifies to take the oversight or care of anything, *επισκεπτεσθαι*, that requires diligent inspection and attendance. The poor in this world's goods accomplish a vast amount of good in this way: they cannot give, but they can with kindness *nurse, watch over* and help: and what they do for one another in dreary circumstances, in this way, is beyond calculation. There is far more self-denial and self-sacrifice in this kindly oversight and care than in the money gifts of the rich, however cheerfully and liberally bestowed, and however important.

Fatherless and widows are unprotected persons, at least their natural protector has been removed by the hand of God. They have hence a special claim on the kind interposition of the strong. They are to be visited with sympathy of heart, with kind, loving cheer, and with such help as the cases may demand, and as one has it in one's power to render. There are many forms of aid besides pecuniary, as there are numerous persons who should be visited, counselled, comforted, cheered, whose pecuniary resources are ample. It were a grievous mistake to confine this true christian beneficence to the use of money: probably a far greater amount of good is done among those in affliction without its aid, than by its means.

While by no means exhaustive of the idea of religion *manward*, yet should it be noted that this course has always been regarded as an essential thing in the religion. And no wonder, for *it is an imitation of God*, who is "a father of the fatherless, and a judge of the widows in his holy habitation." How often does he declare himself their Friend! "He doth execute the

judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment." (Deut. x, 18). "And the stranger, and the fatherless, and the widow, which are within thy gates, shall come and shall eat and shall be satisfied; that the Lord thy God may bless thee in all the works of thine hand which thou doest." (Deut. xiv, 29). "Thou art the helper of the fatherless." (Psalm x, 14). How stirring his command to Israel! "Cease to do evil, learn to do well; seek judgment; relieve the oppressed, judge the fatherless; plead for the widow." (Isaiah i, 17). "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." "In thee the fatherless findeth mercy." Without this we are not followers of God.

Besides, *the requirement to do this is uniform throughout the Bible.* "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge." (Deut. xxiv, 17). The command that they should be permitted to eat and be satisfied, already quoted, is in place also here. "Ye shall not afflict any widow or fatherless child. If thou afflict them in anywise and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless." (Exod. xxii, 23-24). Job said—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." (Job xxix, 11-13).

It may be remarked, ere we pass on, that where this virtue exists there will ever be others conjoined therewith. He who looks after the fatherless and widows in their affliction from love to God and man, will be the friend of every good word and work, and we may rely on him in any and every way to do good. His religion *manward* will comprehend practical love towards the christian brotherhood—love which will express itself in doing good as opportunity offers: and such love of fellow-men as will induce all appropriate efforts to do them good. The religion of the Bible only can mould men into this felt brotherhood.

III. *Selfward*.—"And to keep himself unspotted from the world." What does this mean?

The term "*world*" seems to be used in the sacred writings in *three* senses. God is said to have *made the world*, by which we are to understand the physical globe and all that it contains—this material creation on which we live, and amid whose wonders and glories we have our present being. When we are commanded to "love not the world, neither the things that are in the world," and are told that "the friendship of the world is enmity with God," *this is not the reference*. We are not in danger of being spotted with the forms of grandeur and beauty which abound in the physical globe. We may admire and love the flowers and fields, the woods and plains, the rivers and the seas, as the wonderful workmanship of our God and Father, and not only do no wrong, but actively glorify him thereby. There may be healthy communion of friendship with these. We may love the sciences which investigate and generalize the lessons of the rocks, and fields, and oceans.

A second sense is suggested by the all-important declaration—"God so loved the world," &c. Here we have simply the idea of the people dwelling upon it—the world of mankind—the human race. There can be no prohibition of love or friendship with this reference: for I am to love my neighbor

as myself, and as all my relatives and friends are parts of this great whole, all such affections and friendships as their relationships call into existence, are matters of actual obligation. Hence to keep oneself unspotted from the world has no reference to either of these things.

The third sense is that after which we are seeking. Many of the dwellers on the earth are without religion, acting under a set of maxims, aims and principles which are displeasing to God: they are ruled by the prince of this world, who exercises an usurped authority over them, and mightily influences them: they are described as children of darkness and of wrath; and they are essentially linked with a great moral system which is opposed to holiness, which resists God's authority in the earth, and which would fain exclude him from it: *this is the world* from which we are to keep ourselves unspotted. Concerning this the apostle John writes—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." (1 John ii, 15-17). It is not, I apprehend, so much the *people* that are referred to, as their maxims, practice and general course. As *they represent* these you are not to go with them: you are not to make the things of the world a chief object of your affection as they do: you are not to be their companions in folly—in disregard of the things of God, and of the world to come. You may love the world's people, and seek to do them good, yet have no friendship or communion with them in their evil courses. There are many things which they do in which you may join them, for they are men of business, they are fellow-citizens, and perhaps they are associates in the pursuit of science. But of what is termed *the course of this world* you are to keep clear.

The explanations afforded by the apostle John help us to understand this matter. "The lust of the flesh" denotes that which pampers the appetites, and brings a man under the influence of his animal nature. That nature is not evil: kept in its place it is a true part of him, and, in some respects, a noble part of him; but it was not made for dominion, and to be its slave is grievous iniquity. Yet many maxims and many practices that widely obtain among men, produce this dire result: and *they* are of the world from which we are to keep ourselves unspotted. "*The lust of the eye*" does not include such gratification of the eye and of the taste as is produced by beholding the lovely and the beautiful; for God has filled the world with objects of beauty doubtless for the exercise of this faculty in man. He cannot have intended that pleasure should not enter the soul through the eye, or that the beauties which he has so munificently distributed throughout his works should awaken no emotion of gladness, and should contribute nothing to the happiness of his creatures. No! it is the misuse and abuse of all this, which is condemned. The Greeks made a *god* of beautiful forms. It is possible to make these things a chief good. The evil is presented to view in the gay, frivolous varieties of dress, equipage, furniture, on which many set their heart's affections, and made them a god. This is truly of the world. "*The pride of life*" seems to refer to the faulty ambitions of the world; the insatiable love of power, of honour, and of admiration, by which so many are distinguished. It may be a nobler thing than animalism; but it is sadly and grievously of the world, and enmity against God. This great system of maxims, habits, practices and principles, called the world, and opposed to God, has an arena and

a course, denominated "the course of this world," along which it drives furiously as some chariot drawn by maddened horses. Your course is to keep away from it; let not the splash of its wheels, as it drives along, bespatter you. Stand in calm, unswerving opposition to it. Do not let its maxims, its motives, its practices or its principles be yours; ascend into a higher arena, and keep there. But clean garments are only maintained so by communion with the person and word of Christ. If we conquer, it is through Him that loved us. The Lord gives us all needful things *in him* whereby we may prevail. Abiding in him, we shall watch and pray, lest we enter into temptation; and, cleaving to him, we shall render a cheerful and diligent obedience to his commands.

Such seems to be true religion—*Godward, manward, selfward*. That it is of surpassing excellence, is most plain; and that one's possession of it is ascertainable, seems clear. How, then, is it with us personally? Let us not put away the searching question!

THE FORTUNE TELLER.

"You're one o' the impudentest fellows ever I met with," said an old woman to him one Monday morning, abruptly seizing him by the arm, as he was going down the Canongate. "In what respect?" "In what respect? Such a nicht as you had last nicht! You made me out to be the greatest sinner in the Canongate." "My friend, I don't know you; I don't remember ever seeing you before." "Never saw me before! Last nicht you never kept your eye off me a moment. I would have thought nothing o't, had you come and told me by mysel'; but to do it before a' yon folk—'twas too bad."

"Where is your house?" said the missionary, "and I'll go and see you;" for by this time a crowd had gathered on the pavement. "Come awa', then," was her immediate reply. And taking him up to the top-flat of a neighbouring "land," she ushered him into a dirty hovel, full of smoke. "This," said she, the moment they entered, to her husband, who was sitting by the fire, "this is the man that gave me such a redding-up last night." "But is what I said true?" asked Mr. Paterson, mildly, after they had sat down upon two rickety stools, which, with that on which the husband was sitting, composed the chief articles of furniture in the apartment. "True? it was all true; and if you hadn't been going about among the neighbours, you never could have known what you said." "Well, what was it I said that's given you so much offence?" "Said? I'm sure all you said was meant for me." "How do you think that? I never named you; as I said before, I didn't so much as know you." "What! you never took your eyes off me a' the time you were speaking; so you just meant me." "But tell me what struck you most." "You said that I was a liar, and that I would be cast into hell." "Well, then, are you a liar?" "Yes, I am."

"What kind of life have you been living?" "Oh!" she said with a tone of deepened feeling, "I've been living a bad, bad life; I've for many years been a *fortune-teller*, and I may say I have made my bread by telling fortunes; and that's just telling lies, you know." "Well, then, you needn't be angry that I said so. But let me tell you, it wasn't my words that I spoke to you,—it was God's words, and He knows your every thought, and every word you speak." He read to her Rev. xxi. 8—"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." "If you continue in that sin," said he, "believe me, you shall never enter heaven." He next read Rev. xxii. 11—"He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still . . . And, behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. For without are dogs, and sorcerers, and whoremongers, and

murderers, and idolaters, and whosoever loveth and maketh a lie.” “Now it is the Lord Jesus,” he added, “who says all this, and not I.”

“I see you are right,” replied the woman, in a tone more and more subdued; “I’m no less a sinner than you said I was. But what is to become of me?” “There’s nothing for you but to go to Jesus.” “But will He take such a wretch as me? Oh! I am a great sinner. And oh, Jamie!” she added, turning to her husband, in evident concern, “you’re no better than me; I doubt we’ll both be cast down into hell.” “It really doesn’t look well,” said the husband, shaking his head significantly, as if himself beginning to be alarmed also.

“But, Sir, do you think,” asked the woman, “that Jesus would take *such* sinners?” “Yes,” said the missionary, opening his Bible, “it is written in this book, ‘Whosoever confesseth and forsaketh his sins, shall find mercy.’ Have you a Bible in the house?” “Oh! no; we have none.” “Do you ever go to church?” “Never; I haven’t had my foot within a Church-door for sixteen years, till last night that I heard you; but I’ll come and hear you again. Have you any other meetings?” He told her he had four meetings during the week, and where she might find them each night.

From that day the woman gave up her fortune-telling. Along with her husband she attended every meeting. They got a Bible, and read it and prayed over it. A great change came over their whole life. The husband lived for some years, giving marked evidence of his interest in Christ. “Oh! had you not come to my house that day with my wife,” he used often to say to the missionary, “and had she not gone to that meeting where she thought you exposed her so much, I’m sure we should both have gone down into hell, for oh! we lived a sad life of sin; but since that, we have had great peace and comfort, even when we had little to eat, for that little had God’s blessing with it.” He died in the faith of the Lord Jesus. “The woman died on 23d September 1847,” says Mr. Paterson, “a manifest trophy of sovereign grace.”—*Missionary of Kilmany.*

“HEART-DEEP WORDS.”

A woman and her husband came together one night to his meeting. His text was, “Come now, and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” The woman was brought under great concern. “I felt myself,” she afterwards told him, “a lost and undone sinner; and I thought there was no help for me.” “For weeks,” he says, “she cried for mercy to pardon and for grace to help her; but she remained in great distress, her soul finding no relief.” On the husband the word had a different effect. He went away from the meeting in a great rage, and never again returned whilst his wife lived. The woman was never absent. One night the missionary spoke on these words,—“Come unto me all ye that labour and are heavy laden, and I will give you rest.” The light broke in upon her soul. She saw that the blood of Christ cleanseth from all sin. She believed; and she found peace. She lived, after this, for five years, a marked trophy of free grace.

Her deathbed was a scene of calm triumph. “Do you find Christ near to you?” said he to her one day. “Oh yes,” she replied, “Christ is in me, the hope of glory. He is precious to my soul. My Beloved is mine, and I am His. The Lord is my shepherd; I will never want any good thing. In a little, I’ll be in my Father’s house, to be for ever with my Father, and with Jesus my dear Saviour.” And taking the missionary very earnestly by the hand, she added, “Oh, pray much for my dear husband; after I am away, be sure to visit him; it may be the Lord will yet turn his heart; you see mine was just as hard as his, and by His Word and Spirit He broke my heart, and put life into my dead soul. Be sure and visit my husband.”

The request was not forgotten. Once every week, Mr. Paterson visited him; but, for a long while, without any apparent result. At length, one day, as he went in, he found him with the Bible before him, and the tears trickling down.

"John, what's the matter?" said he after a pause. "Oh!" was the reply, "last night was the most awful night that ever I had in my life." "How?" "D'ye mind me coming one night with my wife to your meeting in Bull's Close?" "Yes, I do; but you never returned." "No, I did not; and that night, if I had had you at the door, I would have knocked you down, for you made me to be such a sinner that I was enraged at you. D'ye mind the words you spoke upon that night?—Your text," he went on to say, without waiting for a reply, and in a tone betokening the intensest agony, "your text came into my mind last night in my sleep, and I thought I heard you speaking to me. I saw myself to be the scarlet and crimson-dyed sinner—the very sinner you represented me; and I thought you pointed at me. Oh! my very heart is broken within me. Oh! what will become of me, if I die in this awful state?"

"Remember," said the missionary, "the words, 'Come now, and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool.' How long is it since you heard me upon those words?" "It's now seven years." "Well, John, you see who it is that says 'Come now.' It is the Lord. He said seven years ago, 'Come now,'—and you would not come. And the Lord has come to you this last night and spoken Himself to you,—and He says that now, even now, if you be willing, at this very moment, He will do to you even as He hath said. Believe on the name of the Lord Jesus Christ and thou shalt be saved. Oh, cast yourself down at his feet and cry, 'Lord save me or I perish! God be merciful to me a sinner.'"

"The man," writes Mr. Paterson, "fled that very day into the refuge. The change was visible to all the neighbours. He lived for three years; and when he died, it was in the faith of the Lord Jesus. From being a proud sinner, he had become like a little child; his heart was truly broken. God's Word was his consolation to his dying day." "This was a case," he adds, "which gave me great encouragement to speak God's own Word to poor sinners. That portion of the Word of the Lord had lain in this man's heart for seven years, before he ever felt its power. 'This is the Lord's doing, and it is marvellous in our eyes.'"—*Ibid.*

LAY PREACHING.

"A hundred times it has been said," observes Isaac Taylor, in his work "Wesley and Methodism," "by those who would fain shew their liberality in getting up an apology for lay-preaching, that it is the lay-preacher's employment of a dialect colloquially understood by the mass of the people, and at the same time the low level of his ideas, that fit him for his office as their instructor. . . . But no; it is *concentration*, and not a low familiarity,—it is the elementary grandeur of first truths, that forcefully opens up a way into the human heart, whether cultured or rude. Whether it be the bearer and winner of academic honours, or the recently-washed mason or shoemaker,—the preacher who feels with power and *freshness* such truths, and who brings to bear upon the utterance of them some natural gifts, is always listened to by the mass of men. The "first-truths" uttered by Alexander Paterson were drawn fresh from the Word: in his mouth they never grew commonplace: homely as was the missionary's style, the truths retained their elementary grandeur; they touched the heart, they pierced the conscience, they held the sinner fast as a rebel of God, they drew him by the cords of love to the feet of the Sin-bearer.

And how did he maintain in his own soul the power and freshness of those first-truths? In his ploughman-days, he had always been accustomed to rise at three o'clock in the morning. After he came to Edinburgh, and down to the close of his life, he awoke regularly at the same hour, and gave himself to meditation and prayer. It was in these morning hours of Bible meditation and prayer, that the real battle with the enemy of souls was fought. In his closet, he was Moses on the top of the hill with the rod of God in his hand: in the closes and wynds, he was Joshua discomfiting Amalek in the plain.—*Memoirs of Alex. Paterson.*