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COUNTING THE COST.

No one should become a follower of Christ without calmly and deliberately looking at all the consequences of the step. "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Religious consideration is necessary. THE COST OF BECOMING A DISCIPLE OF JESUS IS TO BE COUNTED. *There are difficult and prolonged duties to be discharged.* Instead of being smooth and decked with flowers, there may be much roughness in the path. Strait is the gate. The mortification of pride and selfishness may cost many tears, strong crying, agonizing prayers. We may be sure that the lofty looks of man shall be brought low and the haughtiness of man subdued. The yoke of Christ must be taken if we go to him. "Come unto me all ye that labour and are heavy laden. Take my yoke upon you and learn of me, for I am meek and lowly, and ye shall find rest to your souls." This yoke, in the view of unenlightened minds, is irksome and heavy. Many are offended at Christ for his requirements, for opposition to all iniquity is his unconditional demand. If the heart is joined to iniquity he is not known. Numerous duties are pointed out to the willing disciple. In them no imprisonment of soul is found; no man complains in wearing a crown, that his head is bound around by a circle of gold. Great honour attends obedience,—“ye are my friends if ye do whatsoever I have commanded you.”

The cost consists also in sacrifices which must be made. Preconceived opinions—views of ambition, honour, power, must be abandoned—what things were gain are counted loss for Christ. The cross, though painful and heavy, is to be carried; every rag of the old garments of self-righteousness burned. The axe must be laid to the root of every tree that bringeth forth evil fruit. It may be necessary to sacrifice the good opinion of our dearest friends, to forsake some of our chosen companions, to deny ourselves most coveted objects, to give up some of our largest profits. The power of truth on the heart and conscience requires a walk and conversation becoming the gospel.

To count the cost implies an expectation of trials and temptations. In the world ye shall have tribulation. Trial may come in the form of false accusation. Satan may sift the soul as wheat; fierce temptation assaulting the citadel of the heart; at our feet may be laid advantageous offers of worldly gain, the price of which is our faithfulness or honesty, and the sacrifice of all regard to the Saviour's golden rule. The frown of the world, when we testify therefore that its deeds are evil. Chastening also from our Heavenly Father,

since a Father's care directs and a Father's hand controls all things. In view of all this, the soul that is willing to go forward will not fail to reap a large reward.

*There are advantages to be derived from counting the cost. The cost shall not then take us by surprise when it has to be paid.* Merely to look at one side of the picture would leave a false impression of the nature of religion. There is a crown and a kingdom promised, but also a cross. Glad tidings of great joy bring afflictions, scorn and shame. The young man who said—"Good Master, what shall I do to inherit eternal life?" went away sorrowful, for the cost was too great. He was taken by surprise. The fair and promising blossom was nipped. Unconditional surrender of all to Christ is too much for some, and they are offended. We read of those who went back and walked no more with him; had they counted the cost there had been no such result.

*This counting will show us our own weakness and teach us to look for Divine aid.* The tower fails to rise to heaven when only earthly power is applied. Resolution fails. Babel confusions break off the purpose. We triumph through Almighty grace. Counting that we cannot stand in our own name or strength, we plead constantly at the throne of grace for mercy and for grace. Great demands are made and they are met, so that the building goes on. Each particular difficulty as it occurs is overcome. The wisdom of a wise master builder has re-viewed the whole plan, and carries it on to completion.

*Practical religion thus begins on principles and considerations that dispose to the endurance of all things rather than turn back or give up.* It was no childish fear that shook the strong sinner from his sleep of sin. The whole question of salvation was calmly weighed. An eye was open to any signal of relief. From the consideration of the whole matter it was deemed right to set out from the city doomed to destruction, to seek for a heavenly and an eternal home. The heart was given to Jesus. It was not to please men that he was called Lord. The glitter and show of Pharisaism were without weight in turning the scale, deep down in the heart is the resolution formed, it is felt worth the sacrifice of all to enjoy the favour of God and find a welcome in heaven. What then the baubles of earth, its noise and shows? Strong reasons dwell in the soul constraining it, having received the Lord Jesus to walk in him.

The last advantage to which we shall allude is *an escape from ridicule and scorn on the ground of failure.* To this the Saviour alludes when he says, "Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish." Should persecution arise because of the word, the expectation of it will prepare the spirit for encountering the blast. Consistency will also often silence reproach—from henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus. The arrows of the wicked fall powerless, the shafts of malignity do not strike, when a firm resolution braces the soul stedfastly to hold fast the beginning of its confidence unto the end.

*There is a right choice to make notwithstanding the cost.* Immense interests are at stake in this issue. Safety and happiness of the soul for ever. Though left in comparative darkness, and threatened with many more difficulties than really exist in the way to heaven, even then, this is worthy of our highest thought and strongest desire—what must I do to be saved? *The claims of Christ are paramount and supreme.* Decide for Jesus at all hazards. No rival should take away the heart from him who is the chief among ten

thousand. Unapproachable in beauty, in power, and in love, to whom shall we go but to Jesus.

*The joys of a religious life are to be counted as modifying the cost.* The very difficulties surmounted, the toil and pain give zest; sweet is pleasure after pain. Waters of life refresh the soul.

*Then the actual gain is incalculable.* What Christ bestows surpasses in value earthly treasures. Pardou, peace, purity—GLORY.

“THE LABOURERS ARE FEW.”

*We want more ministers.* On every hand, we hear the cry from vacant churches, “Come over and help us.” At the meeting of the Central Association, we had a deputation from Eramosa seeking a pastor, and heard of an early vacancy at Bell Ewart. Trafalgar was reported as still unsupplied. Stouffville had been taken up by the Rev. W. H. Allworth, as a second pastor could not be found. In the Western District, we found Listowell most urgently needing a man after God’s own heart, and Mr. Day doing the work of two men. Guelph and London, though not actually settled, may be so ere long. All these vacancies have come under the notice of one person in the course of a week or two. No doubt a similar report could be given of other sections of the country.

*What is to be done?* Here are fields for purely evangelistic labour, where there is an opportunity for preaching the Gospel to many who can be best reached by our means, and to many who will be reached by no other. And here are churches, founded on a scriptural faith and order, consecrated by the labours, sacrifices, and prayers of christians, and often cheered by the presence of the Master, which now languish, and may even die.

*Our College should be well supplied with students.* Two or three a year are not more than sufficient to supply the wants of the field. Double that number could find work to do. Young men in the churches who feel themselves called to the ministry, and whom their brethren judge to be adapted to it, may be sure of finding something to do, if they are able to do the work of an evangelist.

*We want more of the missionary spirit.* This is no holiday-work that needs to be done; but thorough hard labour, with rough accommodation, strange fare, bad roads, constant travel, and poor pay. The people will be found supremely intent on making money; other denominations will contest the ground; there will be “perils among false brethren.” The kid-glove and drawing-room clergy are not wanted. But good soldiers of Jesus Christ who can endure hardness are greatly in demand. Nor should it be thought an unparalleled and intolerable hardship if a young man should remain *unmarried* during the earlier years of his ministry. He may well shrink from bringing a wife, especially if she be weakly and sensitive, into the roughness of the bush. But is it too great a sacrifice for Christ’s sake to wait? There are missionaries’ wives, however, that are truly the better halves of the twain made one: skilful as Marthas, devout as Marys; patient, prudent, and prayerful; accepting their place from the Lord’s hand, and filling it in His name. God bless them!

*Can we improve our system* in respect to these new and vacant fields? The employment of some “missionaries at large” seems to be imperatively

demand, to supply these stations with preaching, and prevent them from being lost to us. For such a service we need "men of a missionary *body*, as well as a missionary *spirit*," good preachers, and especially good visitors, "prudent in matters," who can counsel divided churches and cheer the desponding—in fact just such men as want to be settled, and as the churches are crying out for as pastors! If such cannot be obtained to labour permanently, could not a more systematic occasional employment of ministers without charges be undertaken?

To carry on this work *we must have more money*. In many stations, the people need much instruction as to the *duty* and *methods* of supporting the Gospel. It would pay the Missionary Society well to engage an accomplished deacon for a twelvemonth, and send him on this mission throughout the land, taking time enough to go into the matter thoroughly in every place. Failing this, our missionary deputations might give more prominence to the subject, both in public addresses and in private conference with members and officers of churches. Alongside of this fuller development of local liberality, we need more self-denying contributions to the missionary work. But any one who travels through Canada at this season, and hears the universal tales of *short crops*, *low prices*, half the farms *mortgaged*, the stoppage of *American trade* through the war, and the danger of losing the *Reciprocity Treaty*, must feel that *there never was a time when it was so inopportune for the Colonial Missionary Society to press its demands, as during this winter of 1864-5*.

F. H. M.

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## BEFORE THE LOYALISTS.

### CHAPTER VII.—IN THE TIME OF OLIVER CROMWELL.

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

"There is a strange apparition in England's history. We trace back the line of her sovereigns for two hundred years, and are arrested by a massive and mysterious being who wears no crown, but is a veritable king. We trace the line down from the Norman Conquest, and are arrested by the same colossal form, bearing the impress of royalty, without its title or robes. Cromwell breaks in upon the line of royalty, with no forerunner, and departs leaving no successor. The age did not appreciate him; but royalty in England has been a different thing since his day from what it was before. Men's ears and noses are worth something in England now. The memory of Cromwell stands to frown upon usurpation, to guard the consciences and the liberties of England."

Oliver Cromwell was born in Huntingdon, England, in the year 1599, that dark period when the members of the first English Congregational Church, who had escaped martyrdom, were in exile across the German Ocean. He was a descendant of the Sir Richard Cromwell (nephew of the famous Thos. Cromwell, Prime Minister of Henry VIII.) to whom Henry said, as he had struck down challenger after challenger in the tournament, "Formerly thou wast my Dick, but hereafter thou shalt be my diamond." He was of Welsh descent too, one of his ancestors being the Lord Powis. He was by his mother's side a descendant of the royal house of Stuart of Scotland, and was nephew of that noted royalist Sir Oliver Cromwell, who remained faithful to the Stuart family. In his 29th year he was elected member for Huntingdon, and was introduced to Eliot, Pym, and the leaders of the patriotic party by his graceful and eloquent cousin, John Hampden, whose mother was a

Cromwell. His political career then was short-lived, as the king abruptly dissolved the parliament; and in the interval, during the twelve years that Charles governed without a parliament, we find him brooding over the wrongs of the nation; and at St. Ives, by his prayers and exhortations, sowing the seeds that ripens into that immortal phalanx of "Ironsides" which was never known to run before the foe, and was never beaten in battle.

Descended from the same Welsh stock as Cromwell, we have the family of Vane, of both Welsh and English origin, one of whom (Sir Harry Vane, the principal Secretary of State) had a son named after himself, Harry, known in history as Vane the Younger. Vane was a pious youth; but on his return from Geneva and Leyden, Clarendon says he refused to partake of the sacrament, for the reason that he would not receive it in a kneeling posture. His father procured him the honor of knighthood when he was not more than twenty years of age; but because of the tyranny of both church and state, he bade adieu to his native land and followed the Puritans to America. His first experience was not very pleasing. The cavaliers and church party of that day wore long hair streaming down over their shoulders; the Puritans wore their hair comparatively short, but not so short as it is worn at the present day. This accounts for that passage in "Paradise Lost," in which Milton represents Adam as coming forth perfect from the creative hand of his Maker, his hair unlike that of the Cavaliers—

" His fair large front and eye sublime declared  
Absolute rule, and hyacinthine locks  
Round from his parted forelock manly hung,  
But not beneath his shoulders broad."

The Puritan exiles with whom Vane set sail gave him but little countenance on the way, because of his long hair. After his arrival at Boston, he became a member of the Congregational Church of which Mr. Cotton was pastor, and in 1636, notwithstanding his youth, was elected Governor of the Colony, but soon made himself unpopular. Some English captains complained that the king's colors were not displayed in Boston, and Vane referred the matter to the magistrates, a majority of whom would not consent that a flag "on which was the idolatrous Papal cross" should float over Puritan soil; upon which, by his authority as governor, he hoisted the flag upon the fort with his own hands. This led to the commencement of a hostility to Vane that culminated in the election of Winthrop as Governor. The Boston people then elected Vane to the "General Court," where he distinguished himself in advocating principles of religious toleration as far in advance as any thing that has ever been adopted by the English nation to the present time. Impatient of success, and not being able to persuade the legislators of Massachusetts to adopt his views in all their fulness, Vane settled up his affairs, made a present of his property to Mr. Cotton (to whom he was very much attached, and whose views of religious freedom were in accordance with his own), and set sail for old England. Vane always remained a firm friend of Massachusetts, and his name was long held in veneration by the people of Boston. Vane assisted Mr. Cotton to draw up "the Abstract of the Laws of New England," and, in the time of the Protectorate, which he endeavored to overthrow, he recommended a course for England similar to that adopted by the old Colonies more than a century later.

In the celebrated Long Parliament, which commenced its sittings in 1640, Vane early distinguished himself. It is recorded that he was THE FIRST to avow on the floors of the House of Commons the great principles of religious

toleration. A stern Calvinist himself, Vane proclaimed the sacred maxim "that EVERY MAN who worshipped God according to the dictates of his conscience was entitled to the protection of the state;" and in this avowal he was sustained by those staunch Independents, Cromwell, Marten and St. John. Forster, in his "Statesmen of the Commonwealth," says that "Vane heralded the way for Milton and Locke, for the great statesman Fox, and for his noble kinsman in our time, Lord Holland." During Pym's life, Vane followed his leadership, and for several years was a confidential adviser of Oliver Cromwell. On every great measure of the House of Commons, Vane's name appears. He supports the abolition of the Star Chamber and High Commission Courts, and the enactment of habeas corpus; it is Vane that carries up the impeachment to the Lords against that great tyrant, Archbishop Laud, and it is Vane that obtains for Pym the proof of those crimes that send Strafford to the executioner. Vane is one of the first to advocate that famous "root and branch petition" that ends in the overthrow of the Bishops. He is of that long-to-be-remembered Westminster Assembly, where he unsuccessfully endeavours to inspire the Presbyterian divines with those principles of religious freedom that to him were so dear. Vane, too, was the Commissioner by whose persistence the word "League" was inserted in the title of the Covenant by which the Parliamentarians of England and the people of Scotland bound themselves together. It was Vane who had inserted in the covenant itself the words "According to the Word of God," before the words "and the example of the best reformed churches;" words which completely altered the sense of the covenant that had been drawn up by the Presbyterians. Had it not been for these words, many of the Independents would not have subscribed the covenant, and those who would have subscribed it would have been bound by it to set up Presbytery as the church government of the English nation. As it was, the Presbyterians charged the Independents with being covenant-breakers, which they repelled by quoting the words of the covenant. They even maintained that they did more than the covenant required, as they had concurred in the establishment of presbytery; while they insisted that the Congregational and all other evangelical churches should be tolerated. Vane, Cromwell, and some others, would have tolerated Jews, Roman Catholics, and Unitarians.

All historians agree in the statement that the Presbyterians would consent to no settlement of their religion on the nation, with toleration for other religious bodies. It was this intolerance of theirs that drew from John Milton that harsh poem, in which occurs the following lines:—

"Because you have thrown off your prelate lord,  
And with stiff vow renounc'd his liturgy,  
.... Dare ye for this abjure the civil sword,  
To force our consciences that Christ set free  
And ride us with a classic hierarchy,  
.... New Presbyter is but Old Priest writ large."

It is but justice to the Presbyterians to remark that, half a century later, that body disavowed the intolerance of their predecessors, but for which the Presbyterian might have been the national religion of Britain.

A half a century had gone by since the first Congregational church had been established in England, when the Long Parliament met; a quarter of a century had elapsed since Jacob had returned from Leyden, to re-transplant Congregationalism into Southwark; and to all human appearances little progress had been made on British soil, except in the new settlements across the

water. Jacob himself had grown discouraged and found his way to America. But the success of the new settlements, and the tidings that (notwithstanding the severe laws that had been established) there was greater liberty than in any other part of the world, were producing an effect upon the English mind; and as Vane, and Cromwell, and Marten, and St. John, and Algernon Sydney, and other leaders among the Independents in England, were foremost for liberty of conscience, and Hampden had shown an inclination to Independence in his later days, before the war had progressed two years, the Independents had become powerful. Some of the foremost clergymen in England were ministers in their churches, and Milton, the poet, threw all his energies into the struggle on their side. We have seen, in a previous chapter, that the Presbyterians, who had command of the army, were soon supplanted by the success of the Independents in the field, and by that master-stroke of policy, "the self-denying ordinance," for which they were indebted to Vane, causing the transfer of the army to Fairfax and Cromwell, who remodelled it after their own fashion.

The expulsion of the Presbyterians from the Long Parliament has been censured in strong terms in many of the works published since that period, and Vane himself retired from public life for a short while because his party thus interfered with the privileges of parliament; but it should be borne in mind that the Presbyterians had entered into a secret treaty with Charles, by which the Independents were to be sacrificed and religious liberty overthrown, which led to a "purge" of the house. It was simply a question of self-preservation, and the Independents acted with decision.

A charge has also been made against them, that they were the parties by whom the king was tried and brought to the scaffold, and a great deal has been written to prove or disprove this charge. It is certain that Marten was the first person to suggest the death of the king for his crimes; Ireton urged it on; Cromwell acquiesced in it after it was agreed to; Bradshaw presided over the judges, nearly all of whom were Independents; and after the trial, Milton defended the act with all his great ability. On the other hand, Vane would take no part in it; Algernon Sydney, who proposed to place on the throne a branch of the Stuart family expelled from Bohemia by the Roman Catholics, refused to be one of the king's judges; and the whole body of Congregational ministers, except two, one of whom was the fiery Peters, who had gone to America at the same time as Vane, and who paid the penalty of his approval on the gallows after the Restoration. Some of the judges were Anabaptists, and some of them became Presbyterians or Episcopalians in after times, when Congregationalism was not so powerful. But whatever they were, the act was a bold one; an act at which the whole world stood aghast, and the Independents who were in power took the responsibility, leaving it to future generations to applaud or condemn. The Royalists of the time were accustomed to say that the Presbyterians held the king by the hair while the Independents cut off his head. England's great statesman, Charles James Fox, says that it was the trial and execution of the king that more than any thing else raised the English nation in the eyes of the Protestants of Europe.

During the time of the Republic, Cromwell was lord-general of the army, and the nation was governed principally by the Independents. A brighter galaxy of statesmen, history affirms, were never gathered together than at that time. Cromwell was lord-general of the army, and was also a member of the Parliament of the Commonwealth, which then consisted of but one



house, the House of Lords having been considered useless. Among them were the following persons: William Lenthall, Lord-Viscount Lisle, Lord Halifax, Lord Whitelocke, Oliver St. John, Oliver Cromwell, Fleetwood, Ludlow, Skippon, Sir Arthur Hazelrigge, Sir Harry Vane, Sir Harry Vane the younger, Sir John Barker, Sir Thomas Widdrington, Sir Francis Russell, Blake, Marten, Algernon Sydney, Harrison, and Scot. It is admitted of these men by Bishop Warburton, that notwithstanding their prejudices against Episcopacy, they were "A SET OF THE GREATEST GENIUSES FOR GOVERNMENT THE WORLD EVER SAW EMBARKED TOGETHER IN ONE COMMON CAUSE."

Cromwell and his army were masters in the land. Macaulay says that the Commonwealth had against it "all the Cavaliers, the great majority of the Roundheads, the Anglican Church, the Presbyterian Church, England, Scotland, Ireland." Yet such was the genius and resolution of Cromwell, that he was able to overpower and crush everything that crossed his path. In Ireland he put down completely, it might be said mercilessly, that terrible army by which Sir Phelim O'Neal and the Earl of Antrim had cruelly butchered thousands upon thousands of Protestants—men, women, and children; and then passing over to Scotland with his army of Ironsides, where Prince Charles had been crowned king, Cromwell defeated the gallant Leslie on the 3rd of September, 1650, and then gave to conquered Scotland (Hetherington says) "a degree of civil peace beyond what had ever before been experienced." "I verily believe," said the Presbyterian Kirkon, "there were more souls converted to Christ," during the period of Cromwell's domination, "than in any season since the Reformation, though of triple its duration." On the 3rd of September, 1651, Cromwell again met in battle, at Worcester, Prince Charles, with an army of Presbyterians and Royalists far superior to the army of Cromwell, but the Ironsides made a gallant fight, and so decisive was their victory that Charles fled to the Continent.

About this time was passed the celebrated Navigation Act. English ships from the time of James lay rotting at the mouth of the Thames, and English ship-building had ceased. English ports had been filled with Dutch vessels. The Navigation Act, which owed its origin to Cromwell, St. John, and Whitelocke, made England a great ship-owning nation. In the war that followed immediately after with the Dutch, the few English war vessels were destroyed, and De Tromp fixed a broom at his mast head to show that he could sweep the English fleet from the seas. Vane, by his great energy, soon had a new fleet built, and the the Puritan Admiral Blake gave battle to the Dutch, and gained a glorious victory. The Dutch made a bold effort to recover from their defeat: they built a new fleet; but in the time of Cromwell's Protectorate it was shattered completely.

The English Republic came to its end violently. Vane had introduced a measure which was just what England required, but was nearly 200 years in advance of English public opinion. It was a reform bill, similar in its provisions to that which became law in England, in the present century; and it contained a clause for an immediate dissolution of Parliament. Cromwell and the officers seeing that the election would bring in the Presbyterians, who were as much opposed to religious toleration as ever, forcibly expelled the members from the House. After this, Cromwell was made Protector, but in his Parliaments he had to meet with the most decided hostility from Vane, Scot, Hazelrigge and others, who were out-and-out republicans, and with whom

he had formerly acted in concert. During the Commonwealth and the Protectorate, England prospered. The civil and religious liberties of the people had been won, but still they sighed for a king. At length the crown was offered to Cromwell, but he refused to be anything more than Protector. Macaulay tells us, that under his rule property was secure, and that he raised England to a pitch of glory, of which the British people had never dreamt. During his career, the laws were translated into English, which was a great Saxon triumph, reforms were introduced, the celebrated Navigation Act passed, attempts were made to reform the Chancery Courts, to abolish tithes, and to put an end to imprisonment for debt. Under the rule of the Stuarts, Macaulay states, England was of no more weight in Europe than Saxony or Venice, but that Cromwell raised the nation to be the most formidable power in the world. It was first in Cromwell's time, that Englishmen sung,

“The seas our own! and now all nations greet,  
With bending sails, each vessel of our fleet,  
Our power extends as far as winds can blow,  
Or swelling sails upon the globe can go.”

Dunkirk, in Flanders, surrendered to Cromwell; his genius planned the capture of Jamaica from Spain; he encouraged trade with the East Indies; and he sent an expedition to Acadia, and wrested it from France. The Dutch, Portuguese, Danes, French, all submitted to him. The Protestants of Europe looked upon him especially as their PROTECTOR, and every tyrant trembled at his name. A message from John Milton, Cromwell's secretary, was sufficient to protect the poorest and weakest of the down-trodden members of the Reformed Churches of Europe. When the Duke of Savoy was about to persecute the Waldenses, a message from Cromwell saved them, and to this day, the Waldensian ministers are partly supported by money that Cromwell raised for them and put to interest. Milton wrote on the occasion, those beautiful lines, commencing,

“Avenge, O Lord, thy slaughtered saints.”

On the anniversary of Cromwell's two great battles, Dunbar and Worcester, in the midst of a great storm, when England was supreme by land and sea, Cromwell breathed his last, and his body was laid away with great ceremony, but was taken up at the Restoration, and exposed to great indignities.

“England! count the monarchs over, whom thou mayest delight to sing,  
Grateful greet each crowned lover, triumph in each glorious king!  
On thine Alfred, without measure, lavish thy melodious breath;  
Take no trembling, stinted pleasure, in thy great Elizabeth!  
Yet another strain thou owest, to the glory of thy throne,  
Yet another king thou knowest: Is not Oliver thine own?  
Lo! a lover strong and tender, wielded well his England's sword;  
On her seat of sovereign splendor, knelt a seeker of the Lord.  
How the little isle dilated, to the measures of his might!  
How upon his England waited, reverent fear and glory bright!  
Princedoms, thrones, and dominations, bowed before the Imperial isle;  
Stricken souls and mourning nations, blessed the Lord Protector's smile.  
Wide the impression of her glory, o'er her panting foes he smote,  
And the grandeur of her story, in far shining letters wrote.  
Thankless England! wast thou sorry, for the height he made thee climb?  
Wouldst thou cast away the glory, of this great one's name and time?  
Will thy marble halls refuse him? doth thy statute book reject?  
From thy heart thou canst not lose him, there his throne stills stands erect:  
With his solemn voice, thou speakest, with his strength thine arm doth stir,  
Yes, where'er thou nobly seekest, LEADETH STILL THINE OLIVER!”

As the rule of the Independents passed away with the death of Cromwell, a quotation from Hume may not be out of place here. "Of all Christian sects," said the historian, this (the Independent or Congregational) WAS THE FIRST WHICH, DURING ITS PROSPERITY, AS WELL AS ITS ADVERSITY, ALWAYS ADOPTED THE PRINCIPLES OF TOLERATION."

Bancroft, the American historian of the colonial period, says, "Cromwell may be called the benefactor of the English in America." He encouraged the colonists, and they generally sympathized with him. Even Catholic Maryland adhered to Cromwell, while Virginia stood out for the Stuarts, till Cromwell threatened to bring it to terms. Cromwell especially was attached to New England, and it was because he considered it would be for the benefit of the New England people, that he made the conquest of Acadia.

#### SECOND ARTICLE.

### THE PERSONALITY, DIVINITY, AND WORKS OF THE HOLY SPIRIT.

#### PERSONALITY.

1. Mr. Locke teaches us that by a person is meant "a thinking and intelligent being, that has reason and reflection." And by turning to the Scriptures we find the personal pronouns applied to the Divine Spirit. Thus, in John xiv. 16, 17, "And I will pray the Father, and he shall give you another Comforter, that HE may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth HIM not, neither knoweth HIM: but ye know HIM; for HE dwelleth with you, and shall be in you." Again in chapter xvi. 13-15, "Howbeit, when HE the Spirit of truth is come, HE will guide you into all truth: for HE shall not speak of HIMSELF; but whatsoever HE shall hear, that shall HE speak: and HE will shew you things to come. HE shall glorify me: for HE shall receive of mine and shall shew it unto you. All things that the Father hath are mine: therefore said I, that HE shall take of mine, and shall shew it unto you." Now we are taught in grammar that "a pronoun must agree with its antecedent in gender, number and person." A personal pronoun can only be applied to a person, according to this rule; but it is applied by our Lord to the Holy Spirit; therefore, by the strict grammatical use of the terms, the Holy Spirit must be a person. And it is useless pleading poetic license; for our Lord is not here speaking in the style of poetry.

2. An impersonal subject has not mind, knowledge, nor will. But these properties are found in the Holy Spirit. We read, Rom. viii. 27, "He that searcheth the hearts, knoweth what is the MIND of the Spirit." Again, in I Cor. ii. 2, "For what man knoweth the things of a man, save the spirit of man, which is him? even so the things of God KNOWETH no man but the Spirit of God." And in chapter xii. 11, we are taught that the Holy Spirit divides his gifts "to every man severally as he WILL." These things are personal properties; but the Divine Spirit has these properties; therefore, the Divine Spirit must be a person.

3. An impersonal thing cannot be pleased, grieved nor vexed. But in Acts xv. 28, we read, "It seemed good to the Holy Ghost and to us." In Eph. iv. 30, "And GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." And in Isaiah lxiii. 10, "But they

rebelled and VEXED his Holy Spirit." These feelings can only exist in a person: but they exist in the Holy Ghost; the Holy Ghost must consequently be a person.

4. The works attributed to the Holy Ghost prove his personality. He speaks: John xvi. 13, "Whatsoever he shall hear, that shall he *speak*." Bears witness: Acts xx. 23, "The Holy Ghost *witnesseth* in every city, saying, that bonds and afflictions abide me." Rom. viii. 16, "The Spirit itself beareth *witness* with our spirit that we are the children of God." Works: 1 Cor. xii. 11, "All these *worketh* that one and self same Spirit." Makes intercession (Rom. viii. 26). Testifies of Christ (John xv. 26). Reproves the world of sin (John xvi. 8). Helps our infirmities (Rom. viii. 26). Reveals mysteries (Eph. iii. 5). And pronounces blessing (Rev. xiv. 18).

5. Exercises authority in the Church: He sent Isaiah to the Jews (Isaiah vi. 9, 10; with Acts xxviii. 25-27). Phillip to the Ethiopian officer (Acts viii. 29). Barnabas and Saul to visit and confirm the churches (Acts xiii. 2). And Peter to Cornelius (Acts x. 20). These things clearly demonstrate the personality and agency of the Holy Ghost, unless there be some way of understanding them to which the writer is a stranger. We shall therefore proceed to consider the proofs of his Deity and Godhead.

#### DEITY.

1. Divine titles are given to Him: Jehovah (Acts xxviii. 25; with Isaiah vi. 9; Heb. x. 15; with Jer. xxxi. 31-24). God; (Acts v. 3, 4). Lord; (2 Cor. iii. 17).

2. Divine attributes are given him. 1 Cor. ii. 10, 11; and Isaiah xl. 13, 14, teach us He is omniscient. He is also omnipresent (Psalm cxxxix. 7; Eph. ii. 18; Rom. viii. 26, 27). Omnipotent (Luke i. 25; Job xxvi. 13). Eternal (Heb. ix. 14).

3. Divine works are attributed to Him: Creation (Gen. ii. 2; with Job xxvi. 13; Psalm civ. 30). Regeneration (John iii. 5, 6). Sanctification (2 Thess. ii. 13). Miracles (Heb. ii. 4; Matt. xii. 28). The Resurrection (1 Pet. iii. 18; Rom. viii. 11).

Here then we see the Divine titles peculiar to the Godhead, the incommunicable attributes of the Deity, and the works which God alone performs, ascribed to the Holy Ghost, in the most clear and decided manner. If, therefore, we subject our minds to the express teachings of Holy Writ, the demonstration of the Divinity of the Holy Spirit is complete.

#### WORKS.

With respect to the works of this Divine agent, the following lucid summary from Brown's Dictionary of the Bible, by Wood, will perhaps be sufficient:—"The Holy Ghost, in the order of operation, finished the creation work." He moved upon the face of chaos, and reduced it to a beautiful order. In providence, He renews the face of earth, and gives life to man. "He qualified men with uncommon strength of body, and distinguished endowments of wisdom and understanding: He inspired men with a certain knowledge of the mind and will of God," of which the history of Moses, the Jewish judges, kings and prophets is the proof, "and effected miracles unnumbered. But His work on our Saviour, and the souls of believers, is, in a particular manner, worthy of our consideration. He framed the body of our Redeemer; He sanctified his manhood in the formation of it with all the grace of which it was then capable. He increased his grace in proportion to

the growth of his human faculties (Luke i. 34-36; Isaiah xi. 2, 3; John iii. 34; Luke ii. 40-47-52). At his baptism, He conferred on him such extraordinary gifts as qualified him for his public ministry. He directed him into the wilderness to endure temptation, and enabled him to resist it. He made Christ's human nature the moral instrument of multitudes of miracles. He excited to and supported in him proper dispositions amidst his suffering work. He preserved his dead body from corruption; and in his resurrection He united his soul and body together. He filled his human nature with such glory and joy as suits his now exalted state: and, in fine, after his ascension, bare witness of his Messiahship by multitudes of miraculous gifts and operations on his followers, and by the powerful spread of his doctrine (Isaiah lxi. 1-3; Matt. iii. 16, 17; John iii. 34, and vi. 27; Luke iv. 1-14; Acts ii. 22; Matt. xii. 28-32; Heb. ix. 14; 1 Pet. iii. 18; Rom. viii. 11; Eph. i. 17, 18; 1 Tim. iii. 16; Psalm xlv. 7; John xv. 26; Acts v. 23; Heb. ii. 4; John xvi. 7-14; 2 Cor. x. 4, 5).

In His operations on men he often prepares their souls by various affecting convictions of sin, and illuminations in the knowledge of Christ (Rom. viii. 15; John xvi. 9, 10; Matt. xiii. 20-22; Heb. vi. 4). In conviction, He impresses the law of God on their conscience; fixes their thoughts on it, and their want of conformity to it (Rom. vii. 9; Acts. ii. 37). In regeneration, He opens the understanding to discern the truth, and conveys renewing grace from Jesus into their hearts, which, as a vital principle, produceth good works (1 John. v. 20; Eph. i. 17, 18; iv. 23; Col. iii. 10; 2 Cor. iv. 6; Heb. x. 20; 1 Cor. vi. 11; John xvi. 13; Psalm. cx. 3; 2 Cor. v. 17; Ezek. xxxvi. 26; Rom. viii. 2; Deut. xxx. 6; Col. ii. 11.) He witnesseth with their spirit, that they are children of God, and joint heirs with Christ (Gal. iv. 6; Rom. viii. 16). In the work of sanctification, He shines on the truths of the Gospel, and gives them an understanding to perceive them (1 Cor. ii. 4; Psalm cxix. 18; Luke xxiv. 45; 1 John ii. 20-27). Thus He produces spiritual knowledge and wisdom, and removes pride, error, prejudice, sloth, and the like. Hereby He not only discovers to them their polluted condition and the beauty and reasonableness of holiness, but by the views of Christ's glory and the shedding abroad his love in their heart, new supplies of grace are conveyed; and hence they watch and struggle against sin, and grow in faith, humility and other graces (Tit. iii. 5, 6; 1 Cor. ii. 10, 11; vi. 11; 2 Cor. iii. 18; Phil. iv. 19; ii. 13; Gal. v. 22-16). He particularly shews the grounds of faith and hope, and enables them to fix thereon (Psalm cxix. 40). In prayer, impressed with a sense of our wants, He shews our encouragement to pray, drawn from the relations, promises, and former works of God: He directs what to ask; enables them to request it in faith and fervency, and to wait for answer (Rom. viii. 26-27). In self-examination, He shines on the marks of grace laid down in Scriptures, and enables our conscience to draw a just conclusion (Gal. v. 22). With respect to eternal happiness, He, in his presence and influences, is the earnest of it (2 Cor. i. 21, 22; Eph. i. 13, 14) and is the immediate bestower of all that fulness of holiness and glory, which the saints possess in the heavenly state (John iv. 14; xiv. 16)."

#### CONCLUSION.

Such are the Scriptural proofs of the personality, divinity and work of the Holy Spirit. The subject is important; it is inseparably connected with our present and eternal welfare. We are fallen and sinful creatures. Our sins have separated between us and God, and caused him to hide his face from us.

In this unhappy condition it is a natural and proper inquiry, "Wherewith shall I come before the Lord, and bow myself before the high God?" Reason fails to answer the question; and sinful man, left to himself, is confounded. But a high authority interposes; and the Lord Jesus speaks, and says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." And the Apostle Paul teaches us that "through him we both have one access by one Spirit unto the Father." Here the Father stands as the source of mercy and grace; the Son as the medium of access; and the Holy Ghost as the agent, who helpeth our infirmities, or who taketh hold with us when we approach God in prayer. If, then, the repenting sinner or the humble believer pray to God for mercy and grace, in humble dependence upon the sacrificial death and prevailing intercession of the Lord Jesus Christ, and asking in the name and for the sake of the Lord Jesus, as enabled by the Holy Spirit, he is *certain* of receiving the blessing that he wants. To all such suppliants God graciously says, "Ask and it shall be given you;" and adds the assurance, "For every one that asketh receiveth." Thus the way to God is clear, and all that, in this way, come to Him are assured of His mercy.

WATERVILLE, C. E.

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## Trans-Atlantic Retrospect.

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THE POPE'S ENCYCLICAL LETTER is the most prominent topic in the English journals for January. The body of this epistle is but a reiteration of the oburgations, execrations, and lamentations to which we are so well accustomed from that quarter, uttered in that style of unctuous whining equally characteristic of the Holy Father, who always pours out a "wishy-washy, everlasting flood" of words, whether he has much or little to say. Appended to the letter are some eighty "Condemned Propositions," which have been carefully drawn up by the most eminent ecclesiastics and theologians. Among these are, of course, many errors which all christians would condemn; but among them are also not a few things which are part of the liberty wherewith Christ has made His people free. The propositions touch upon a great variety of subjects, civil as well as religious. One section is—"Socialism, Communism, Clandestine Societies, *Biblical Societies*, Clerico-Liberal Societies." Under this we read, "*Pests* of this description have been frequently rebuked in the severest terms in the Encyclical Letters," to several of which reference is made. "*Biblical Societies*" "*pests*," and in such company! The greater part of the condemned propositions refer, not to doctrine, but to the authority of the Church, and its relation to Government and Society. The spirit that pervades them all is that of Hildebrand—the Pope Christ's Vicar, and therefore King of kings, and Lord of lords. Says the *Times* correspondent at Rome, "There is not an assumption nor a pretension which is not the logical consequence of the principles on which the Papal church is founded. Liberty of thought, word, and act is prohibited by it, and we now have it recorded by himself that the Roman Pontiff cannot, and ought not, to come to any agreement with progress, with Liberalism, with modern civilisation." If the demands of this letter were conceded, we should have the Catholic religion established in every country, "to the exclusion of

all other modes of worship ;" " emigrants " would no more " enjoy the free exercise of their own worship ;" all matters pertaining to education, marriage, and whatsoever the priesthood might include under " morals," would be taken from the control of the civil power, which would then be but the " secular arm " of the spiritual head ; and no one might think, speak, or publish, but as the ecclesiastical authorities' might direct.

It is well that all this should be avowed, and the dream should be dispelled of a liberalised Papacy. That is an impossibility, a contradiction in terms. We know now what we have to meet. France may know, and Italy may know how much of concession they may expect. Napoleon III. will not allow the official publication of the Encyclical Letter in France, inasmuch as it is contrary to the principles on which the constitution of the Empire is founded. Liberal Catholics in France, England, Belgium, and Germany are alarmed, and remonstrate with Rome on the mischief done. Even in Canada, a bishop tries to show that it is not " real progress " or " true liberalism " that the Pope condemns, because, forsooth, Rome is a great school of the fine arts ; and because, in the beginning of his reign, under the influence of the fear of revolution, some reforms were granted, though most of them were quickly withdrawn ! This paltry plea betrays the weakness of the cause.

The chief result expected to follow the publication of this letter is the earlier destruction of the temporal power of its author. So mote it be !

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THE COLENSO CASE has been argued before the Committee of the Privy Council. The arguments on either side were long and learned, and as the question of a colonial bishop's position has not come up so distinctly before, it had the interest and intricacy of a new issue. It is expected that, either by judicial decision or legislative enactment, some definition will now be given of the status of these bishops. It is high time. They hold office under a Queen's Patent, and so claim the title of " Lord Bishop." Yet they are not amenable, as are bishops in England or Ireland, to the ecclesiastical courts of Great Britain, nor can they cite their clergy before these tribunals. At the same time, the Colonies refuse to establish ecclesiastical courts, and although they may remove any legal impediments out of the way of Synods, which might prevent their exercising discipline upon a deacon or priest, who holds office under a bishop's license, it remains to be seen whether a colonial ecclesiastical court, established with very doubtful legality by a Metropolitan, like him of Capetown, disposed to magnify his office, can depose a bishop holding a Patent from the Queen. The judgment will be given soon, and it seems to be expected that it will be in favour of Colenso, on the ground of want of jurisdiction in the court at Capetown. Then it may come to this, that a colonial bishop may lapse into error or immorality, and his brethren in the Colonial Episcopate have no authority over him, while it remains exceedingly doubtful whether any one has the right to call him to account before an English court ! Bishop Gray threatens, if his sentence of deposition is set aside, to go to Natal and consecrate another bishop, even if the consequences are " death or ruin " to himself. We hope he will persevere, though at some expense of his own consistency, and be the means of thoroughly exposing the anomalies and absurdities of the position of what is called " The Church of England in the Colonies."

THE "CHRISTIAN WITNESS" MAGAZINE.—At a breakfast at the Congregational Library, Bloomfield-street, the trustees and managers of the *Christian Witness* Fund presented an address, with 500*l.*, to Dr. John Campbell, who has now retired from the editorship of the *Christian Witness* and *Christian Penny Magazine*, a position he has occupied during the last twenty-one years. Both magazines were originated by Dr. Campbell, and since their first issue their joint circulation has considerably exceeded 14,000,000 copies, whilst of the proceeds upwards of 14,000*l.* has been distributed in aid of aged Christian ministers. James Spicer, Esq., presided, supported by Dr. G. Smith, Dr. A. Tidman, Dr. R. Ferguson, Dr. Massie, the Revs. T. James, R. Ashton, J. Kennedy, and W. Tarbotton.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES, AND THE FREED SLAVES OF AMERICA.—Dr. Tomkins writes as follows to the *Nonconformist*:—May I be permitted to call the attention of the readers of your paper to an important resolution just passed by the Committee of the Congregational Union of England and Wales? In consequence of the rigid rules of that body as to the order of business preventing Mr. Levi Coffin, the distinguished American Quaker philanthropist, being heard at the late autumnal meeting of the Union, at Hull, the Committee of the Freedmen's Aid Society felt it incumbent on them to seek, through a deputation, an interview with the Committee of the Congregational Union, in order to submit to that respectable and influential body the claims of the myriads of the poor and suffering freed persons, once slaves, in America. The Committee of the Union promptly and kindly consented to receive such a deputation, and the Rev. John Curwen, of Plaistow, and the writer of this letter, were appointed to act as the deputation from the Freedmen's Aid Society. I am happy to inform you that the deputation was allowed the fullest opportunity to submit the claims and wants of the freed negroes upon the attention of the committee. The deputation explained that the Freedmen's Aid Society does not exist to pronounce upon the political question of North or South, upon which so many are unhappily divided in this country. It reviewed the past action of the Union upon the question of slavery, calling especially attention to a compendious resolution passed now more than ten years ago, upon the motion of the Rev. Thomas Binney, which resolution was sustained by the Rev. Baldwin Brown, B. A., and the distinguished late John Angell James, of Birmingham. This resolution, almost prophetic of the present terrible crisis in the United States, the deputation ventured to believe, was still expressive of the sentiments of the great body of British Congregationalists. The attention of the committee was called to the munificent donations sent from the United States, at the time of our Irish famine, and to the splendid exertions now being made to instruct, clothe, and comfort the poor deserted slaves left upon the plantations of the Southern States. The deputation then urged upon the committee the object for which the Freedmen's Aid Society exists: to provide shelter and clothing for the houseless and naked—who are principally women, children, and the aged—books of instruction and teachers for all, implements for the industrious to work with, as well as to send the minister of religion, and that priceless gift (hitherto denied the slave), the Word of God. The deputation also urged upon the committee the great importance of bringing the claims of these five millions of freed slaves before the next meeting of the Congregational Union to be held in London in the month of May next. There was a numerous attendance of the committee, and, after considerable discussion in the absence of the deputation, the following minute and resolution, a copy of which has been since transmitted to the writer by Dr. George Smith, were unanimously passed:—

“ December, 6, 1864

“ Congregational Union of England and Wales,  
“ 4, Bloomfield-street, Finsbury, E. C

“ At a committee meeting held this day, W. H. Warton, Esq., in the chair, the Rev. John Curwen and Dr. Frederick Tomkins were received, and heard as a deputation from the committee of the Freedmen's Aid Society. It was then



moved by the Rev. G. Smith, seconded by the Rev. J. C. Gallaway, M.A., supported by the Rev. Dr. Vaughan, and unanimously resolved—"That this committee, without offering any opinion on the merits of the war now raging in America, but deeply deploring the horrors of that gigantic conflict, and earnestly desiring the speedy advent of peace, cannot but heartily rejoice that the course of events connected with that fearful struggle has led to the emancipation of many thousands of coloured people being held in hard and unrighteous bondage. Believing that a large proportion of these freed negroes are necessarily placed in circumstances of want and suffering, this committee learns with satisfaction that the Freedmen's Aid Society has been formed in this country to co-operate with Christian and philanthropic persons of various denominations, and specially with the Congregationalists of the Free States, in alleviating the calamities of this newly-enfranchised people, by furnishing them with food, clothing, and religious instruction, and would earnestly commend the claims of this institution to the consideration and support of the Independent churches of this land."

In forwarding the resolution, Dr. Smith says:—

"Dear Dr. Tomkins,—I have much pleasure in sending you the foregoing resolution. I hope it may be of service in promoting the benevolent object you have in view.

"Believe me, yours faithfully.

"G. SMITH."

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THE REV. C. H. SPURGEON.—The Rev. C. H. Spurgeon (or Mr. Spurgeon, as he now modestly calls himself) was to publish, on the 1st of January, a new monthly magazine entitled, "The Sword and the Trowel: a Record of Combat with Sin and Labour for the Lord." The magazine will contain articles of general interest and an account of the progress made by the numerous churches established through the instrumentality of Mr. Spurgeon and the church over which he is pastor. The rev. gentleman also intends to compile a new hymn-book for the use of his congregation. It is said that the sermon on Baptismal Regeneration, which has recently brought such a hornet's nest about Mr. Spurgeon's ears, has reached the enormous sale of 200,000.

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COMMISSION ON CLERICAL SUBSCRIPTION.—We believe (says the *Dublin Evening Mail*) that the commissioners appointed by her Majesty to consider the forms for the subscription and declaration of clergymen of the United Church of England and Ireland have unanimously agreed to recommend:—1st. That the declaration prescribed by the Act of Uniformity, viz., "I do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intituled the Book of Common Prayer," shall not be required of or from any clergyman of the United Church hereafter; and, 2ndly, that there shall be from henceforth but one form for Subscription and Declaration, viz., "I assent to the Thirty-nine Articles of Religion and the Book of Common Prayer, and of ordering of bishops, priests, and deacons; I believe the doctrine of the United Church of England and Ireland as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

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ROMAN CATHOLIC COLLEGE AT OXFORD.—It is well known that Dr. Newman has recently purchased some land in Oxford, for the purpose, eventually, if the scheme should find favour with his ecclesiastical superiors, of erecting a college there for Roman Catholics. A meeting of the Roman Catholic Bishops was held at the residence of Cardinal Wiseman, to discuss the project in all its bearings. These meetings are always held with closed doors, and the result of the Bishops' conference can only be guessed at even by the best-informed members of the Roman Catholic body; but a general opinion prevails that their views are in opposition to the liberal views of Dr. Newman, who feels thoroughly the unsatis-

factory state of secular education of the Romish laity in their colleges. Meantime, the Bishops have forwarded the result of their deliberations to Rome; but Rome usually is not very quick at sending answers to difficult and delicate questions; and some months will probably pass by before the English Roman Catholics will learn on the highest authority whether they can send their sons with a safe conscience to college at Oxford.—*Guardian*.

**A RECALCITRANT CARDINAL.**—A letter from Naples, in the *Italia*, says:—"The strange and unexpected attitude assumed by Cardinal d'Andrea, who has taken up his residence here at the Hotel Crocelle, is the universal talk of the town at present. He does not seem to have the slightest intention of returning to Rome, and his immediate friends assert that his rupture with the Vatican is definitive; nay, it is added that Pius IX. has sent him word he might stay where he was, since he had gone there without leave. These assertions are not disproved by the cardinal's behaviour; he openly receives the priests of the Emancipation Society, and converses with them in quite an Italian spirit. Some of the opinions attributed to him are quite extraordinary in a cardinal. He says, for instance, that an obstacle to a reconciliation of the Holy See is much less owing to the Sacred College than to Pius IX. personally, whom he represents as imbued with the exaggerations 'of the madmen of France and Belgium.'"

**THE PAPAL ENCYCLICAL.**—M. Louis Blanc, writing to the *Temps* his impression of the effect produced in London by the Encyclical, describes it as a mixed feeling of wonderment and joy—of wonderment at the folly of the act, and of joy, because it is suicidal. It is courageous to attack a strong man, but only on the supposition that you are aware of his strength; it is fine to die upstanding, if you have the consciousness you are dying. But the Pope's intrepidity proceeds from sheer blindness and fatuous vanity. For this reason it is that no sentiment of veneration or even indignation mingles with the laughter and contemptuous pity with which Protestant England reads the senile curses of the Vatican. By the Encyclical the Pope has immensely curtailed the area of his own dominion. M. L. Blanc, if asked to define the document, would use a neologism and call it the "Decatholisation of the Papacy." He believes it will stay the Catholic movement which was going on in England, by shaking off all these men who dreamt that it was possible to build a bridge between the Vatican and the modern world. Those men who are now in this cruel position, that they must either be dragged through the mire by the Pope to the gulf of absurdity, or abjectly repudiate everything that they have hitherto held to be good, reasonable and true. They must in some sort cease to be men, or they must become heretics. Many would have given up to Rome part of their reason who will not resign it altogether. The Encyclical is the charter of emancipation of consciences.

**FRENCH OUTRAGES AT LIFU.**—On representations from the London Missionary Society, Lord Russell has brought this matter under the notice of the French Government, and there is reason to believe that the action of the Governor of New Caledonia was unauthorized, and will be disallowed.

**TESTIMONIAL TO DR. CAMPBELL.**—At a public breakfast on the 17th January, the Earl of Shaftesbury in the chair, the sum of £3,000 was presented to the Rev. John Campbell, D.D., editor of the *British Standard*, and till recently, of the *Christian Witness* and *Christian Penny Magazine*, who has now attained his seventieth year.

**THE EMPEROR, THE ENCYCLICAL, AND THE BISHOPS.**—Fifteen of the French Bishops have disobeyed the Emperor's prohibition to publish the Encyclical. Some of them are to be prosecuted. This may be the beginning of a conflict of which no one can foresee the end.

## Official.

### CONTRIBUTIONS TO THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The undersigned has received the following contributions to the funds of the Congregational College of British North America since the 23rd November last—

Dec. 7.	From the Church at Warwick, C. W.....	\$14 00
“ 23.	“ “ “ Metis, C. E.....	4 50
Jan. 7.	“ “ “ Brantford, C. W.....	34 50
“ 14.	“ Colonial Missionary Society, per Rev. Dr. Wilkes ..	376 50
“ 14.	“ The Church at Inverness.....	3 00
“ 18.	“ Zion Church, Montreal .....	181 00
“ 21.	“ The Church at Cobourg, C. W. (add'l)...	1 00
		\$614 50

Montreal, January 23, 1865.

THOS. M. TAYLOR, *Secretary.*

### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

*To the Ministers and Members of the Congregational Churches of  
British North America.*

DEAR BRETHREN,—You are aware that from England comes the most part of the money by which this College is sustained; and whether or not this is as it should be, it becomes us to lay our account to get in the future not more but less from that generous quarter.

It was said of the year which closed 31st May, 1864, that the income from these Provinces was a little less than that of 1863, while that was less than 1858 or 1856 had been; and it was added that of the ninety recognized Churches in British North America, less than one half had contributed.

For the present year, appearances so far scarce warrant the expectation of receipts equal even to its predecessor; while the increased number of students and the expenses attendant on the removal of the College to Montreal, overbalancing some charges which will be saved here, make a larger income necessary.

It is to state this need of larger and more general contributions from the churches, and to appeal for these that this circular letter is sent out; and it is supposed that the facts stated may be allowed to speak for themselves, without any attempt to urge further upon you the necessities and claims of the College fund.

Inasmuch as very few indeed of the Churches have yet forwarded contributions, all of them alike are hereby addressed. The few that have already given, may possibly give more, and the many that have not yet given anything, may be induced to give more than they would give without knowledge of the present necessity.

It is not for the undersigned, he is well aware, to say what one church and what another should give; but it is his duty in the discharge of the trust

committed to him, to appeal as earnestly as he can to the churches, one and all, to render increased support to their own Institution for training young men for the ministry of the Gospel.

A foot note will state what amount was received last year from each church now addressed.

Respectfully,

THOMAS M. TAYLOR,

*Treasurer.*

Montreal, January 23rd, 1865.

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## Correspondence.

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### THE PRESENT OF POPEY.

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

DEAR BROTHER,—It is often urged in defence of Popery, that time, the advance of progressive ideas, and various influences have modified its most offensive features, and improved its general character. Those who know it best invariably reply to these pleadings in its behalf, that it is unchanged and unchangeable; and that to alter the system in its more objectionable aspects would be so to revolutionize it that would it cease to be Popery. There is not wanting proof supplied from Roman Catholic sources that such is the fact. Herewith I send you an extract which I have clipped from the *Western New York Catholic* of Jan. 7th, 1865. This paper is published at Buffalo, and appears to be a sort of authorised organ of the Romish Church in western New York. The extract is "OFFICIAL." It cannot therefore be excused as the unauthorized production of some private person professing to be a Romanist. Moreover, this emanation is from a R. C. journal published in the United States, where even Popery is supposed to undergo a liberalising process. Yet here in its full-blown proportions is that indulgence system which roused Martin Luther's uncompromising opposition to Romanism, and which ought to stir up a similar spirit in the bosoms of all who believe the "true sayings of God."

By inserting the enclosed extract in the next *Canadian Independent* you will oblige,

Yours, &c.,

Toronto, 20th Jan., 1865.

W. F. CLARKE.

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"OFFICIAL.—The Retreat, or Mission for Men, will begin at the Cathedral, on Sunday, the 8th inst., at 10½ a. m. It is hoped that all the christian men, not only of the Cathedral parish, but also of the whole city, will attend. Many indulgences and spiritual graces are attached to the holy exercises of the retreat.

"A decree of the Sacred Congregation of Indulgences, dated on the 26th of September last, announces that the present Pope has extended to all the faithful who use in any language the salutation of 'Praised be Jesus and Mary,' or answer to it 'Now and Forever,' the indulgence of fifty days; and the Plenary Indulgence at the point of death granted previously by Sixtus V., in 1557, to those who used the salutation of 'Praised be Jesus Christ,' or answered 'In Ages,' 'Amen,' or 'Forever,' and which had been extended by Clement XIII. to the Carmelite Order's habit of saluting each other by the aforesaid words of 'Praised be Jesus and Mary.'

"The Rt. Rev. Bishop approves most heartily this pious mode of salutation, and recommends it to the faithful.

"By order of the Bishop,

"Jos. Sora, *Secretary.*"

## MISSIONARY TOUR—MIDDLE DISTRICT No. 1.

*To the Editor of the Canadian Independent.*

SIR,—In following our annual custom of sending a report of our Missionary Meetings to our magazine, as a part of a deputation to the north-eastern section of our Middle District, I started on the 5th instant to Newmarket, a distance of fifty miles, in company with Deacon Joseph Barber. The day was pleasant, which mitigated in some degree the tediousness of the ride. We arrived in Newmarket about half past five. Making our way to Brother Barker's house we found the "Central Congregational Association of Canada West" had met in the church according to appointment, whither at once we directed our steps. At six the meeting adjourned to meet again at half past seven, when the Rev. T. S. Ellerby preached, according to appointment of the last meeting, a very able evangelical sermon.

The following day was occupied with discussing the more prominent points brought out by the letter of the Secretary-Treasurer of our Missionary Society, in a late number of our magazine. Thoughts were manfully and freely expressed, which may be more distinctly uttered when the set time comes to take action in the matter, which the Secretary-Treasurer predicts is near. Also "Church Psalmody," which was introduced by an essay by Rev. F. H. Marling.

In the evening a missionary meeting was held, addressed by the Revs. Messrs. Sanderson, Marling, Clarke, and Allworth. One thing that struck our attention, which we thought worthy of imitation, was, a deputation of three young persons from the Sabbath School presenting the Sabbath School missionary collection of over seven dollars for the year, when an appropriate address was given them by Bro. Allworth. It was good to see these youth engaged in such a good cause.

Next morning the brethren separated to their different sections of missionary meetings' labor. My lot was to spend the Sabbath in Newmarket, Bro. Barker having left for Oro, while Bro. McGregor, the other part of the deputation, went with Bro. Allworth to spend the Sabbath in the three stations he occupies.

The Sabbath was very cold and affected materially the congregations, especially the evening one. The Sabbath School in the afternoon pleased me, especially the attention and good behaviour of the children while I addressed them.

Our next meeting was at Stouffville. Taking the afternoon mail stage, after a ride of twenty-two miles, with the bends and crossings to the different post offices, arrived just in time to take a little refreshment, while Bro. Allworth opened the public meeting in the church. Was happy to learn that Bro. McGregor had spent a pleasant and profitable Sabbath with the people. On entering the church we were delighted to find the place filled with a thoughtful, earnest-looking congregation. Here also the little collectors came forward, and presented their noble collections to the cause of Christ. The collections were in advance of last year, which was very cheering in the beginning of our week's work. After the public meeting, according to the order of the presiding bishop, who is particularly fond of home, we rode eight miles, arriving at that dear spot about half past twelve, where his better half was patiently awaiting our arrival. Next day our heroic brother rode back to Stouffville through a snow storm, to make twain one, and bring Bro. Mc-

Gregor back with him. Our meeting in the evening was but thinly attended, owing to the severe snow storm during the day, which made the roads almost impassable. Next day we went to Unionville, a distance of three miles. After taking tea with a good old deacon there, we went to the public meeting and found a goodly number assembled. The collections were not quite so good from the two places as last year, yet from our brother's field was raised for the society over \$114, notwithstanding the scarcity of money and the failure of the crops. After meeting we returned to the bishop's home.

Next day three of us had to pack into one cutter and ride to Deacon Hill's on our way to Whitby, a distance of eighteen miles. We arrived about 2 p. m., when the deacon's wife soon supplied us with a substantial dinner, which the morning's ride had prepared us for. In the evening the deacon took us in his sleigh to Whitby, where we met with the Rev. Mr. Budge, pastor of the Whitby church. The attendance was good, and the collections about twenty dollars in advance of last year. The friends in Whitby are sanguine of success. May their expectations be more than realized. As it does seem a pity that we should abandon a town like Whitby, with such church property, free from debt, as we have there.

Next day we drove to Bowmanville and met with Bro. Reikie in his new home. We cannot help commending the conduct of the Bowmanville Church to the attention of all our churches, in providing such a beautiful and large parsonage for their pastor, which is no discredit to the name or the place; and earnestly do we pray, that our brother may long live to enjoy it. The meeting in the evening was well attended, but not quite equal to former years, owing we believe to the fact that several other religious meetings were held at the same hour in the town. The attention was good and the collections encouraging.

Next day we had to separate and return to our respective spheres of labor, one 34, another 54, and another 74 miles, as a preparation for the work of the next day, the Sabbath.

Georgetown, January 25th, 1865.

J. U.

## NOTES OF A MISSIONARY TOUR—MIDDLE DISTRICT.

### No. II.

The time appointed for the missionary meetings in Oro, was the 3rd and 4th of January. Good congregations assembled, but no deputation appeared. Brn. Robinsou and Duff, were both detained by domestic anxiety and illness. The only compensation that could be made for this disappointment, was the preaching of two missionary sermons on Sabbath, 8th instant, by the writer. Brother Sanderson's field has an encouraging appearance. The houses of both stations are generally filled on the Sabbath, and the Sabbath Schools are in successful operation. The pastor appears to live in the affections of his people; and he now enjoys the comfort of a neat personage in the lower settlement.

Rev. C. Duff's field was reached on Monday evening. It was no small gratification to find that his domestic anxiety had been removed in great measure, by the arrival of a second young aspirant to his name and honour. Here we had three missionary meetings on as many successive evenings, at our brother's principal stations. That on Monday evening was held on the third line of St Vincent, in a comparatively new, but very promising settlement, among a people who had not been educated in Congregational principles,

but who are now much attached to Mr. Duff and his ministry. We met in a school-house, which was well filled by an attentive audience. Our meeting on Tuesday evening was held in the neat brick church lately erected in the thriving Town of Meaford. Notwithstanding the uncomfotableness of the night—a violent bleak wind blowing in from the Georgian Bay—the congregation was good, and no inconsiderable degree of interest manifested. We had here expected aid from other ministers of the Town; but they were otherwise engaged, so that Brother Duff and myself, had again to do all the speaking. According to the programme, we should have proceeded to Owen Sound for Wednesday evening; but having ascertained that no meeting could be held there with safety, on account of the prevalence of that dreaded scourge, the small-pox, we improvised a meeting on the ninth line of St. Vincent for that evening. It was held in a school-house, and presided over by a staunch but liberal member of the Society of Friends; who, though belonging to a body that disapproves of a “hired ministry,” justified himself in his position, by saying that he was happy to encourage an instrumentality that was evidently productive of much good to our country.

St. Vincent is a beautiful township, with some old settlements in it, though much of it is still new. Our brother Duff has here, we think, a “great door, and effectual opened” to him, without the “many adversaries” that the apostle found in the same connection. The poverty of his church—“but they are rich”—had led him to hesitate, a short time since, whether it was not his duty to remove elsewhere; but many will be pleased to learn that he is satisfied the Lord would have him remain where he is, convinced that his Master will not send him “on a warfare at his own charges.”

The church at Owen Sound, which had just begun to look up again with hope, is most severely tried. The disorder already mentioned has attacked, with special force, the families connected with the Congregational church, three of its comparatively small membership having been removed at the date of our passing through the town. We saw the mournful funeral procession of the wife and infant child of deacon Rogerson; while he himself, and two other members of his household, were lying dangerously ill. One of Brother Robinson’s children had been attacked, but was then recovering. The Lord’s ways must be wise and good; but they are often mysterious to our short vision. The friends there may yet find this dispensation a real blessing, sent perhaps in answer to their prayers.

It was owing to these painful circumstances at the Sound, that our missionary tour through the northern churches, was thrown into some disorder. We were thus deprived of Brother Wood’s presence; our staff was light at Meaford and St. Vincent; and no meetings at all were held at Oro, the Sound, or Colpoys Bay. This explanation will be satisfactory to the disappointed churches, whose interest in the Society’s operations will not, we trust, be diminished through the disappointment.

On Sabbath, 15th instant, the writer had the pleasure of communion with the Rev. John Campbell and the true little band which the Lord has gathered around him in the wilderness. His church consists of ten or twelve members, scattered among three or four townships, Arran being their headquarters. One could not but wish that our more favoured churches in the cities, and in the front townships, understood and appreciated our distinctive principles as well as these isolated brethren, who have long waited for the opportunity of enjoying a pure christian communion, and have resisted every attempt to draw them into a mixed fellowship, so offensive to God and so

ruinous to the churches that practice it. Brother Campbell's diocese is defined by no authority, but that which commands him to "go forth and preach *everywhere*;" he has the unlimited range of four or five townships, with Gaelic audiences awaiting him on every hand, though he preaches also in English. It is his ambition to be set free for missionary labour on week days as well as on the Sabbath; so soon as he can call his farm his own, and get it sufficiently improved and stocked to be of material aid to him, he can fall back on it instead of on a missionary society. If the precious principles of pure communion and religious liberty, are to grow in that prosperous region, it must be borne in mind that this is the seed-time; and that if this season be allowed to pass by unimproved, the thorns, which are already springing up, will soon choke the few good seeds that are scattered, and deteriorate the soil for future use.

On Monday, 16th, we were brought on our way by Brother Campbell, through the townships of Arran, Saugeen and Bruce, to Kincardine. From historic interest, if nothing else, we tried to see the green waters of Huron; but we were only allowed to feel their influence in the form of a most inhospitable blast, accompanied with thick snow. If this be the cold reception that all strangers get, few visitors would return a second time if they could help themselves. A little after dark, we got our jaded horses under the shelter of a friendly roof, hoping that we were in the vicinity of the Rev. A. McKinnon's church; but we found to our disappointment, that we were nearly four miles distant by the nearest road, and that road impassable with horses. After a little bodily warmth and refreshment, our courage revived, and we set off on foot, wading as best we could through the deep snow; and were fortunate enough to reach the church just in time to see the congregation leaving, and to receive the handsome collection of nearly \$14. Though we were disappointed in thus missing the meeting, it was a gratification to find that the Rev. J. McLean had preached to very large congregations twice on the Sabbath, and at noon on Monday; so that between him and the pastor, the people had a season of refreshing.

These three Brethren, Messrs. McKinnon, McLean, and Campbell, have souls enough under their care, among the Highland people who have settled in these north-western townships, not only to demand their undivided attention, but to almost preclude the possibility of encroaching on each other's territory. One is surprised to find that the few islands on the western coast of Scotland, from which most of these people have come, could have been so prolific, and that they are not now wholly depopulated by the emigration from them, which Canada has received.

After another long, cold drive, we reached Osprey on Thursday, 19th, and held the missionary meeting that evening in the school-house at Bro. McLean's home station. The attendance was rather small; but, from the amount collected and subscribed—nearly \$20, must have been somewhat select. Bro. Campbell's address was faultless, to an English ear at least. Mr. McLean's field is also an important one. Though his hearers are mostly Highlanders or of Highland extraction, to whom, of course, the mother tongue is the sweetest; yet, from the number of English-speaking people around him, he is generally obliged to preach in the two languages at the same service. Besides two stations in Osprey, he has a third and very encouraging one in the adjoining township—Nottawasaga. He could easily multiply stations, were his wings not clipped by a too scanty support, which requires him to divide his time between missionary work and domestic cares. The people in these new set-



lements are yet poor; many of their clearings are small, and their improvements are expensive; besides which, the long drought of last summer seriously affected their crops.

Bell Ewart, we regret to say, has now no pastor, and on this account had no missionary meeting, as was intended, on Friday, 20th. The Rev. A. Raymond has been obliged to resign his charge and remove nearer the sea for the benefit of his health. Our prayer is, that the means employed may be blessed to his restoration, if this be the Divine will; and that the little flock left behind may be preserved from the destroyer.

Newmarket, Jan. 25, 1865.

E. B.

As *Manilla* stands somewhat out of the circle of churches that may be grouped, it was our lot to travel thither alone. The missionary deputation met with a warm welcome. This important sphere of labour among a Gaelic speaking population is well worth cultivation by our devoted brother, the Rev. D. McGregor, while we view the Missionary Society as honoured in sustaining such a cause until it arrives at that degree of maturity which will enable the people to maintain divine ordinances without assistance from others; meanwhile they are liberal in supporting all our denominational efforts. We found a good congregation, who listened to a sermon and speeches with marked attention. The Baptist minister and the pastor spoke in the Gaelic language. A collection was taken, but the subscriptions have not yet been received, as the collectors are waiting a favourable time—financial pressure is much felt at present.

T. M. R.

## NOTES OF MISSIONARY MEETINGS—WESTERN DISTRICT.

### No. I.

By an arrangement for an exchange of routes between Rev. J. Wood and the writer, in order to allow the deputations to visit new fields, and the churches to hear new advocates of the cause, the first place visited was

*Stratford*, on Monday, Jan. 9th. The meeting was not large, and of the long list of speakers advertised in this magazine, only two were present—Rev. J. M. Smith and the writer, while the ministers of the town, who during the preceding week had cordially united in observing the week of prayer, were also engaged elsewhere. Yet the pecuniary results will be little, if at all, less than last year. Over \$20 were handed to the deputation—Mr. Durrant always has the bounty ready beforehand.

*Listowell* was our place of meeting on Tuesday. Here the deputation was reinforced by Rev. Messrs. Pedley, Day, and R. Brown, all being heartily received by the friends in the place. The attendance was pretty good, and the addresses short and animated. The proceeds of subscription lists issued by Rev. Messrs. Ebbs and Hay in October, with collection, &c., amounted to over \$20, with more to come, which is doing well, under the circumstances. There is great need of a good minister here *at once*.

*Molesworth* (Wednesday) was another station occupied by the late Rev. R. McGregor, where there is a good church-building. We had a very fair number out, chiefly of young people, but the financial product of the meeting was small. Immediately afterwards, we drove on to

*Wroxeter*, the residence of Rev. B. W. Day, and one of his numerous preaching stations. The meeting at this place, on Thursday evening, was thin. Contributions, \$10.

At *Howick*, on Friday evening, a tea-meeting was substituted for the missionary service. It was held in a newly-built frame chapel, and for the benefit of the building fund, which gained over \$40 thereby. It is in the highest degree creditable to the people, that they should have so far carried forwards the erection of their sanctuary, *without any help from other churches*. The deputation felt that they were not turning aside from the Missionary Society's work in helping so laudable an effort.

At *Turnberry*, on Sabbath, 15th January, another new church-building awaited dedication, also erected last summer, by the people themselves, under Mr. Day's pastorate! A very neat house this will be, when completed. The writer preached morning and afternoon to excellent congregations, and a well attended prayer-meeting was held at night.

The impression left by this visit was one of the great importance of this field, its thorough missionary character, its excessive demands on the cheerful laboriousness of the missionary, and his need of a brother's help in cultivating it well.

On the following Monday, we labored hard to get to *London*, and succeeded in reaching it as the meeting was breaking up. The services there, at *Southwold*, and at *Guelph*, will be recorded by another hand.

F. H. M.

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#### STRIKING FACTS FROM OLDEN TIMES IN SCOTLAND.

MY DEAR BROTHER,—I was much pleased to see Brother Denny's communication in your September number. I enjoyed the privilege of being present in George Street Chapel, Aberdeen, in 1843, when the venerable Dr. Bennett delivered the address referred to by him at the Congregational Union of England and Wales, in the same year, and well remember the effect upon the audience of his reference to the figure of a "rope of sand." All the addresses that evening were exceedingly well adapted to the times. We were then in the midst of the excitement occasioned by the ill-understood crisis of "non-intrusion and spiritual independence," and which issued, next month, in the disruption of the Established Church.

Dr. B. was no doubt so far right in representing the George Street Church as the first Congregational Church in Scotland. It was the first that has enjoyed a continued existence to this day. But as there were, in England, churches which did not survive the fierceness of state prosecution, so there can be no doubt of the existence of at least one Congregational Church in the same city, Aberdeen, in the year 1651.

I herewith send you an outline of historical facts, greatly abridged, from a very interesting work called "The Covenanters of the North," a work which I apprehend is not very widely known, but which contains some most valuable records of the period to which it refers. I think it is well to gather up in our own magazine the fragments of the early history of our church polity. The *Congregational Quarterly* is pursuing a laudable course in this direction. The articles, "Before the Loyalists," in the *Canadian Independent*, is an illustration of what I mean. We have not been overwise in our generation in this respect. The history of our views, and the men who have advocated them and *died* for them, will bear investigation. Let me recommend to your readers "Fletcher's History of Independency" (J. Snow, London.) Mr. Fletcher does not seem to have met with the little book by R. King; he informs us, however, that Penry must have laboured in Scot-

land, 1590-98. King James VI. speaks of Brown & Penry as coming into Scotland to sow "their *popple* amongst us"—their *anti-state-church* doctrines, for they were as opposed to the establishment of Presbyterianism in Scotland as of Prelacy in England. In 1642, Orthro Ferrendoil, an Irishman, was in the habit of preaching in several private houses in Aberdeen. The matter of this preaching the fearful narrator mysteriously calls "Nocturnal Doctrine or Brownism." Thomas Pent, Wm. Maxwell, Wheelwright; Gilbert Gordon younger of Tillyfroiskie; and John Ross, minister of Birse, were also delated to the church courts. Gordon was accused of "having, with his wife, children and servants, dishaunted his parish kirk," and that he "had his devotion morning and evening in his own house." He was afterwards imprisoned in Edinburgh.

Sherbrooke.

A. D.

The first undoubted appearance of organized Congregational Independency in Scotland was during the time of the revolutionary war. Alexander Jaffray was born at Aberdeen, in July, 1614. Before he was 22 years of age, he seems to have undergone a change of heart. About that time, he says of himself, "Notwithstanding much corruption and a body of death I dare not but affirm it, to the eternal praise of his free grace, through Jesus Christ, that God hath had mercy on me." The first reason, which, in his heart's searchings he notes in favour of this conclusion is a sense of exceeding much vileness and corruption, and a *desire to be holy*. He was on both commissions sent by Scotland to treat with Charles II., at the Hague and at Breda. At the latter place his heart revolted at a business by which, as he expresses it, "we [the commissioners] did sinfully both entangle and engage ourselves and that poor young prince to whom we were sent; making him sign and swear a covenant, which we knew, from clear and demonstrable reasons, that he hated from his heart." In these conscientious scruples he was joined by Lord Brodie and the church commissioners, the faithfulness of one of whom, the pious John Livingstone, Charles on his restoration rewarded with banishment. Had this good man acted on these convictions the carnage of Dunbar and Worcester, and that interlude of vilest hypocrisy, which was enacted during the temporary restoration of 1650, might have been spared. On the field of Dunbar, Jaffray was wounded and taken prisoner. His wounds were dressed by order of the republican general, and he was used with great kindness and courtesy.

The English army, into whose hands Alexander Jaffray had now fallen, were originally of the great puritan party who arose to throw off the ecclesiastical yoke of Charles I.; but, from the same starting point, they had arrived at conclusions very different from those of their brethren, concerning the power of the magistrate in matters of religion. "If it be wrong," said they, "to impose Prelacy, can it be right to impose Presbytery?" In short, they denied the right of a government to impose upon a people any form of religion whatever; and with many this was no idle speculation. For amid the discussions of the times, they had adopted views on church government and kindred subjects, which it was the object of the Solemn League to suppress by coercive power. The result was the first clear and strong evolution of the principle, that "the ways of God's worship are not at all entrusted to human power." Conversing on such subjects as these with Cromwell, Fleetwood, and Dr. Owen, with whom he was in constant and friendly intercourse during

his captivity, Alexander Jaffray "first had made out to him, not only some more clear evidences of the Lord's controversy with the family and person of the king, but more particularly the sinful mistake of the good men of this nation about the knowledge and mind of God as to the exercise of the magistrate's power in matters of religion, what the due bounds and limits of it are." On his release, after six months captivity, he committed his thoughts on these subjects to writing, but often proposed to himself to suppress his paper, till "the clear discovery of the thing was so made out to him that he could not contain." He then submitted it to Andrew Cant, John Row, John Menzies, ministers in Aberdeen, and William Moir, a pious merchant there. All heard him patiently, and read his paper, except Andrew Cant. He was exceedingly hostile to the Sectaries,—the name given to the Independents in those days,—and his name appears along with those of his colleagues, Row and Menzies, at a series of instructions regarding the public resolutions, in March, 1651, the first sentence of which is,—“We doe look upone the Sectarian partie as ane enemie to the work of God.” Anxious to obtain advice from good and eminent men in the south, he journeyed to Edinburgh, where he met 50 or 60 ministers and others earnestly discussing “the very thing about which he was desirous of enquiring,” viz., “*the causes of the Lord's controversy with the land.*” He first unbosomed himself to Lord Warrington, Guthrie and Livingstone,\* but, finding no satisfaction, he delivered a paper containing a statement of his views to a public meeting of the party. No copy of this document being extant, some idea of its scope may be gathered from his after reflections. The following passage contains his ideas of the origin of the covenant, with its tendency in relation to a progressive knowledge in kindred subjects.

“Our worthy and zealous predecessors, at the first reformation, had advanced no small length, according to the dispensation and measure of light at that time; but the generations then succeeding did not consider, that as the mystery of iniquity did not grow to its height in one age or two,—but we were involved, after a long tract of time, in that deluge which at last overflowed great part of the christian world,—they, I say, did not consider, that as by degrees we were involved, so in the same way were we to wait for our deliverance; for, as in Psalm xvii. 11, “*Light is sown,*” so must the growth of it be waited for by the righteous. These good men deemed that they had attained to the full perfection of what was in the Holy Scriptures about the government of God's house, because they were as far on as Geneva,—yea, in some things beyond her—and so very far beyond England, who were still kept under that antichristian form of prelacy,—concluded, there was no better way for them to keep what they had obtained from being again brought back to Popery,—or at least to Prelacy, which they so much and justly abhorred,—that by a solemn vow and covenant to engage themselves and their posterity for ever to maintain that which they had now attained; conceiving it to be the *only* way of Jesus Christ.

From a consideration of the covenant, Jaffray was led to consider the constitution and government of the christian church; but to what extent his opinions on these subjects were then modified, or whether he stated them to the meeting, does not appear. But the more decided measures resorted to by him, soon after his fruitless journey to Edinburgh, were induced partly by

\* The Rev. James Guthrie, the proto martyr of the covenant, and Rev. John Livingstone, Jaffray's fellow commissioner at Breda.

circumstances, which must have given him great pleasure. Long before he had entertained a thought of them, several christian men and women in the town of Aberdeen had been "convinced of these things;" and they now "found themselves obliged to endeavour to have the ordinances administered in a more pure way, than there was any hope ever to attain to have them in the national way." Such a community, in such a position, was a singular phenomenon; and few people at this day can conceive its complete isolation. It was the product, however, of very apparent causes, to be found more remotely in the character of the times, and more proximately in those private meetings which had found shelter under the wings of Andrew Cant himself. To what extent the presence and preachings of Cromwell's troops, who arrived in the town about this time, increased the party, it were now in vain to enquire. There is no doubt that their presence would make the avowal of such sentiments more easy, while the gravity and propriety of their own deportment furnished a practical refutation of those absurd popular clamours against the holders of them with which the country had been so rife. Bishop Burnet, in his history of his own times, says of them, "I well remember of these regiments coming to Aberdeen. There was an order and discipline, and a face of gravity and piety among them, that amazed all people. Most of them were Independents and Anabaptists; they were all gifted men, and preached as they were moved." The venerable covenanting historian, Kirkton, says of them "and all the time of their government, the work of the gospel prospered not a little, but mightily." Noble testimonies these, honorable alike to the historian and to the great republican general and his men.

Among those who associated with Jaffray the following year, were John Row, colleague of Andrew Cant; and John Menzies, a descendant of the house of Pitfodels, one of the town's ministers, and Professor of Divinity in Marischal College. Their first measure was to draw up a statement of their peculiar sentiments, and their designed procedure, which they addressed to Lord Warriston, and Messrs Dick, Livingstone, Guthrie and Rutherford, to be, by them, submitted to whom they please for advice. The letter is signed by Alexander Jaffray, William Moore, Mr. John Row, Mr. John Menzies and Andrew Birnie. This document, remarkable as the first proposal to secede from the Established Church of Scotland, is in all likelihood the production of Jaffray; and it is a pattern of all that is humble, tender and affectionate. I regret that I cannot now give it in full—it may yet be within my power to do so; but an extract or two, now within my reach, will throw some light on the character and sentiments of those who were party to it, and on the state of religion in the church at that period. "Fear to offend the precious men in the land," the writers state had hitherto kept them back; "conscience" they add "will permit them to keep silence no longer."—"What secret smitings of heart the people of God through the land had", they profess not to know; for then, they conceived that by his dispensations towards the land, the Lord was calling on His people to look more narrowly than before, to two things; the constitution of the church, and the government thereof. Their sentiments on the former of these subjects are thus plainly stated:—"To us it seems, for aught we can search in the Word, that none should be admitted as constituent members of a visible church, but such as, with a profession of the truth, join a blameless and gospel-like behaviour, as they may be esteemed in a rational judgment of charity, believers, and their children. Such were the churches founded by the Apostles, which ought to be patterns for us, as appears by the titles given to them—saints, sanctified, justified, purchased by the blood of Christ, &c. The

document proceeds:—"It is certain our churches were not constituted according to this rule, in the full extent of it; yea, alas! few of our most precious men will acknowledge it to be the rule. But our consciences convince us that we are under a sinful snare by reason of our mixtures." Again, "It is far from our thoughts to say, the Lord has no church in Scotland; but we must crave leave to say, (and O that we had prepared hearts for it!) that the holy ordinances of Jesus Christ have been prostituted amongst us to a profane, mixed multitude. Yea, and for aught we understand, the rule of constitution of gospel churches has never been so looked to as it ought; and so, at best, we have but an impure church. And this we speak without any derogation to those worthy men who were instrumental in our first reformation, whose memory is precious to us; may, we verily judge that if those holy men were alive in our times, they would exceedingly offend at us, who have *sat down in their dawning light*, which had its own mixture of darkness." A specimen of homage to the reformers so noble and dignified as this, is rarely to be met with.

They then meet the objection that the "Church might be purged" by showing convincingly that the disease was too wide spread and deep seated; the principle was wrong. And if any should deem this a false charge against the Church of Scotland at the time, they have only to examine the records of her own members and historians—Kirkcaldy, Rutherford, &c. We cannot enlarge on their reasonings, but the state of mind which they brought to the enquiry may be here given to their honour and for our imitation—"Knowing that truth cannot lose by a search we brought the matter to the balance of the Sanctuary—seeking God and using all helps." Their noble resolution on coming to conclusions different from those of so many whom they highly esteemed, is no less worthy of imitation:—"Though the precious people in this land shall have hard thoughts of us, we hope to find mercy to have tender thoughts of them. They shall be, through the Lord's grace, dear to our souls; ay, though they persecute us, our hearts shall cleave to them." Christian freedom thus blending with Christian love, a state of mind more largely characteristic of Congregational Church polity than of any other.

Among others the good Samuel Rutherford wrote them a characteristic letter. He was troubled at the report that those whose faith and order had cheered him had changed to "another gospel way." He asks, "If ye exclude all non-converts from the visible city of God, shall they not be left to the lions and wild beasts of the forests, even to Jesuits, seminary priests and and other seducers, for the Magistrate hath no power to compel them to hear the Gospel, nor have ye any Church power over them, *as ye teach*. We look upon this visible Church, though black and spotted, as the hospital and guest house of sick, halt, maimed and withered, over which Christ is Lord, Physician and Master."

Thus the two antagonistic theories on this deeply important subject are at least fairly brought out. The one party held that the Church should be composed of those only—with their children—whose lives gave credible evidence of their conversion by the truth; the other, that the Church was also an institute for the reception of men to all her ordinances in order that they might be converted.

After another fruitless conference at Edinburgh, and a visit to Aberdeen of Messrs. Rutherford, Guthrie, Gillespie & Carstairs, who spent a week in holding meetings with the associated, together and apart, with no other result, in the same year likely—it is blank in Jaffray's diary—the new community partook together of the ordinance of the Lord's Supper in the Grey Friars'

Kirk, Aberdeen. This Church was connected with Marischal College, and the Professor of Divinity was incumbent. In the June following we find this Professor and John Seaton, Minister at Old Aberdeen, along with John Row (in the same year made Principal of King's College), giving in a paper to the Synod on the constitution and government of the Church, which was condemned as "contrary to the word of God, the covenants, and the General Assembly." In October the parties were processed before the same Court for having "separated themselves from the discipline and government of the Kirk to Independency," and a conference was appointed. Their case was subsequently remitted to the Presbytery, where we lose sight of it.

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## News of the Churches.

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### NATIONAL CONGREGATIONAL COUNCIL.

Boston, Jan. 16, 1865.

The Committee of Arrangements, appointed by the Conference of State Committees held in New York in November last, to make arrangements for the Council of the Congregational Churches of the United States, which it appointed to meet in Boston on the 14th of June next, have corresponded with the Congregational Churches in Boston in regard to holding the council in this city. They have received a cordial response from them all, and have adopted the following minute of welcome to the National Council:—

"We regard the proposed Synod or General Council as an indispensable means of meeting our present responsibilities as a branch of the Church of Christ. The reasons for calling such an assembly appear to be weighty and urgent. To us, indeed, the call appears to have come from the Captain of our Salvation, who is summoning his churches to prepare for new services and new sacrifices.

"Averse to centralized power as is the genius of Christianity, yet it equally favors all that is expressive of the unity of faith and purpose in the christian brotherhood. And when our Lord calls us to new forms of action, new enterprises, new expressions and applications of our distinctive principles, it is most becoming in us to convene our best and ablest men, both ministers and lay brethren, to confer on matters of common interest.

"In view of these considerations, this Committee, representing the churches of this city, and in their behalf, invite the General Council to hold its sessions in Boston; cordially offering to it the use of our church edifices, and extending to its members the offer of our Christian hospitalities, so long as the Council shall continue its sessions.

"We respectfully express our desire that the opening services may be held in the Old South Church, on account of its association with the sacred memory of the elders who 'by faith obtained a good report.'

"And may the Lord bestow upon each member of the council a full measure of his Spirit, that the body may be full of light, having discernment of the Master's will, simplicity of faith, largeness of heart, a full sense of responsibility in these peculiar times, wisdom in deliberation, and decision and power in uttering words of counsel and appeal to quicken and guide the churches.

"May this assembling of the representatives of the entire body of Congregationalists in our country be attended with the richest spiritual blessings to all our churches and to the country. We rejoice in the prospect of meeting our brethren, and the Master in the midst of them."

ANDREW L. STONE,  
E. N. KIRK,  
Geo. W. BLAGDEN,  
HENRY M. DEXTER,

ELIHU P. MARVIN,  
RUEUS ANDERSON,  
I. P. LANGWORTHY,  
J. W. WELLMAN,

CHARLES STODDARD,  
JULIUS A. PALMER,  
EDWARD S. TOBEY,  
J. RUSSELL BRADFORD,  
HENRY HILL.

PROJECTED GENERAL CONFERENCE OF CHRISTIANS OF ALL LANDS IN 1866.—The Foreign Secretary has been requested by the Committee to visit Holland, to confer with Christian friends in that country relative to the next General Conference of the Alliance, which, it is hoped, will be held in one of the cities of Holland in 1866.—*Evangelical Alliance Intelligencer.*

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## Poetry.

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### HONOURS.

O God, O kinsman loved, but not enough !  
 O man with eyes majestic after death,  
 Whose feet have toiled along our pathways rough,  
 Whose lips drew human breath !

By that one likeness which is ours and thine,  
 By that one nature which doth hold us kin,  
 By that high heaven where, sinless, thou dost shine  
 To draw us sinners in.

By Thy last silence in the judgment-hall,  
 By long foreknowledge of the deadly tree,  
 By darkness, by the wormwood and the gall,  
 I pray Thee visit me.

. . . . .  
 And deign, O Watcher, with the sleepless brow,  
 Pathetic in its yearning—deign reply :  
 Is there, O is there aught that such as Thou  
 Wouldst take from such as I ?

Are there no briars across Thy pathway thrust,  
 Are there no thorns that compass it about ?  
 Nor any stones that Thou wilt deign to trust  
 My hands to gather out ?

O if Thou wilt, and if such bliss might be,  
 It were a cure for doubt, regret, delay—  
 Let my lost pathway go—what aileth me ?—  
 There is a better way.

What though unmarked the happy workman toil,  
 And break, unthanked of man, the stubborn clod ?  
 It is enough, for sacred is the soil,  
 Dear are the hills of God.

Far better in its place the lowliest bird  
 Should sing aright to him the lowliest song,  
 Than that a seraph strayed should take the word,  
 And sing His glory wrong.

JEAN INGELOW.

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VERACITY.—The groundwork of all manly character is veracity. This virtue lies at the foundation of everything solid. How common is it to hear parents say "I have faith in my child so long as he speaks the truth, He may have many faults, but I know he will not deceive me. I build on that confidence." They are right. It is lawful and just ground to build upon. And that is a beautiful confidence.



“LIVE IT DOWN.”—If it is a false accusation that stings your sense of honour and justice, live it down. If your upright life is stigmatized with the appellation of righteous overmuch, walk humbly and softly the shadowed way. Soon your name will be gilded with light, all obscurity dissipated, and your character vindicated without a word dropping from your trembling lips. Yes! live it down, if your motives are impugned, and your life is made a kaleidoscope in the hands of men, varying in its form and colours, as each one turns it round and peers curiously in to detect some new appearance. If the friend who sat by your side when the storm cloud was riven and your quivering form shook beneath the shock, now gazes unmoved upon your conflict with life's stern realities, and he who walked confidently by your side now seeks some other path, or meets you in the busy haunts of life with rigid lip and pulseless heart, bear on. You will come forth from the shadow of distrust into the sunlight of unclouded peace. Yes! live it down! A silent, consistent life will speak when the slanderer's tongue is silent in death, and the “busybody” stands in awe before Him who said, “Judge not, that ye be not judged.”—*American Paper.*

Whatever errors temptation may betray a child into, so long as brave, open truth remains, there is something to depend on, there is anchor ground, there is substance at the centre. Men of the world feel so about one another. They can be tolerant and forbearing so long as their erring brother is true. It is a fundamental virtue. Ordinary commerce can hardly proceed a step without a good measure of it. If we cannot believe what others say, we cannot act upon it, and to an immense extent that is saying that we cannot work at all. Truth is a common interest. When we defend it, we defend the basis of social order. When we vindicate it, we vindicate our own foothold. When we plead for it, it is like pleading for the air of health we breathe. When we try to benefit a lying man it is like putting your foot into the mire.

INTELLECT.—People of small intellect are very dangerous enemies, because they are likely to have few extraneous thoughts to divert them from their immediate object of malice; because they are shrewd noticers of personalities, and personal weaknesses; because there is nothing which a fool and a mean man enjoys so much as to catch a wise and an honest one at a disadvantage.

### RULES FOR HOME EDUCATION.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good, is to be good.
12. Accustom them to make their little recitals the perfect truth.
13. Never allow of tale-bearing.
14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.