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GOD'S TREASURY.

There is remarkable power in the brief narration of events peculiar to the Word of God: a whole subject is often vividly placed before the mind by a few words. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

That humble action is made to live down through all ages. A picture that speaks in every line is hung up in the temple of truth. We may gaze on its beauty, and take on impressions of its meaning. Whatever hidden significance may lie deep in the theme, there are many practical lessons on the very surface. All can understand the commendation of an unselfish and generous action—an action, too, in connection with the cause of God.

We learn—that GOD HAS A TREASURY. Religion has always had a bearing on the consecration of our substance to the Lord. In every dispensation we have instances. Abraham gave a tenth part of all to the King of Salem, priest of the most high God. At Bethel, Jacob's vow closed thus—"And of all that thou shalt give me, I will surely give the tenth unto thee." Under the law there were offerings; while the temple in its erection and repair required a large dedication of property. A treasury was maintained to meet expenses in the house of God. Christianity clearly makes giving a grace—the effect of liberality on the heart being to mould it to a divine tenderness. If in our practise giving has but little place, what correspondence is there between us and the New Testament? "Make to yourselves friends of the mammon of unrighteousness." "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." "Let him that is taught in the word communicate unto him that teacheth in all good things."

We learn—that JESUS EXERCISES A SUPERINTENDENCE OVER THE TREASURY. He sat over against it, observing the givers, the gifts, and the spirit of the contributors; the poor widow and many rich men. Remarkably

does the spirit of Jesus show itself, his grace to the poor will come to the surface. All are, however, stewards, and must give an account—rich and poor aid in God's cause. Idolatrous worship is represented as engaging all hands—the children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven—much more does the best cause on earth call for the employment of all. There are those who would shut out the poor from doing anything in this work, but it is not the Master who does so, for he commends the poor widow. Surely if any exception exists this is the very case; prudence, forethought, and an array of personal interests plead to withhold. Jesus approves this act of consecration of property in the midst of want: can we not see the triumph of faith and the out-gushing of love in the transaction? Gifts of various character are poured into the treasury of God. Abundance brings its gold, penury its copper. Giving that is felt has the pre-eminence. Till we look to the sacrifice of Jesus, and know his grace, we have not got hold of the best argument for liberality. Sacrificing beneficence is Christ-like. This woman's gift was literally small, but comparatively and morally immensely beyond all the gifts of the rich men. One's circumstances are taken into account; the Lord requireth according to what a man hath, and not according to what he hath not. The moral aspect of a religious action is its grand feature; beauty and value surround a gift in the sight of God, as it flows from right feeling, as it springs from a heart that glows with love. "Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing." Better than golden treasures is heart-power. Prayer and exertion will do more to build up a church than costly gifts: these, however, will come when the heart is right. Jesus especially marks the spirit of the contributors. Disguise is transparent to his eye—ostentation is repulsive—reluctance easily detected. A discriminating power dwells in Jesus which may well startle the proud seeker of glory from men, but which peacefully whispers of his approval when we have done what we could.

We learn—THAT IN FINANCIAL MATTERS CONNECTED WITH THE CAUSE OF GOD WE SHOULD GIVE FROM PRINCIPLE, WITH SYSTEM, AND PERSEVERINGLY. Principle and not impulse should be at the helm. A sudden gust of feeling may produce a flood swelling the streams for a little, to leave them dry and empty betimes, while the seasonable showers of a scriptural liberality will keep the channels perennially full. The necessities of every case are best met by system. Well considered plans thoroughly worked will secure results equally astonishing to friend and foe. Missionary and other operations in the Church of God ought not to be left to hap-hazard. The treasury was permanently fixed in the outer court of the temple. Paul speaks of the church at Corinth being ready before his visit—"that there be no gatherings when I come." Nor should any say "I am tired of giving," while they are daily receiving God's bounties, and have opportunity given them to express gratitude to the Giver of all good. God's work requires despatch, for the day soon closes that gives scope for action. Perseverance and not weariness in well-doing is what the Master expects. Who will try perseveringly to carry out the spirit of the passage, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?"

REFLECTIONS AMONG THE NEWLY ERECTED MONUMENTS TO THE MEMORY OF DECEASED MINISTERS.

The "Congregational Year Book," for 1865, published by the "Congregational Union of England and Wales," contains a most suggestive tabular record, accompanied by interesting biographical sketches of the revered ministers of our denomination throughout the British dominions and missions who have been removed by death within twelve months preceding 1st December, 1864. There are on this roll of the deceased *no less than sixty-one names*. Probably this is the heaviest bill of ministerial mortality yet placed on this annual register. This, however, may be accounted for by the nearer approximation to completeness in this year's returns. When it is borne in mind that the ranks of survivors from whose midst these 61 have been called, number *two thousand six hundred and fifty-three*, the mortality will not be considered excessive.

It is gratifying to observe how large an aggregate amount of ministerial labour these departed servants of Christ were permitted to render. Not including years of temporary intermission, or of final retirement from ministerial service, it appears that *fifty-seven* have accomplished *sixteen hundred and sixty-three years' labour*; an average term of rather more than twenty-nine years each. Four are omitted because the length of their ministerial service is not stated. Without accessible data for comparison with other denominations, this affords ample cause for thanksgiving to "Him who holdeth the stars in His right hand," for thus prolonging the precious gifts of pastoral and evangelistic ministry among our churches.

A very large proportion of these deceased men of God had attained the full measure of 'breescore years and ten. *Forty-one of the sixty-one lives averaged seventy*, whose average length of ministry was nearly thirty-seven years and a half! It must again be noted that the compiler of this table has taken account only of years of actual ministerial labour.

A striking contrast may be drawn between the venerable fathers and the comparatively few young men on this list. For instance the ten seniors attained the average of nearly eighty-three years, their aggregate ages amounting to 828 years; while the ten juniors lived only on an average thirty-two years, their aggregate lives giving the sum of 321 years—a difference of more than five hundred years. Their terms of service present a still more impressive contrast. While the ten first-named fulfilled on an average nearly forty-five years' ministry, their aggregate years of service amounting to 449, the latter ten laboured on an average only four years and nine months each, or in the aggregate 48 years—a difference of more than four hundred years in the measure of their respective terms of ministry! In other words the former were entrusted with ten talents, while the latter had but one, so far as length of days determine their comparative gifts. But this one talent was so improved by some of the departed, that their fellow-labourers might be tempted selfishly to envy them their brief hour's work, crowned with such glory and honour.

"That life is long, which answers life's great end,
The time that bears no fruit deserves no name."

For instance, 'observe the beautiful tribute to the brief career of the Rev. Robert Alsebrook, who within one short year was ordained and died! His

college course afforded the brightest hopes. He won the warm affection of his tutors and fellow-students. He commenced his ministry at Ilkeston, in Derbyshire; but after a few months of earnest, loving work, which greatly attached his people to him, he was compelled through failure of health to resign. His love for the work was too strong to submit to the injunction of perfect cessation from all labour for twelvemonths, and his ardent spirit consumed its frail tenement. When he discovered the sentence of death, he was for a time made sad by the thought of the littleness and incompleteness of his work for Christ. He is described as "a beautiful instance of the power of a living fellowship with Christ to change and mould natural disposition. Before he knew the grace of God, his spirit was restless, and his temper irritable: as a Christian he was most gentle, most patient, most loveable. He was remarkable also for consistency; always gave the impression that he was acting from principle, and several of his fellow-students have remarked that though he was uniformly bright and cheerful, they never knew him say or do an inconsistent thing." We should not allow the suggestion a moment's notice, that in such a case the preparatory training is lost. The Lord hath need of such gifts for higher service. Several others might be named who were discharged from the earthly ministry while only buckling on the harness. Such were Alexander Irvine and John M. Mills, —very promising young men commissioned by the "London Missionary Society" to labour in the South Sea Islands, one of whom died on the way thither, and the other almost as soon as he arrived at Samoa. Such dispensations address us with impressive warning—"Whatsoever thy hand findeth to do, do it with thy might,"—"for what is thy life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

But let us turn to the records of the long lives and extensive labours of the holy veterans of this list. So many attract our loving and reverent regard that we know not which to pass unnoticed. Here are three or four condensed obituaries, which cannot fail to be interesting to our readers.

JAMES SPURGEON.

This venerable man—the most advanced in age of the 61 whose deaths are here reported, and the longest in active service—died in February, 1864, at the advanced age of 87, still in harness, having zealously fulfilled the pastoral office for *fifty-eight* years.

He was blessed with godly parents, and early brought forth the fruits of their diligent sowing, becoming a member of the Independent Church in his native place, Holstead, Sussex, when a youth—within eight miles of which he fulfilled his long pastorate, at the village of Stamborne. To repeated invitations from other churches, he replied, "I have never had one hour's unhappiness with my church since I have been over them. He continued with them to the end, assisted by various ministers during the last two years of his life but preaching very often himself, and to the last administering the ordinances. His son John Spurgeon, pastor of the Congregational Church at Cranbrook, Kew, and his grandson, the celebrated Charles H. Spurgeon, of the Metropolitan Tabernacle, are better known than was this venerable man. But it is stated that he never preached in any place, without some good appearing. He was very earnest and practical in preaching the great truths of the Gospel. He often pointed to an arbour in his garden, and said—"That is the place where God heard the prayer of Mr. Knill for

my dear grandson Charles—that God would bless him and make him the pastor of the largest chapel in the kingdom.”

JAMES KENNEDY.

Another veteran of 57 years' service, who died at the advanced age of 87. He was one of the many noble men brought to Christ, and afterwards into the ministry through the instrumentalities set in motion and sustained by Mr. Haldane. At his expense this young man was educated at Edinburgh.

Between his first and second session, he was sent out to preach in the highlands. As an illustration of the holy fire of the young preacher, when visiting the home of his boyhood, he went to the parish church of Logierait, situated at the junction of the Tay and Tummel, in the graveyard of which lay his father and several generations of ancestors, and after hearing the fast-day sermon before the annual celebration of the Lord's Supper, his spirit was so stirred and grieved by the Christless sermon, that on leaving the church he stood up on a grave-stone, and announced that if the people would remain, he would preach the *Gospel* to them. Many did remain, and from that grave-stone he declared to his old neighbours the good news of a free salvation, and poured forth his soul in earnest entreaty that they would be reconciled to God.

On the completion of his course of studies at Edinburgh, he was sent to labour at Aberfeldy, only three miles distant from his birth-place. For a few years his place of preaching was an apartment in a private house. Application was made in vain to the factor of the Earl of Breadalbane for a small site for a chapel. Under this serious disadvantage he laboured on in a truly apostolic spirit, eking out his very scanty means by teaching a boy's school for a time, while his wife taught a sewing school. He and his little flock had to suffer persecution. Several farmers were deprived of their farms for daring to connect themselves with the Congregational Church at Aberfeldy. Nevertheless it prospered spiritually, and increased until the place could not contain the assembly. In summer it was no unusual thing for the zealous pastor to take his congregation to the adjoining common, where many hundreds were often gathered from the hills and valleys around, athirst for the water of life.

His itinerant missionary labours in the surrounding regions were greatly blessed. In Glenlyon, a glen extending along the banks of the river Lyon for some thirty miles, the entrance to which is about 12 miles from Aberfeldy, Mr. Kennedy was the means of a most blessed revival. So high and precipitous are the hills that enclose this glen, that from parts of it the sun is excluded for three months in winter; and at that time its spiritual darkness made it a very valley of the shadow of death. Day after day, and night after night, he preached in barns, and under the shelter of the woods to this ignorant people, who came in eager crowds to listen. Sometimes amid drifting snows, with lamps suspended from the fir trees, the preacher, who could not be silenced by the winter's storm, has been overcome by the intense emotions of his hearers. He was often called "the Whitefield of the Highlands."

The latter half of his long pastoral career was devoted to the town of Inverness. But for many years he took long preaching tours through the northern counties. The memory of these visits is cherished in many a glen, and on many a mountain side. In 1856 his pastoral jubilee was honoured by all classes and denominations. The whole community of Inverness seemed

to vie in doing honour to the old man, whose venerable form was universally known, and whose holy life and character rendered him an ornament of the town, no less than of the Congregational body. In 1858 he buried his beloved wife, after a conjugal union of 65 years, and in five years he followed her to his Heavenly rest and reward. His end came very suddenly. While his daughter was standing by his bed-side, preparing to assist him to rise as usual, he turned up his eyes in a peculiar manner, and before a word could be uttered, his spirit had taken flight. He leaves two sons, both devoted to the same blessed work in which his life was so nobly spent, Rev. John Kennedy being pastor of a large Congregational Church at Stepney, London, and his brother James, a missionary to the heathen.

JOHN HANDS.

For 54 years the devoted servant of the *London Missionary Society* in promoting the kingdom of Christ among the heathen. He was born at Roade, in Northamptonshire, and blessed with a prayerful mother, whose pious example and instructions produced deep religious impressions on his mind when a boy of 13. At 20 he removed to London, and there professed Christ, and began his career of active devotion to Him, as a sabbath-school teacher in connection with Tottenham Court Road Chapel. He, in connexion with many other young men, was drawn out and enlisted as a Gospel herald by the excellent, but eccentric pastor, Rev. Matthew Wilks. In 1809 he embarked as a missionary to India, and notwithstanding government hindrances and bodily affliction, he rendered much service at Bellary, both as a preacher and translator of the words of eternal life.

His later years were spent in Ireland, where he still served the London Missionary Society, as its agent, for 20 years. Though his state of health then led him to tender his resignation, his fervent love for the work of missions continued unabated to his dying hour. His end was most blessed, at the advanced age of 84. His wife and daughter were sitting up with him till half past four o'clock that morning, when he insisted on being left, as he said, "to take a good sleep." His wife continued watching him from the adjoining room for half an hour. At a quarter to six he was found to have fallen asleep in Jesus, apparently while in peaceful slumber, without a parting word, as unconscious as his attendants that it was to be a sleep unto death.

"There was no parting pang—no sorrowing sigh,
None wist the angel Death was standing by—
So silently the prisoner's bonds were riven,
So secretly the Master's call was given.

"Oh, to die thus! nor feel the mortal strife,
The oft precursor of immortal life,—
Calmly at eventide to sink to rest,
Safe pillowed on a loving Saviour's breast!"

GEORGE GREATBATCH.

Another striking case of early religious impression. When a very little boy, he paid a visit to his maternal grandfather, a pious man (who attended the ministry of the excellent David Simpson of Macclesfield), and there he heard family prayer for the first time, which produced an impression that he never lost; but the proximate means of his conversion was a sermon upon the words, "Son of man, hast thou seen what the ancients of the house of

Israel do in the dark, every man in the chambers of his imagery, &c." In his 16th year he was admitted a member of the church, and immediately distinguished himself by his active efforts to do good. Under the guidance of Mr. Haldane, and Rev. Mr. Roby, of Manchester, his mind was early directed to the ministry of the Word.

His first proposal was to go to the heather, but this was overruled, and he afterwards often said—"that God directed me to Lancashire, I never for a moment doubted." The sphere of his itinerant ministry was the region around Ormskirk. His residence was fixed at Newburgh. From thence he made daily excursions among the factory villages, being obliged, however, to return home every night, as he literally could find no other place where to lay his head, except Ormskirk. On one occasion, when preaching there, a stranger, having a gentlemanly appearance, entered and listened with evident attention. At the close of the service he retired so quickly that no one had an opportunity of speaking a word to him. He repeated his visit every Thursday evening for several weeks. One evening he waited for the preacher, and informed him that he was a clergyman of the Church of England, that he had entered the ministry an unconverted man—had preached error instead of the Gospel of Christ, and had buried many of his parishioners, who he feared had perished through his unfaithfulness. "And now," he said, "I am a miserable, hopeless man." The humble missionary had several interviews with him after this; but he soon left the neighborhood without disclosing his name.

His labours were chiefly among the fishermen and cotton weavers, and extended to Church Town, Rufford, Burscough, Birkdale, Formby, and other intermediate villages. Southport becoming a place of considerable resort, he resolved to give some attention to the crowds of visitors on its sand beach, and for some time preached on the shore. His labours were blessed, and his friends erected a wooden chapel, called the "Tabernacle," which has since been superseded by a commodious brick building. Hard labour, and very great privations, prematurely exhausted his strength. On one occasion the late Dr. Raffles, of Liverpool, hearing that he and his family were in great distress, rode over to Southport, where he then resided, to try to induce him to accept one of *three* invitations he then had to settle elsewhere; but his reply was, "No, Sir; these difficulties must be borne, or the place must be given up; and I who know the neighbourhood so long, am better able to overcome them than a stranger." When a man with a rising family around him can, from a sense of duty, voluntarily choose poverty with all its privations, and reject a competency with all its comforts, *that* is true heroism, that is the spirit of Christ.

(This noble man left his sphere of earthly service for his heavenly reward on the 5th of last March, in the 85th year of his age. His latter days were rendered very happy, and his worldly circumstances more comfortable, by the kindness of attached friends and relatives, who provided for him during the last 17 years of his life, his bodily infirmity disabling him for itinerant labour.) His vigorous ministry was of *forty-five* years' duration.

The impressions left on the heart after perusing the 58 pages of the "Year Book" devoted to the memory of these departed servants of Christ are not communicable to those who have not the opportunity, or the inclination, to dwell so long in imagination among their tombs.

Three truths would assuredly be impressed on every thoughtful reader.

1st. *The faithfulness of our covenant-keeping God*, who hath said to the believing parent, "I will be a God to thee, and to thy seed after thee."

A very large proportion of these holy men were the *children of believers*. Were this question put to the 2653 ministers now labouring in connection with Congregational churches throughout the British dominions and missions, undoubtedly the testimony of experience would be overwhelming to the effect that God's grace has not only prevailed, but that His special gifts and callings have followed in a remarkable degree, where parental piety and diligence had prepared the rising generation for the service of God. The household of believers have chiefly supplied the men and women whom God has made polished shafts and foundation stones for His spiritual temple.

2nd. *The inestimable advantage of being early brought to Christ*. Many of these devoted men were converted in their youth; some at a very tender age. For instance, the Rev. A. Ewing was the subject of a saving change while yet a child of 10 years. At that tender age he and a number of other boys, among whom was the well-known David Nasmith, used to meet to pray for the conversion of their companions. The Rev. J. Kinns, at the very early age of six, through the blessing of God on the influence of a pious mother, had become a christian boy, and loved secret prayer. At the age of 12, his father died, on which occasion he knelt by the bed-side of his dying parent to pray for him. The early foundation of christian character, and the early shaping of plans for a life of christian usefulness, had much to do with the fruitfulness of many of these deceased ministers. Let us who, as parents or pastors, have the religious training of the young, labour and pray earnestly for their *early conversion*, in order that their lives may yield more abundant fruits.

3rd. *The cumulating power of a permanent ministry faithfully fulfilled*. Many of these veterans were in their several spheres pillars of the truth, not by mental superiority, but by purity of life, and patient continuance in well-doing. Men devoted to their Master's work, who, like Cornelius Berry, John Carter, David Davies, Evan Jones and others, remained among the people of their first love for more than half a century, possessed an influence among them that no other man could exert, however gifted. But these reflections must be closed, for our reader's patience has been fully exercised.

"I heard a voice from heaven, saying unto me, write—Blessed *are* the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

E. E.

BEFORE THE LOYALISTS.

CHAPTER IX.—THE TWO BARTHOLOMEW DAYS, ASHLEY COOPER. AND THE OVERTHROW OF THE CHARTERS.

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

There are two Bartholomew days of history, the Black Bartholomew and the Second Bartholomew, the first in 1572, the second in 1662. They had both an important bearing on the settlements of the new world. An account of the first will be found in French history, the second in English. The edict for the first was signed by Charles the Ninth, urged on by a Roman

Catholic Guise; the act that authorized the second was urged on by the Protestant Clarendon, and was signed by Charles the Second. Both kings were averse to the acts that will hand their names down to posterity, but they had the sanction, approval, and absolution of the bishops for the guilty deeds.

Charles the IX sat in counsel with his advisers in the old palace of the Louvre, on the table before him a parchment roll containing a list of the noblemen and gentry of the faith of the Huguenots, most of whom had been invited treacherously to Paris to be present at the marriage of young Henry of Navarre, who was considered a Huguenot. The king reluctantly signed the decree, for the murder of the Protestants, appointed the wicked Duke of Guise to see it executed, and before daylight on the morning of St. Bartholomew day the streets and houses of Paris were red with the blood of Protestants.— The tender-hearted Charles arose from his bed to stay the terrible decree, but his mother entered his chamber, persuaded him from his purpose, and taught her boy that he was earning a bright crown in glory by the slaughter of the heretics. From three in the morn till late at night, on a beautiful Sabbath day, the work of death went forward. De Thou, a Roman Catholic author, admits that the slain were 30,000, but Calvinistic authorities claim the loss of double the number. Charles did not get over that horrible day, and it is recorded that never afterwards could he remain alone in the dark without conjuring before his mind pictures of headless bodies and streams of Huguenotic gore. “The Black Bartholomew” day led to a train of circumstances by which the emigration of Protestants to America was encouraged. John Calvin, Admiral Coligny, and Henry of Navarre used their influence to induce the Huguenots to settle the new world, and settlements were founded in Brazil, Acadia, the Carolinas, and Florida.

In the following century, a grandson of Henry of Navarre sat upon the throne of England. Like his grandfather (who is also known in history as “Henry the Good”), he was tender-hearted and dissipated, and hardly knew whether he was a Roman Catholic or a Protestant. Charles the Second had made a declaration from Breda favorable to freedom of conscience, and desired to carry that declaration into effect, but was hindered by the counsels of Clarendon and those of his spiritual advisers; and although for a time he favored those negotiations that were going forward by which the Presbyterians and Episcopalians were to be united in one body, he sanctioned the revision of the prayer-book, which according to Taylor, an Episcopalian writer, was undertaken “with no other assignable reason than to make it distasteful to the Puritans.” Hallam the historian says, “The bishops added a few more saints’ days, including the names of a few popes, to the list.” On the 14th of January was brought into the House of Commons the celebrated Act of Uniformity. This Act required each minister of the English church to make the following declaration, on or before St. Bartholomew’s day, August 24, 1662: “I, A. B., 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, &c.” Included in the declaration were these words, “That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God; and that I myself will use the form in the said book prescribed, in public prayer, and in administration of the sacraments, *and none other.*” And in the king’s manifesto prefixed to the articles of religion were these words: “We will that all curious search be laid aside

and that no man hereafter shall put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense." A few days before "the feast of St. Bartholomew," some of the copies of the prayer-book were ready at the printer's, but only a few persons could get the book in time to examine its contents. Bishop Burnett says great numbers made the required declaration without at all seeing the book to which they solemnly gave their assent and consent, but that about two THOUSAND, principally of the most pious and eloquent, bade farewell to their congregations. What made the matter the more harsh was the fact that the salaries of the ministers, most of whom were but poorly paid, came due in a few days, and thus they were cut off from the money they depended upon to save themselves and families from starvation. "My God," exclaimed one of these heroic men, "may I declare my unfeigned assent and consent to ALL THINGS contained in this book of Common Prayer? My Lord, I am at thy footstool. I surrender myself, my ministry, my place, my people, my wife, my children, into thy hand, from whom I received them." Sad was the fate of these unfortunates. "Houseless, homeless, and penniless they went forth," says a writer, their children crying for bread. Thus were the English Presbyterians paid for their faithfulness to the House of Stuart. Three or four times did they make serious mistakes, and now they were by their own act at the mercy of their enemies. Some of their younger men of ability, Tillotson and others, gave their "assent and consent" with misgivings, but were soon rewarded with good places, and did honor to the nation; but the grand spectacle was witnessed of two thousand ministers abandoning their places, and going forth to the world to suffer. Thus did Presbyterians nobly atone for the past, and take a stand that led to glorious results. A few of the two thousand were Independents, but not many of them, as the Independent ministers were principally settled over churches that were separate from the national establishment.

Following hard upon this was the Conventicle Act, that crowded the gaols of the kingdom. Any number of people could assemble together for a drunken carousal, and it was considered harmless; but if more than five persons assembled for prayer, they were fined and imprisoned. The king went forth from the bed-chambers of his mistresses to partake of the sacrament, and lewdness and wickedness spread over the land; but if one of the ejected two thousand taught the people the way of salvation, he had to atone for it terribly. So far did wickedness raise its head that an Episcopalian writer says—"In a short time 1,500 debauched men were ordained to fill the places of the ejected ones," and so glaring did the vices of the nation show themselves among both clergy and people that Charles on one occasion withdrew from his carousals and lectured the parliament on the extent of the nation's wickedness. Parliament soon passed the Five Mile Act, which forbade any of the ejected clergy from coming within five miles of the place where he had been "parson, priest, or vicar," under pain of imprisonment and a fine of £10; and then a still more severe Conventicle Act, and a "Test Act," that required all public officials to take the sacrament in the parish church. Informers and spies were abroad all over the nation. Thousands upon thousands of generous hearted people were so harassed by the courts for assisting the starving ministers and their families, that they left their native land. Some of them settled on the continent, while large numbers made their way to the settlements in America.

For several years did a terrible work of persecution go on, and New Eng-

land increased and grew, receiving strength from every act of tyranny practised in the fatherland. In the year of the "Second Bartholomew," New England had so increased that it had a population of 20,000. In what is now Massachusetts there were 50 Congregational churches; in the part now called Maine, not any; New Hampshire, 2; Connecticut, 14; Rhode Island, none; Acadia, none. Churches of other denominations were almost unknown. In all New England there were but four, three of which were Baptist and one Quaker.

During the ministry of Clarendon the nation sank very low, and was prostrate before France. To support the extravagance of the king and his mistresses, Dunkirk was sold to France for £500,000, and Acadia was ceded back to Louis. Bishop Burnett says the greater part of the money received for Dunkirk "was squandered on the creatures of the king's mistress, Barbara Villiers." The gains of Clarendon while in office Macaulay puts as high as £100,000. The king at length took from Clarendon the seals, the Commons impeached him, he fled to the continent, and an act was passed that doomed him to perpetual exile.

The nation now sighed for a liberal government; but a ministry came into power composed of dissolute men, called in history "the Cabal." They were most of them men of no principle, and they advised Charles to make himself absolute. One of these men was Ashley Cooper, who became Earl of Shaftesbury. He was born to great hereditary wealth, and had the faculty of being at all times with the uppermost side. He was in the Long Parliament, and followed its fortunes till the Independents came into power, after which he was in turn Independent, Presbyterian, and Episcopalian, but was at heart a Deist. At the Restoration he voted against making any conditions for Charles the Second, and then bought his pardon by sitting in judgment on the judges of the young king's father, although he had taken a very prominent part in the death of Charles the First. Still he loved liberty, and the true friends of civil and religious freedom, debarred as they were from parliament and every public position in the nation, had to rally around the faithless Shaftesbury and some others who had been with the Independents in the day of their prosperity, or who had their training among them. At length Shaftesbury, to humble the bishops, whom he still disliked as much as ever, though now a conformist, advised the king to adopt an unconstitutional course, and declare religious toleration without the authority of law, and the king followed his advice. A great commotion followed, Shaftesbury was disgraced, and the king withdrew his declaration.

Shaftesbury retired from the ministry, and made a more popular movement. The king had no legitimate children, and the Duke of York his brother was a Roman Catholic. Shaftesbury now headed a movement to exclude James Duke of York from the throne on account of his religion, and soon a party was organized in parliament favorable to the Exclusion Bill, and in opposition to arbitrary government, sustained out of parliament by liberal churchmen and the great mass of the nonconformists. The nation divided into two parties called Whigs and Tories, the Whigs being led by Shaftesbury. The Exclusion Bill was popular, and passed the House of Commons, but the king's influence had it defeated in the House of Lords, and year after year did the Whigs clamor in its behalf and in behalf of constitutional government. An Independent clergyman had broached a plan of government on the principle of responsibility, which has ripened into that system known in our day as "responsible government," and Shaftesbury was the

first statesman to attempt to put it in practice; but it was not till a later period in the history of the nation that responsible government became an understood and settled thing.

Charles had engaged England in a war with the Dutch, but the English fleet had been beaten shamefully. A plague came upon London, carrying away in six months one hundred thousand human beings, and scarcely any ministers remained to administer consolation to the dying but the nonconformists, and those who had been educated by them. Then came a great fire on the city of London, laying it almost in ashes. Everything seems to have gone wrong with the nation. Macaulay says that if there had been an election the Roundheads would have been restored to power. Persecution went forward with great energy, and some of the brightest ornaments of the church languished in prison or found their way to the settlements in the new world, in spite of a cruel law that forbade nonconformists to sail for colonies where they would have sympathisers. England's sun set in dishonor, and Macaulay tells us that on the very day that the Dutch fleet burnt the British war vessels in the Thames, the King amused himself romping with some of the abandoned women about the court. Then it was that Englishmen recalled the days of Cromwell and Blake, to whose memory and remains they had done such great dishonor.

While the agitation went forward in favor of the Exclusion Bill, every effort was made by the court party to crush the Whig leaders, and at length the opportunity offered itself. The Duke of Monmouth (the worthless son of Charles the Second and Lucy Walters), called by the lower classes "the Protestant Duke," planned a rebellion, and on its discovery warrants were issued for the arrest of Monmouth, Shaftesbury, Russell and Sydney, although the three latter were innocent of all connection with it. The king pardoned Monmouth, and sent him into exile; the grand jury of London threw out the bill against Shaftesbury, who then fled to Holland, and plotted with the Prince of Orange, whom he had formerly wronged; but Russell and Sydney were sent to the scaffold, where, says Macaulay, "Russell died with the fortitude of a Christian, Algernon Sydney with the fortitude of a stoic." From that time forward the Whigs were in disgrace at court, and to be a Whig was to suffer every sort of indignity. Thousands of innocent persons suffered on supposition of favoring the Duke of Monmouth, and some of England's best men made their way to America, where they swelled the ranks of the settlers. In their triumph the court party made an onset upon the city of London, and other towns that were represented by Whig members, taking from these towns their charters, and granting them new ones that gave the ascendancy to the party of the court. And as if not satisfied they turned their eyes to America, and threatened the colonies with similar treatment.

While the Whigs struggled in Parliament for the Exclusion Bill, Charles had sent James to Scotland. The Scots had considered the brutality of the savage Lauderdale inhuman, but James surpassed him in cruelty. Macaulay says that James "not only came to council when the torture was to be inflicted, but watched the agonies of the sufferers with a sort of interest and complacency." The sufferings of English nonconformists after the Restoration were terrible to think of; but the sufferings of the Scots Presbyterians, who had always befriended the Stuarts, was beyond description. Thousands fled the country to Ireland, Holland, and America, where their descendants are still numerous. On the disgrace of the Whig statesmen, it was con-

sidered safe to summon James to England, and the Scots regretted not his removal.

The patriarchs of New England were one by one passing into the grave, and New England still enjoyed prosperity, a prosperity enhanced by the severe treatment of the colonies more devoted to the Stuarts, as well as by the continued accessions to their numbers of exiles fleeing from tyranny at home. The white population of New England had become 55,000, and the confederacy of the colonies had been renewed. The number of Indians west of the St. Croix was about 30,000, and no pains had been spared to teach them to read and write. Eliot and Mayhew had mixed with the red men, and devoted their lives to their welfare. Phillip, of Pokanoket, son of that Massasoit that had welcomed the pilgrims to America, was jealous of the growing influence of the English, and filled with wrath on account of the success of the missionaries in the conversion of the red men of the forest. King Phillip entered upon a war of extermination. Terrible scenes were enacted on both sides. The Indians watched their opportunities, and skulking behind trees and fences, shot down men, women, and children. The war lasted a year, and the Narragansetts were swept from the earth. Other tribes suffered terribly, and king Phillip himself was slain. The Mohawks alone remained true to the English. The colonists lost property to the amount of a million of dollars, and there was scarcely a family from which death had not snatched a victim. The nonconformists of England and some others, raised contributions for the assistance of their brethren in America, and the generous-hearted Irish also assisted to relieve in part the distresses of the Plymouth colony. At the extreme east the war was later in closing, as the surrender of Acadia to France gave the Indians an opportunity of obtaining ammunition, supplies and shelter from the French, who encouraged them to make war upon the English settlers. During the war the colonists made no application to England for assistance, which created a strong feeling at the king's court. "You are poor," said the Earl of Anglesey, "and yet proud." And now had come the time for Charles to humble Massachusetts, that had so long baffled him. While the ground was still reeking with the blood of the slain, and the war cry of the red men rung in the forests of Maine and Acadia, a messenger from Charles arrived named Randolph, demanding submission. Agents were sent to England to plead the rights of the colony, but in vain. Randolph set to work to arrange affairs, and Maine and New Hampshire were set apart from Massachusetts. Randolph had not been long in New England before he wrote to the Bishop of London that the occasion of all the trouble in the colonies was the Congregational way of the New England churches, and made an appeal for Episcopalian ministers. The Bishop of London inquired how they would be maintained, to which Randolph replied that the funds for the Propagation of the Gospel among the Indians might be taken from the Congregationalists and used for the purpose he had in view, and that a law should be passed in the British parliament giving the sole right of solemnizing matrimony to the Episcopalian ministers. Randolph also hinted that it would be an easy matter to attain the more refractory of the Congregationalists of treason, and sequester their properties for the benefit of "the church." He also asked for authority to compel "the three meeting houses of Boston to pay twenty shillings a week each."

In 1683 there arrived a declaration from the king that unless Massachusetts would make full submission and surrender its charter, a *quo warranto* would be issued. Massachusetts decided not to submit, and Charles repealed

its charter and the charters of the other provinces, and sent out Sir Edmond Andros with unlimited authority. Massachusetts declared that the Acts of Navigation and the repeal of the charters were innovations on the rights and privileges of the colonists. At length a "scire facias," as the lawyers termed it, was issued in England, and a year after the charter of London was forfeited, the charter of Massachusetts fell, and there were gloomy forebodings. Massachusetts had not alone bid defiance to Charles. Virginia, so loyal to the Stuarts, caught the infection from New England, and a serious rebellion had to be crushed. North and South Carolina, to which provinces Locke and Shaftesbury had given free institutions, passed through a similar ordeal, and the old soldiers of Cromwell who had been sold as slaves to the planters on the Chesapeake Bay had taken up arms once more against the oppression of the Stuart. Charles had but few sympathisers in America in the latter years of his life, and while the settlers were in commotion about their rights and privileges, William Penn, who had inherited a love of liberty and free government from the Independents, among whom he had been educated, combined with that love of peace characteristic of the Quakers, with whom he had united himself, was getting ready a large company of his brethren to found a new commonwealth.

On Sunday the first of February, 1685, Charles the Second sat in his palace chatting and toying with his three favorite women, whose charms Macaulay says "were the boast, and whose vices were the disgrace of three nations," and "a party of courtiers was seated at cards round a table on which gold was heaped in mountains." Even then the hand of death was on him, and a few days later he passed into the world of spirits, shrived by a Benedictine monk, who had been let into the palace through a back entrance. James, Duke of York, occupied his place upon the throne, and pursued a course that paved the way for even non-resisting Oxford to change the policy it avowed on the day of Russell's martyrdom.

Trans-Atlantic Retrospect.

DEPUTATION FROM ENGLAND.—The following (to us) important announcement appears in the London *Patriot* of the 16th March.

DEPUTATION TO CANADA.—We understand that the Committee of the Congregational Union are prepared to recommend the Union to send the Rev. Dr. Vaughan and the Rev. Dr. George Smith as a deputation to the meetings of the Congregational Union of Canada this year. The relations of the Canadian churches with the Colonial Missionary Society render this step peculiarly suitable and desirable. There is no intention to propose any deputation to the Boston Convention of Congregational Churches.

We are sure that this statement will be received throughout the Canadian churches with the most lively gratification. A deputation from England, of whomsoever composed, would always be heartily welcome: but we feel it to be no ordinary compliment that two men of such mark as the Editor of the *British Quarterly Review*, and the Secretary of the Congregational Union of England and Wales, should be selected for this purpose. Dr. Vaughan and Dr. Smith will represent the Union, apparently, while Mr. Poore, whom we

are also led to expect, will appear specially on behalf of the Colonial Missionary Society. We can assure them all of a most cordial reception, both at the Union meeting, and in their visits to the several churches, for which we trust they will reserve ample time.

For the sake of those of our readers who have not been familiar with the *personnel* of our body in England, we may introduce the deputation a little more specifically. Dr. Vaughan is now an elderly man, though in full intellectual vigour, and retaining his youthful fervour. He has been pastor of a church at Kensington (now Dr. Stoughton's), Professor of History in University College, London, and President of the Lancashire Independent College. His historical works are universally quoted as of first-class authority. English Nonconformity, in its past history and present position, has no more able or eloquent advocate than he, while his literary attainments, his thorough English manliness and honesty, and his character as a Christian gentleman, have opened the door for him into the society of scholars of all churches. He now devotes himself chiefly to the care of his Review, which most worthily competes with the other quarterlies in all respects, while it strenuously maintains Congregational principles on church questions. Dr. Smith, once a pastor in Plymouth, and now presiding over a large church in Poplar, London, succeeded the late Algernon Wells in the secretaryship of the Union, and fills that difficult office well. He is a thorough man of business, and an effective public speaker.

We had written, and the compositors had "set up" thus far, when Dr. Wilkes' letter on another page fell under our eye, stating that we may not expect Dr. Vaughan. But let it stand. If an invitation from our American brethren is all that is wanting, that may be forthcoming, and we may see him yet. Our friends "at home" did well "that it was in their hearts" to send him to us, and they ought to know how we respond to their intent.

THE DEATH OF CARDINAL WISEMAN has called forth comments from almost the entire British Press, of a character very different from what might have been expected from the reception given, in 1850, to the "Papal Aggression" of which he was the instigator. The writers, almost universally, speak of him in a respectful and kindly tone. Devoted as he was to his church, he had a breadth of culture and a sympathy with the spirit of a free nation, that tempered the bigotry of the ecclesiastic, and gave him influence over a wide circle of minds. It is said, (in his praise, of course,) that he was "a thorough Englishman." He was a man of extensive rather than profound acquirements in science, literature, and art; his style of speaking and writing, though verbose, was very effective; and his dialectics were not more unfair than those of most controversialists. One writer ascribes to him a morbid love of praise, which, being unbalanced by sufficient self-confidence, made him in reality a timid man, though so seeming-bold. He died at the age of 62, and has left a vacant place which it will be difficult to fill. The funeral ceremonies were arranged with all the pomp and solemnity possible, a large number of Bishops and representatives of all the religious orders, the ambassadors of Catholic States, and the English nobility and gentry of the same faith, being assembled for the occasion. The procession was two or three miles long, and the streets were crowded along the whole route.

The three names which Dr. Wiseman, previous to his death, sent in to the Holy See, as the list from which should be chosen his successor in the See of

Westminster, are those of Dr. Grant, Bishop of Southwark; Dr. Clifford, Bishop of Clifton; and Dr. Ullathorne, Bishop of Birmingham. It is not likely that any English cardinal will be appointed at present.

THE INSPECTION OF CONVENTS.—Whatever honour may be rendered to eminent individuals in the church of Rome, the system is ever revealing itself as unchangeably bad. In no respect is it more utterly at war with nature and the Bible, than in its establishment of religious orders with irrevocable vows, and in the means by which these vows are enforced. Several shameful facts that have recently come to light, show to what an extent spiritual terrors and even personal violence are employed to secure inmates for the convents in England, and have led to a movement for securing a government inspection of all such establishments. One gentleman, Mr. John McGregor, Barrister, who visited Canada some years ago, furnishes the following statement:

"I was once entreated by a mother to get her girl out of a London convent, where she could not be seen by her parents, though very ill, and whence no letters came. As one or two nuns had then been released by application to a judge, I promised to apply next day for a writ of *habeas corpus*, and the mother eagerly agreed to this course. But when I called at the parents' house for this purpose the mother burst into tears. Yearning for her daughter, she dared not ask for her release. 'You have seen your priest,' said I. And this was so. The manacles were clinched on again. In another case a girl was punished in a nunnery by being forced to sit opposite a white wall in a cell. She lost the sight of one eye. Her mother brought an action against the convent. I saw strange letters of a great Cardinal in this matter. The case came on for trial, but, before the mother gave her evidence, a priest called her out of court. She came back weeping, and refused to give evidence 'against her Church,' and she told me she was afraid her former life would have been revealed.

"Again, a mother asked for her daughter's release from a London nunnery. On application to a judge it was found the girl had been hurried off to France. Lord Clarendon intervened, and the Emperor set his police to work, who found where the girl was hid. Her brother, a young soldier, came back from the wars to find his sister stolen. Vain pressure to get her willing return ended in her second flight. I followed out the case in France, and gave her 'master' there a little of my English mind, when he coolly said she had gone 'he did not know where,' and ever since she has been lost. The English consul at the place mentioned that he had very many English nuns transferred through his port to French convents, and French nuns sent to England, both to be conveniently 'out of the way.'

"In another case a nun escaped over the wall of her prison at night, and rushed to the train. Soon, in hot pursuit, a Romish Bishop sped along the railway. After great expense it was found where this girl, too, was concealed; but she was then 'quite happy'—so she said. Lately a girl was carried through Dover by night to Belgium, with her feet bound and a shawl round her face—not tight enough, by some bungling, to stop her screams for help. She is asserted to be a Protestant. Dover was ashamed of this assault on a weak woman, and the Mayor complained to the Home Secretary; who replied that the Crown lawyers pronounced it to be wholly illegal; but he would not do more than mildly rebuke the innocent sisters, who surely did not mean any harm. So the wrong is unremedied, and the robbery condoned; but the stolen property is not restored. Finally, there is this last Brompton affair. The Protestant Alliance has not interfered in this case because it has been undertaken by other persons; but I dare say we shall all find the young woman 'quite happy,' and 'willing' to be cloistered in the fold."

A public meeting has been held in London, to agitate the question of pub-

lic inspection, but it seems to be easier to see the evil, than to apply a really effective remedy. The matter has also been brought up in Parliament, but it is contended that the existing laws are sufficient.

A NEW BIBLE HOUSE IN LONDON.—The British and Foreign Bible Society's premises in Earl Street, Blackfriars, being required for one of the innumerable improvements going forward in the metropolis, a special subscription is being made for the purchase of a new site and the erection of the necessary buildings. Not less than £30,000 are required, one-fourth of which had been obtained by the 16th February from less than 100 subscribers. The amount now reaches £9,000.

REV. HENRY ROGERS has resigned the Presidency of the Lancashire Independent College, to the great regret of its friends. A strong effort is being made to retain him.

THE NEW MISSIONARY SHIP.—We are happy to inform our readers that the directors of the London Missionary Society, after a careful consideration of the entire case, have entered into an engagement with one of the most respectable shipbuilders in the north for building a new missionary ship. They trust that, when completed, the *John Williams* will be equal—in some respects superior—to her predecessor; and, although they cannot entertain the hope that she will be ready for sea until nearly the end of the year, yet the advantages to be secured will be an ample compensation for the delay.—*Missionary Chronicle*.

TESTIMONIAL TO DR. GUTHRIE.—About six months ago Dr. Guthrie, the celebrated preacher and philanthropist, intimated the resignation of his pastoral charge in Free St. John's, Edinburgh, owing to the state of his health. In testimony of his eminent public services, particularly as the founder of the Edinburgh Original Ragged School, it was resolved to institute a public subscription for a testimonial. Above £5,000, was contributed by 774 subscribers, and on Monday the testimonial was presented by the Lord Provost in presence of a crowded assemblage. The surplus over £5,000, enabled the committee, through Lord Ardmillan, to present Mrs. Guthrie with a silver tea service, value £125. The inscription on the silver plate bore that the testimonial was contributed on the Rev. Doctor's retirement from public life "by a large number of subscribers of all classes and parties and different religious denominations, in token of their admiration and regard for his personal worth, his distinguished endowments as a preacher of the Gospel, and his inestimable services as a large-hearted Christian philanthropist."

MUNIFICENT BEQUESTS.—The sum of about £60,000, has been transferred by the trustees of the widow of John Scott, Esq., in different proportions to the Church Missionary Society, British and Foreign Bible Society, the Pastoral-Aid Society, the London Missionary Society, the London City Mission, and the Clerical-Aid Society. The three former Societies will receive about £14,000 each, and the three latter about £7,000.

St. Patrick's Cathedral, Dublin, which has been restored at an expense of more than £100,000, by Mr. Guinness, was re-opened on Friday for Divine worship. There was a full choral service. The Archbishop of Dublin preached. The Lord-Lieutenant, the Lord Mayor, several Knights of St. Patrick, and a large number of the nobility and gentry and clergy, including several bishops, were present. The ceremony was most impressive.

ORDAINING A LORD AS A SCRIPTURE-READER.—The Scottish newspapers give an account of a ceremony which recently took place in the private chapel of Duncrub, when Lord Rollo was appointed a lay reader by Dr. Wordsworth, titular bishop of St. Andrews:—"During the morning service, immediately after the Litany, Lord Rollo went forward to the communion-rails, within which the bishop was standing, who read aloud a form of appointment, which he afterwards handed to his Lordship. Lord Rollo then knelt down at the communion-rails, and the bishop, delivering into his hands the Bible, said:—"Take thou authority publicly to read the Common Prayer and the Holy Scriptures in the congregation of God's people assembled for His holy worship; and in this, and all thy works begun, continued, and ended in Him, may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee, and remain with thee for ever. Amen." [Is this to be the authentic formula for ordaining a Scripture-reader?]

A Bill has been introduced into the House of Commons to repeal the obsolete statute of Elizabeth, under which magistrates have the power of sending persons to prison for not attending their parish church. Mr. Clifford mentioned the cases of the Lancashire labourers who had been fined and distrained upon for saving their hay on a Sunday, and of the labourer Watson, who had been fined for not obeying the command of his mistress to go to church. Lord Hotham was so ill-advised as to attempt a defence of the magistrates in this last case, alleging that Watson had promised to obey all the orders of his mistress, and had been fined for a breach of his engagement. Mr. Neate administered a well-deserved rebuke to the noble Lord, reminding him that the service claimed was not due to a human master, and the Legislature never gave power to magistrates to enforce contracts to go to church. We shall be curious to see whether any opposition is offered to Mr. Clifford's Bill.

The Dissenters of Edinburgh afford excellent proof of the value and power of passive resistance. They would not pay the annuity-tax in its old form, and they will not pay it in the new, now that it has been adroitly included in the police-tax. Before the year 1860 there was not a single prosecution, otherwise than by summoning warrant against some poor fellow who found it hard to pay, for refusal of the police-rates. Since that year, when the clerical tax was included, there have been 365 prosecutions at law against defaulters, and twelve sales by public auction. The number of defaulters has gone on increasing year by year, till they now count more than 6,500, and the uncollected arrears are said to amount to £23,000! The cost of procedure against the recalcitrant rate-payers is great; and whenever a sale takes place there is great confusion; the sheriff and his officers are jeered and insulted by the crowd, the police are called out, and the affair sometimes ends in a fight. "Rouping for the benefit of the clergy," says the *Caledonian Mercury*, "even in so peaceably-disposed a city as Edinburgh, is found not to pay." The Town Council finds all its efforts to smuggle up the affair and make things pleasant for the clergy, vain, and the Dissenters must, ere long, carry the day, and obtain a repeal of the Act.

A SINGULAR LIBEL.—A Scotch minister, Mr. John Sharp, of New Pittligo, had been seriously charged before his Presbytery of having on a special occasion, "placed peculiar emphasis on certain words while reading a chapter in the Book of Proverbs, aped the English style in delivering the sermon, and put on wry faces in the pulpit." The Presbyterian minister is so concerned at the charge that he has brought an action for libel, declaring that the statements having been drawn up with an intent to damage his character and reputation as a clergyman, and having led the Presbytery to hold an investigation into his conduct, causing him considerable loss and trouble, and seriously affecting his feelings and reputation, he has sustained 12*l.* damages! His accusers, however, plead privilege.

A STRANGE BARGAIN.—The *Liverpool Mercury* has an account of a Cheshire rector who wore a moustache, had Choral Service, abolished Tate and Brady for "Hymns Ancient and Modern," and preached in his surplice. A parishioner, opposed to the innovations, offered to place 50*l.* at the disposal of the rector for each of the points he might concede, or 200*l.* in all. It is stated that the rector only consented to give up the moustache. He received the 50*l.* and appropriated the money for the benefit of the parish schools.

CALL NO MAN RABBI.—We fear that some day we shall have to submit in England, as elsewhere, to hear Methodist ministers called clergymen. It may even become necessary to adopt the word or to admit inferiority, just as it has been in the case of the title *Reverend*, in itself undoubtedly a most objectionable title. But we would not do anything to hasten that period. Most earnestly could we wish that the French Protestant custom were ours, and that instead of either *Reverend* or *Clergyman* some such word as *Pastor* were used as the professional appellative.—*Watchman*.

The Papal Government has at last made a concession through France to Italy. It has handed over to the French authorities a choice collection of 571 convicts belonging to the provinces annexed to Piedmont. The French authorities have transferred this interesting mass of property to the rightful owners.

A LADY PREACHING IN PARIS.—Mrs. Thistlethwaite, the wife of a gentleman of princely fortune, who has during several years been preaching to the poor in various parts of England and Scotland, and has frequently addressed congregations of more than two thousand people, has lately preached in Paris. Mrs. Thistlethwaite's appearance is very impressive; tall, finely-formed, and with a face lit up with intelligence and earnestness, she wins the attention of her audience as soon as she rises to speak to them. The tone of her voice is most agreeable, and her command of language is remarkable. She speaks extemporaneously, using a great deal of gesture, but always graceful and expressive. In Paris the prejudice against a woman's appearing in a pulpit is so great, that Mrs. Thistlethwaite spoke only to private audiences; on one occasion her discourse was translated into French by Rev. Mr. Pulsford, of the French Methodist Church, who expresses himself much impressed with her extraordinary vigour of style and eloquence. One of the lady's principal objects in coming to Paris was to preach to the English stable boys, of whom there are a great number gathered here, and who are as much in need of missionary teaching as the heathen in less civilized regions.—*New York Methodist*.

CHURCHMEN AND THE CHURCH.—"Till within a few years—perhaps a year or so would be the truer expression—the more thoughtful portion of the Nonconformists have been accustomed to smile at the fears of Churchmen and others about the spread, and the possible dominance again of Popery in England. They have felt that with the Bible circulating so freely and widely as it is, and with the love of freedom so deeply engrafted in the English nature as it is, Popery had not the shadow of a chance. Looking carefully at the history of our country from the time of the Stuart dynasty till now, they have smiled in their hearts at all such dreams. But they have begun to think now that possibly they may have to fight a battle that they had not thought it would be necessary ever to fight again. And whence has come this fear? To what is it due? Not to the revived activity of Papists amongst us alone: they would have no fear of the utmost that Popery, unaided, might attempt. It is the Popery in the Church of England which has turned their smile of confidence into the serious aspect of men who must arm themselves to defend their own. We have to fight Popery in lawn sleeves and Protestant surplices; on the Bishop's Bench in the English Parliament, and at the altars of a Protestant Established Church. We have to wrestle

with a Popery that demands to be treated as Protestantism, and which tells the people of England that *it* is the authorised and established religion of England; with a Popery that is insidiously sapping the foundations of Protestantism, upon whose bread it is living, and whose places of power and emolument it scruples not to appropriate. And if we are to prevent the unspeakable mischiefs of a return of spiritual and ecclesiastical despotism upon ourselves and our children, we must fight it there first. We venture to tell the people of England that they are in danger, not, perhaps, of a renewal of old tyranny in things spiritual, for that we deem impossible, but of having to fight a hard battle to be permitted to hold their spiritual liberties, if they do not seek earnestly the removal of that national fence behind which these men have entrenched themselves, of that national fortress which these enemies of England and liberty are using to our hurt.

“Once more we tell these men who *will* be Catholic priests under a Protestant Episcopal disguise, that it is too late! The hand of the dial of time will not move back at their bidding. The wheels of human progress will not reverse themselves for them; and the faster they work to realize their aim, the shorter will be the days of their ‘Church of England, as by law established,’ with its ‘succession in unbroken descent *as* from the days of the Saviour and the whole of the holy Apostles.’”—*British Quarterly*.

THE QUEEN AS A SCRIPTURE-READER.—The picture by Mr. Gourlay Steel, R.S.A., painted for a Newcastle publisher, representing the Queen reading the Scriptures at the bedside of an aged fisherman, is at present on view in Mr. Hill’s Gallery, Princes-street, Edinburgh. The story was originally told at a meeting of the Army Scripture-readers’ Society by the Rev. H. Hulcatt, chaplain of Aldershot; It is as follows:—“The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the cottage, as he entered the door where the invalid was, he saw sitting by the bedside a lady in deep mourning, reading the Word of God. He was about to retire, when the lady remarked, ‘Pray remain; I should not wish the invalid to lose the comfort which a clergyman might afford.’ The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England.”

THE REV. A. M. HENDERSON, minister at Claremont Chapel, Pentonville, has accepted an invitation to become the Principal of the new Congregational College at Melbourne, undertaking the duties of this office in conjunction with those of the pastorate of the church at Richmond, near that city. Mr. Henderson’s great acquirements mark him out as eminently fitted for the office to which he has now been called, and our Australian brethren may well felicitate themselves on having secured his invaluable aid.

RICHARD WEAVER.—The following is an extract from a letter dated Dublin, Feb. 26th:—“Richard Weaver has been supplying the lack of service of our beloved friend the Rev. J. Denham Smith, for the past three weeks, in the Merriam Hall, Dublin, and that spacious building, capable of accommodating from 4,000 to 5,000 persons, is utterly inadequate to hold the vast multitudes that flock to his meeting, while God is signally blessing his labours in our midst in the conversion of souls.”

A STATE CHURCH INCOMPATIBLE WITH INDEPENDENCE.—At other times we see a desire afloat to grasp at once the advantages of a Free Church and the advantages of a National Establishment. Now, these two things are irreconcilable. The various advantages possessed by a National Establishment can only be purchased by a certain sacrifice of freedom. The freedom of a Dissenting body can be

purchased only by the sacrifice of temporal dignity and pre-eminence. The one is the position of the Church in England; the other is the position of the same communion in America. The comparative advantages of the two systems open a fair question, but it is impossible to have both sorts of advantages at once.—*Saturday Review*.

Official.

CONTRIBUTIONS TO THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The undersigned begs to acknowledge the following contributions to the Congregational College of British North America—

Dec. 6, 1864.	From the Church at	Manilla, N. B. W.	\$16 80
“ 28, “	“ “ “	Markham, C. W.	14 18
“ 28, “	“ “ “	Stouffville, C. W.	9 00
Jan. 24, 1865.	From J. P. Williston, Esq., Northampton, Mass.		35 00
“ 24, “	“ the Church at	Sherbrooke, C. E.	42 79
“ 24, “	“ “ “	Waterville, C. E.	2 41
Feb. 1, “	“ “ “	Bond-street, Toronto	30 00
“ 1, “	“ “ “	Garafraxa, C. W.	4 00
“ 15, “	“ “ “	Woodbridge, C. W.	7 00
“ 23, “	“ “ “	Rugby, C. W.	2 00
“ 28, “	“ “ “	Danville, C. E.	5 00
Mar. 14, “	“ “ “	Cheboque, N. S.	5 00
“ 15, “	“ “ “	Bowmanville, C. W.	8 00

\$181 18

THOS. M. TAYLOR,

Treasurer.

Montreal, March 21, 1865.

CONGREGATIONAL UNION OF CANADA.

NOTICE.

The matter of changing the time of the meeting of the Congregational Union, in order to allow brethren who may be appointed to attend the National Council of Congregational Churches in Boston, on the 14th June next, has been under the attention of the Committee; and it has been decided that as the Union Meeting is to be held the week *previous* to the National Council, there is, at all events, no need of *postponing* our assembling, as suggested in the March number of the *Canadian Independent*. The Union *may be convened one day earlier* than the day to which it was adjourned; but if so, due notice will be given of the change in the May number of the Magazine.

On behalf of the Committee,

JOHN WOOD,

Sec. Cong. Union of Canada.

Correspondence.

THE COLONIAL MISSIONARY SOCIETY.

TO THE EDITOR.

Your readers were informed in last issue of the probability of a visit in June from the Rev. J. L. Poore, and also on the part of a delegate from the Congregational Union of England and Wales. I have just received an official intimation from one of the secretaries of that Union that they have deputed the Rev. George Smith, D.D., of Poplar, for many years Secretary, and the Rev. J. L. Poore to represent our English brethren at our annual assembly to be held at Toronto, and that we may (D.V.) expect their presence on that occasion. Should have asked our efficient Secretary Mr. Wood to have been the channel of this communication to your readers, had the intimation arrived earlier: as it is I make the announcement so far that it may appear in your April number; and immediately transmit the Official Correspondence to Brantford for such use as the Committee may deem proper to make of it. One paragraph should be quoted—"I need not say what pleasure it affords us to be able to send such Representatives to the British North American Unions. *I trust arrangements can be made so that our Delegates may be able to meet the associated brethren of the Lower Provinces.*" Will those brethren take note of this?

Before passing from the Congregational Union it may be mentioned as a matter of interest to many, that had it so occurred that our English brethren had been invited to send a delegation to the National Assembly at Boston, there would have been a cheerful response, and in all probability our Congregational Nestor, Rev. Robert Vaughan, D.D., would have been selected and would have also come over to us. How it would have delighted us to receive this noble "old man eloquent," eloquent and learned with pen as well as with lip, into the midst of us! The men who are coming, however, are worthy of all affection and honour, and will receive a most hearty welcome from us all.

Let me now lay before our congregations, through your pages, the general outline of the new arrangements proposed after full and mature consideration by the Colonial Missionary Society; and afterwards state Mr. Poore's wishes about visiting the churches in the Provinces. I may mention that the leading points were sent in a printed form to every member of the Committee in London, after having been agreed to by the sub-committee to which British North American affairs are referred: that they were fully discussed, and that no little difficulty was felt on the point of yielding right of appropriation of their funds in detail, but that hoping your correspondent would continue to act for them, there was at length unanimous agreement as to the proposed arrangement. The language of the secretary's letter will be quoted, and such remarks made as may be needful to a correct understanding by any not familiar with previous correspondence.

"I am instructed by the committee of the Colonial Missionary Society to inform you of the proposed arrangements for the future working of the B. N. A. Mission, and to request that you will give publicity to them in such manner as you may judge most appropriate and calculated to accomplish the

desired results." I know of no method by which our churches can be so promptly and effectively reached as by means of "*The Canadian Independent*." If a considerable number of copies are not taken by every church, it is their own loss now, and will prove so in the future.

"The reconstruction of the Mission having become necessary from various causes, and desirable by reason of the advancement of the Mission towards internal self-support, the Colonial Missionary Society proposes to devolve the entire responsibility and care of managing its affairs upon the churches already settled in those Provinces which contribute to its funds, and are self-sustained. It will relinquish all legislation upon details, and reserve to itself only a general control over the application of funds contributed by it, and the principles by which the mission is to be carried on."

"It will render help to the churches in the B. N. A. Provinces in their efforts to cultivate the waste places of their land, and by its gifts seek to call into exercise their consciousness of responsibility for Evangelical service, and to stimulate them to greater liberality and enterprize." I think it should be thoroughly understood that the Colonial Missionary Society have not for many years considered, and do not now consider the brotherhood here, whether ministers or churches, as doing THEIR work in these Provinces, but simply as performing their own work, the position of England in the matter being simply that of helper. I mentioned this in a paper read at our meeting at Kingston in 1861, and printed afterwards, in your pages. It really must be borne in mind if we are to judge aright of our English brethren, or to apprehend our own position.

"It will look with complacency on movements which promise self-support within a moderate time, and which will become reproductive in vigorous local efforts. It does not wish feeble churches to be cast off, but it regards them as the proper care of sister churches that are strong, and to be aided by local agencies; or if too remote for help by the brethren, to be regarded as missions, one pastor having two or more churches under his care, and extending his labours as an Evangelist over a considerable district." Mr. Poore informs me in other communications that this part of the plan has been tested very successfully both in Lancashire, England, and in Australia. He will, doubtless, give to us *vivâ voce* explanations and details, that we may understand how local aid can be made to work harmoniously with central Provincial action.

"It will cheerfully aid in widening the mission field, and help well-considered movements in advance, especially into regions where other bodies of christians have not yet established themselves." I understand this to be the statement of a general principle of action, yet not to affect for next year the following proposal. Indeed it may be presumed that in future *interim action* involving the expenditure of monies will have to be provided for by ourselves.

"It proposes to place at the disposal of the Congregational churches in the B. N. A. Provinces which are self-sustained and contribute to the mission fund, a sum not exceeding \$3,000, to be expended by them on the Mission during the year 1865-6, on condition that they raise \$2,500 for the same purpose, exclusive of the sums remitted by the stations. In future years the Society will vote other sums in aid, of varying amounts, which will be regulated on the one hand by the resources at its disposal, and on the other by the liberality of the B. N. A. churches, and the aggressiveness of the Mission. It desires to maintain in utmost prominence its distinctive mission-

ary character, and therefore wishes its pecuniary grants to be applied principally in the establishment of new missions in populous districts, the circumstances of which shall be periodically submitted to its consideration; its object being to encourage the extension of the work, and not merely to sustain existing churches." A reference to the last Annual Report will show that the Colonial Missionary Society expended through the Canadian Congregational Missionary Society \$4,700. For the current year we cannot accurately estimate the expenditure, at least their part of it, as our own contributions are not all yet forward. Mr. Poore supposes about \$4,100. It will be seen that the sum "not more than" which is now proposed is at least \$1,000 less. But thirteen stations it is supposed will be reduced in amount of claim or go into self-support: no allowance is made for salaries, as officers of that nature are not, it is said, required by the plan: and thus it is believed there will be no necessary diminution of efficiency by the reduced grant from England. The plan assumes that the Churches in Yarmouth and Liverpool, N. S., in St. John and Sheffield, N. B., in Quebec, Montreal, Sherbrooke, Durham, Danville, Granby and two others to become self-sustaining in the Eastern Townships, Kingston, Lanark Village, Toronto, Hamilton, Brantford, Paris, Scotland, Burford and Guelph, and it may be some other self-sustaining churches, together with the income from the Gorham Estate, will raise at least \$2,500 for these Home Missions; and further that from the Stations receiving aid a larger sum on missionary account will be forthcoming.

"A greatly increased responsibility will thus be thrown upon the B. N. A. Missionary Society, and as the result of much experience in the management of similar institutions both in England and its colonies, the following plan of administration is suggested for its adoption:

1.—Absolute control of the funds shall be vested in the representatives of the self-supported and contributing Congregational Churches, assembled in Annual Meeting

2.—The Mission field shall be divided into districts, and managed by a General Committee, elected at the Annual Meeting; at which Meeting, also, the General Treasurer and Secretary shall be appointed.

3.—Five Gentlemen resident in each district shall constitute the Executive of the General Committee for their own district. These five to be pastors or members of self-sustained and contributing Congregational Churches. Not less than two nor more than three of them to be laymen.

4.—The several District Executives, together constituting the General Committee, shall meet the day before annual assembly, and agree upon a schedule of proposed grants.

5.—It shall be the duty of the District Executive to visit each station within its bounds, by deputation, at least once a year.

6.—Every Missionary employed by the Union, shall be in full communion with a Congregational Church.

7.—Any Church desiring aid from the Mission Funds shall apply to the Executive Committee of its district, not less than a month before the next Annual Meeting, that the case may be examined and reported on.

8.—Every station shall present an Annual Report to the Executive of its district, and specify population, number of worshippers, scholars, amount raised for pastor, &c.

9.—All communications on the subject of grants to be made to, or by the Officers of the Church seeking aid.

10.—No minister or delegate appointed by any Church receiving aid from the Mission shall vote on any grant at the Annual Meeting.

11.—A detailed statement of the Mission affairs shall be made annually to the Colonial Missionary Society.

“The above clauses 1 to 11 include all the general principles which the Colonial Missionary Society is anxious to see embodied in the mission affairs. It does not covet a rigid compliance with the form, but it wishes that the contributing churches should for themselves and on its behalf exercise a real control, that they should supervise the working of the mission at its different stations, and for this purpose as well as to develop and sustain the interest felt by the churches in aggressive efforts, experience has proved that a General Committee in Sections according to the Divisions of the Mission field, each Section superintending its own Stations and making itself acquainted with the spiritual necessities within its own borders, and all the sections periodically meeting together to confer upon the whole work is excellently adapted. It ensures the minuteness and accuracy of local knowledge—it gives unity and strength to efforts otherwise isolated, and it prevents partiality. It is probable that most of the above plan is already embodied in the Constitution of the B. N. A. Society, and that a few adjustments will bring it into harmony with the views of the C. M. S.”

“It is to be observed that this plan obviates the necessity of Stipendiary Officers, and indeed renders such appointments undesirable, its purport being to engage the sympathy and help of the greatest number of Free-workers.”

After stating that, deducting the sums now paid as salaries to officers, and other items, the \$3,000 they propose to give next year, together with the monies raised in the Provinces, will be ample to maintain the work in efficiency, and set free funds for new efforts, the paper is concluded by expressing the earnest hope of the Society that the present Secretary-Treasurer of our C. C. M. S. will continue his labours as the C.M.S. Agent General. As the entire responsibility of working the Mission will be upon the B. N. A. churches, it is argued that the Agent-General's duties will be greatly lessened in number and pressure.

The great importance of this communication must be my apology for its length. Rev. Dr. Smith and J. L. Poore will visit as many places and do as much work as we can crowd into a programme ending August 3rd or 7th. But will leave this matter until another issue of the Magazine. My purpose has been simply to lay before our churches the matured views of our beloved friends in England. It will be for us all to consider them carefully and prayerfully, ere we come together in June.

HENRY WILKES.

MISSIONARY FACTS AND STATISTICS.

DEAR EDITOR,—The encouraging evidence is given in the March *Independent* by our much loved secretary and treasurer, that there is a probability of a visit of a delegate to our meeting in June from the Congregational Union of England and Wales, and that there is a prospect of such a change in our relations with the Colonial Missionary Society as will probably be satisfactory to both sides. This being the case, without any infringements of our distinctive principles, and the scriptural right of every church to maintain a perfect independency in the government and administration of its own affairs, the thought has been impressed on my mind, that it would tend greatly to assist in the deliberations on our future operations, and relationship in connexion with the Colonial Missionary Society, if our district secretaries, or some one well acquainted with the present state and future prospects of our churches,

and their fields of labour, would furnish our home secretary with all the particulars, either through the *Independent*, or by personal communications. Having lived and laboured over twenty-six years in this (Middle) District, I am deeply interested in the future working of our missionary operations.

In this district there are at the present time five churches destitute of pastors, namely, *Trafalgar*. This church was organized in 1834. There is a neat, commodious chapel, with driving sheds. No debt. *South Caledon*. Church organized in 1837. No church property; but they have the use of a union chapel which they assisted in building. *Erin* church, in the village of *Ospringe*, a commodious chapel free of debt. *Eramosa* church, organized in 1845; a substantial stone chapel, a comfortable parsonage, an acre of land, with other church property; no debt. *Eden Mills* church, situated in a rising village; a good chapel; no debt; church organized in 1837. The two last named may be considered on the division line between the western and the middle districts. In connexion with these five churches there are 138 members, and adherents 569. In this district there are many towns and villages, in which we have church members, and hundreds of church members have migrated to the back townships.

By the printed missionary reports, and the treasurer's book, it may be seen that these five churches, during the last 14 years, have contributed to the missionary society over *one-third more* than they ever received from the funds of the society.

It is worthy of note that these churches, previous to the introduction of the sliding scale, enjoyed the oversight and labours of their beloved pastors, and were in a prosperous state. How sad and great the change! It is much to be desired that every district connected with our wide spread field of operations would collect, preserve and publish all authentic information concerning the history, progress, and present condition of all the Congregational Churches in British North America.

My prayer is that God may overrule all for his glory. Amen.

Alton, March 16, 1865.

HIRAM DENNY.

CONGREGATIONAL COUNCIL.

DEAR EDITOR,—Ere this will appear, your correspondent "A. D." will have learned from other sources that the "National Council of Congregational Churches," called to meet in Boston, is not to convene until the 14th June, a week later than at first proposed. This will remove the difficulty to which he directs attention, and to meet which you suggest a postponement of our Union Meeting for four weeks. There are many considerations in favour of adhering to our usual time; and by commencing our session a day earlier, *i. e.* on Wednesday the 7th June, brethren intending to proceed to the Council can do so after our union session is closed.

Permit me to direct the attention of our Churches to a peculiar feature of the Council, which your correspondent "A. D.," in common with many others, had overlooked; but which perhaps, subsequently, he has observed.

The call is to *Churches*, and their representatives must bear certificates of appointment by the several churches in whose name they appear. Associations, or Unions, such as exist in the several States, and in Canada, *will not be recognized as possessing ecclesiastical character*, and therefore, appointments by such bodies will not be accepted. Any one who doubts the correct-

ness of this statement may thoroughly satisfy himself by carefully reading the editorial of the *Independent, N. Y.*, of March 9th. The official announcement of the meeting is also contained therein, and the requisite directions are furnished for the guidance of the Churches.

Ten Churches may send two Delegates (cleric or lay). To facilitate the choice of such delegates, it is suggested that each church may appoint two electors, to meet in conference with such electors from other churches of the neighborhood, for the purpose of electing the delegates to the Council.

Our Churches might constitute their delegates to our Union such *electors*; and *they* might, at the Union Meeting, choose two delegates for each ten churches. In which case the Churches must severally take specific action, and furnish certificates of appointment to their *electors*, as chosen for this purpose. There would be some difficulty in securing the attendance of delegates thus chosen, as some would be unable on such short notice to proceed from the Union Meeting to the Council. Moreover, such delegates would be unable to send intimation of their coming to the Committee of Arrangements, and might thus be left unprovided with lodgings.

A better plan, as it seems to me, would be for some brother in each circle of ten churches to take the trouble of corresponding or otherwise communicating with these ten churches, calling attention to the proposed Council, and suggesting the names of two brethren who are known to be able to attend if appointed. Each Church consenting to be represented can then accept the nomination, or substitute other names, at its pleasure. Each Church should furnish a certificate of appointment to the chosen delegates. The following would be convenient circles of Churches thus to act in concert: 1. Brome, Cowansville, Danville, Durham, Fitch Bay, Granby, Massawippi, Melbourne, Quebec, and Waterville. 2. Brockville, Eaton, Franklin, Hawkesbury, Martintown, Montreal, Ottawa, Sherbrooke, Stanstead, and Vankleek Hill. 3. Belleville, Bowmanville, Cobourg, Cold Springs, Kingston, Lanark 1st, and Lanark village, Manilla, Port Hope, and Whitby. 4. Bell Ewart, Markham, Meaford, Newmarket, Owen Sound, Oro, Pine Grove, Stouffville, Thistletown, Toronto 1st and 2nd Churches. 5. Albion, Alton, Caledon South, Churchill, Georgetown, Guelph, Eramosa, Garafraxa, Osprey, Trafalgar. 6. Blue Vale, Bosanquet, Forest, Howick, Kincardine, Listowell, Plympton, Sarnia, Saugeen, Stratford, and Warwick. 7. Barton, Brantford, Burford, Hamilton, Kelvin, London, New Durham, Norwichville, Paris, Scotland, and Southwold. If any Church is omitted in these classes, it will not be overlooked, I hope, by the brother who takes upon himself the trouble of corresponding with the Churches of the circle. It will be no disadvantage should more than ten churches join in delegating the same representatives. It would be desirable that the matter of travelling expenses should be definitely understood by the Churches in voting upon such appointment; whether they will be responsible for their share of these, or not.

The plan of constituting the Council is itself a beautiful tribute to the principle we hold so strenuously, that each local Church is free and independent of control from without. The decisions of the Council will be reported to the Churches represented, and when approved by them severally, and adopted, these results will take effect; but not until thus confirmed by the Churches.

In the invitation and name, this Council has apparently the character of an American National Conference, and the matters to be brought before it will chiefly if not entirely relate to the development of the Church of Christ

in the United States. Nevertheless, our Churches should feel a deep interest in the practical working out of the great problems of Christian evangelization and philanthropy, which, in the wonderful Providence of God, are pressing upon the hearts of our brethren in Christ across our National boundary line. To the Christian such lines should be scarcely traceable in the prosecution of the *great commission* from our Heavenly King. Beyond doubt our delegates and the Churches sending them will be most heartily welcomed, though from another Nation. I observe that the appointment of some representatives from Great Britain is being talked of by our leading journals at home.

Brethren will excuse the liberty I have taken in thus suggesting a division of the Churches for concerted action. There seems to be no other way of securing a representation from Canada, on the basis defined. *Visitors* without representative character may be, and undoubtedly will be, kindly entertained by the Council, but only as spectators, while properly appointed delegates will unquestionably be admitted to seats as full members of the Council. The benefits arising from such attendance will be altogether on our side, in the expansion of our sympathies, the quickening of our love to Christ, and of zeal in His service. Much may also be learned of the practical working of New Testament principles of Church polity at such a conference of the wisest and best representatives of our Churches ever convened on this Continent.

Yours, &c.,

EDWARD EBBS.

Paris, C. W., 24th March, 1865.

News of the Churches.

KINGSTON NEW CHURCH EDIFICE.

This place of worship, erected by the Congregational Church in Kingston, was opened for divine service on Sabbath, the 12th March. As no notice has hitherto appeared in the *Independent* of the building, before reporting the opening services, a brief description of it may not be unwelcome to the brotherhood.

The old site on the corner of Wellington and Johnston Streets was chosen, and that more room might be obtained, half of the lot in the rear was purchased. The structure is Gothic in style, strengthened on either side by deep buttresses, which are crowned by short spires. The front shews four buttresses with finials, and the centre apex supports a larger finial. A noble Gothic window with three arches gives relief and beauty to the front aspect, which is still more relieved by two projecting porches, which constitute the main entrances into the building. The inside measures 70 feet by 43 feet. The roof is open, shewing four principals, painted oak, with the panels, which are stained and varnished. It is lighted by eight pendants, which drop from the principals on each side. The seats are wide, and without doors, ranged double in the centre, and the side ones are put in a slanting position so as to face the pulpit. At present there are no galleries, although provision has been made for their erection should they be subsequently required. 450 persons may be comfortably seated. There is an apse behind the

pulpit for the organ, and the front windows are filled with enamelled glass relieved by stained glass borders. In the basement there is an excellent school-house, prayer-meeting room and vestry.

The entire expense, exclusive of fence, will amount to about \$11,000. With the exception of a small sum obtained by Dr. Wilkes while in England, and a handsome amount raised in Montreal, little help has been obtained out of Kingston; and it is no small praise to the church to say that by their own generous efforts the debt on the undertaking is sufficiently small to be under control. Besides the above, a few members of the church and congregation have presented a handsome organ free of expense.

The opening services were as follows: in the morning Dr. Snodgrass, Principal of Queen's College, preached an excellent and appropriate discourse. The afternoon was devoted to a public service in connection with the Sabbath-school, when addresses were delivered by the Rev. Mr. Jones (Baptist), Rev. W. Herridge (Primitive Methodist), Rev. A. Wilson (Free Church), Rev. Dr. Wilkes, Rev. Mr. Clarkson (Wesleyan). In the evening, Dr. Wilkes preached a most effective discourse on the duty of enlargement in the Church of Christ. In the morning and afternoon the church was well filled; in the evening the crowd was so great that after placing seats in the passages and in the apse, very many had to go away.

The ladies of the congregation held a sale on Monday and Tuesday, which realized a handsome sum; and on Tuesday evening there was a public social gathering, which was remarkably well attended. At this meeting the following were the speakers: Dr. Wilkes, Revs. Messrs. Inglis (Kirk), Gray (French), Gemley (Wesleyan).

Altogether the Church has had reason to thank God and take courage.

Notes of Missionary Tours.

MISSIONARY MEETINGS L. C. DISTRICT.

DEAR BROTHER,—At the request of our worthy Secretary-Treasurer, your correspondent, in company with Rev. A. McGregor, of Brockville, visited the churches in this locality. It was our intention to have visited St. Andrews, C. E., but the day appointed, owing to some local appointment, was considered inappropriate, and as the season was so far advanced no new arrangements could well be made.

We therefore commenced our work March 9th, at Hawkesbury village, but the weather was so exceedingly unfavourable that few gathered; not one third of our usual Sabbath Congregation. Yet those present said, "that it was pleasant for those that were there." Had all followed the example of our esteemed friend and christian brother, Rev. W. McKee (Baptist), who came six miles to assist us, we would doubtless have had a large attendance.

At "the Hill," on the following evening, there was a larger attendance, though the roads were so bad as to prevent our friends living at a distance to reach us. Here the deputation was kindly assisted by the Rev. P. Currie (Presbyterian), and Rev. W. Brown (Wesleyan), who gave earnest and appro-

private addresses. The collections at these stations were smaller than usual, owing to the circumstances named above. The subscriptions have not yet been handed in. We hope that we shall not be far behind last year. I should here remark that our effort to free our church building from debt, materially affects our ability to give to other objects. In the month of January last, the ladies of the congregation made a special effort to raise the sum of \$100, imposed upon them a year ago as their portion of the debt. I am happy to say that they succeeded. But such extra efforts make it more difficult to raise money for the other objects of our denomination.

On Saturday the deputation, "*by mutual consent*," parted. Bro. McGregor to preach to his old friends at Indian lands on the Sabbath, and the writer to minister to his own flock. But the storm of Saturday night prevented the latter reaching his evening appointment, (6 miles distant), and added much to the fatigue of reaching the Indian lands the next day. By the good providence of God we arrived in good season.

The meeting on Monday evening at the "*Nineteenth*," was a capital one; I had almost said a model missionary meeting. The church, though without a pastor, is in a healthy state. The reviving influences of the past year are yet manifest on every hand. The Holy Spirit is shed abroad in their hearts. The house was full, although there was service at the same hour in the neighbouring Presbyterian church. The good attendance on the means of grace, and the warm Christian feeling that distinguish this people, make it easy and pleasant to address them. Mr. G. Purkis of the M. A. B. S. was present with us, and kindly assisted. The collection and subscriptions paid on the spot amounted to \$30 57, a portion of which comes as a thank-offering from some who feel "how great things the Lord hath done" for their souls.

On Tuesday we set out for Martintown, passing by Roxborough, having changed our purpose, owing to a sabbath school meeting in connection with the Rev. Mr. Mair's (Presbyterian) congregation, falling on the same evening on which we, at first, proposed to hold our Missionary meeting. This change gave us a better attendance, and the presence of the Rev. Mr. Mair, and Rev. Mr. Frazer, each of whom, gave a short fraternal address cheering us in the good work. Rev. Mr. Field (Wesleyan), also furnished us with a lengthened and able Missionary speech, while Mr. Purkis, and the deputation gave short addresses concerning our special work. Collection and subscriptions, \$11 60.

On Wednesday we retraced our way to "Front of Roxborough." Here, though on several accounts we did not expect a large meeting, we had a good attendance. The speaking was confined to the deputation and our faithful friend Mr. Purkis. We felt, though last, the meeting was not the least in interest. Collection and subscriptions \$6 35. These last meetings were specially interesting, and made us all desire more earnestly than ever, that this interesting people might be speedily furnished with a faithful under-shepherd.

At the close of the Roxborough meeting, the deputation separated, feeling that the meetings had proved a blessing to their own souls, and praying that in their own spheres of labor there might be an out-pouring of the same Spirit that had wrought such great things for a people lone and desolate. Truly may we say "it is the Lord's doings, it is marvelous in our eyes."

Yours faithfully in Christ Jesus,

RICHARD LEWIS.

Poetry.

ISHI—HUSBAND.

“Thou shalt call me Ishi;” “and I will betroth thee unto me forever.”—*Iosea* ii. 16, 19.

Ah! my heart is full of laughter;
I am very, very glad,
For I have a precious treasure
Such as princes never had.
Ishi, Ishi, is the jewel
Mine he is while ages roll,
Angels taste not of such glory,
Holy Ishi of the soul.

Many beauteous names thou bearest,
Brother, Shepherd, Friend and King,
But they none unto my spirit
Such divine support can bring.
Other joys are short and fleeting,
Thou and I can never part!
Thou art altogether lovely,
Ishi, Ishi! of my heart.

In thy own fair realms of glory,
In the Holiest above,
Choirs of angels chant the story,
Of thy wondrous, matchless love—
All my longings are contented.
All my wanderings turn to thee,
Pole-star of my restless spirit—
Ishi, all in all to me!

When the sun of life is setting,
When the shades of evening fall,
And upon earth's fairest vision
Cometh darkness like a pall,
Then, O Ishi! well beloved!
I shall see thy glorious face,
Finding in thy loving bosom
My eternal resting place.

Springfield Republican.

Gen. i. 1 “In the beginning God created the heaven and the earth.”

“This simple sentence denies atheism—for it assumes the being of God. It denies polytheism; and among its various forms, the doctrine of two eternal principles, the one good and the other evil; for it confesses the one eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being.

It assumes the existence of God; for it is he, in the beginning, who creates. It assumes his eternity; for he is before all things; and as nothing comes from nothing, he himself must have always been. It implies his omnipotence; for he creates the universe of thing. It implies his absolute freedom; for he begins a new course of action. It implies his infinite wisdom; for a *kosmos*, an order of matter and mind, can only come from a being of absolute intelligence. It implies his essential goodness; for the sole, eternal, almighty, all-wise and all-sufficient Being, has no reason, no motive, and no capacity for evil; it presumes Him to be beyond all limit of time and place; as he is before all time and place.—*Rev. Dr. Murphy.*

WHY CHRIST LEFT NO IMAGE.

Four men who loved Christ with a love stronger than death wrote his life, but left no hint of his height, complexion, features, or any point that could help the mind to a personal image. Others wrote long epistles, of which he was the Alpha and Omega; but his form was as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian tombs and relics of the first centuries show no attempt to make an image of Christ. Too deep a sense of the divine rested upon the early church to permit any attempt to print the human as it appeared in him.—*Rev. William Arthur.*

NOVEL-READING.

Zest! How may it the most effectively be dissipated, how irrecoverably be lost? Forgive me now this wrong if, conscience-driven as I am, I utter what must, I know, offend some who may read this paper. Genuine zest disappears wherever fiction holds sway. I am intending no onslaught on novel-reading. I have no puritanic horror of novels. I have listened to most of those that were the popular fictions of that by-gone time. I would say this only to the heads of families. Make your choice—freely admit from the circulating library the three-volume novels of the season, and then be content to find that all residue of zest is gone as to history, or biography, or science, or anything else that is real and genuine, Christianity included.

Novel-reading is an infatuation which masters souls as surely as dram-drinking does. Many are the melancholy spectacles which one encounters in towns—as, for instance, a woman, wasted, worn, in tatters, and near to starvation—this is a sad sight. And so it is sad to meet the well-dressed lady of forty or fifty, hastening home with the three greasy-bearded volumes, which are all to be devoured between the noon of to-day and the dawn of to-morrow! The alternative for the individual or for the family is this; novel-reading with its consequent ennui and utter apathy, or else genuine feeling, employment, with zest as to whatever is real in life, in history, in science, poetry and general literature. Fiction of any sort in one scale, and reality in the other, the beam will never stand on the level.”—*Littell's Living Age.*

ANECDOTE ABOUT ROWLAND HILL.

As the worthy preacher was once proceeding along the Blackfriars-road, he saw a person followed by a drove of pigs. As all were proceeding so systematically along he wondered how the man managed them; so, to get into the secret, he kept close behind till they arrived at a house in a contiguous street, into which the man entered, followed by the pigs in the greatest order. Rowland entered, and at once began to inquire of the man how it was that the pigs followed him so orderly. The man replied, “Don't you see, sir, I carry a bag of beans with me, and I keep dropping them as I go along, and they are fond of beans, and follow me to get them.” “Well, and now you have got them in doors,” said Rowland, “do you give them any?” “O no, this is the slaughter-house, and once in here, no more beans.” “Now,” said Rowland, in a sermon soon after, “this is what the devil does, he entices men on by all sorts of beans, till he gets them to destruction: then farewell to beans and all. Now, my friends, the devil will present many beans to you, such as theatres, casinos, balls, &c., &c., but don't be led astray by any of them, but use the Bible-class, the lecture, the mutual improvement class, the Sunday-school, and, above all, the house of God.”

IDLENESS.—Idleness is the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion on which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy.—*Burton.*