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THE SCENES OF BUNYAN'S INTERPRETER'S HOUSE.

The Spirit of Truth has come and graciously leads the hearts of God's people into all truth, in the discovery of those things needful for their edification and growth in grace. This we regard as forcibly portrayed by Bunyan in what the pilgrim saw in the house of the interpreter. Dead must the heart of that man be who can gaze without rapture on the sweet fields, dense forests, rolling rivers, placid lakes, lofty mountains of his native country, and so the rapid succession of simple but powerful sketches not from nature but from grace in that chapter of the Pilgrim's Progress is fitted to impress the heart and draw it out in pure desire for divine things. Look at these pictures and learn their lessons, after many days they will abide, for they are not like the ever changing sights of a kaleidoscope, that please and die, but will rather photograph themselves on the inner man, furnishing pleasant and profitable themes of meditations. As it was with a celebrated traveller who, old and blind, was seen with a smile of delight lighting up his face when he recalled the matchless scenes he had visited and enjoyed in days of strength and vision, so a peaceful calm will invade and possess the heart cherishing the memory of hours of communion with God on the great truths of the kingdom of heaven.

Real blessings in religion are not to be found without asking for them, the allegory therefore sets forth the traveller as asking admission into the house of the Interpreter. Means are to be used, nor is it all at once that we find the fulness of the blessing. The house of God is to be attended, the word of God is to be searched, the place where prayer is wont to be made frequented. Earnest desire for the blessing calls from heaven an answer graciously, and the full cornucopia is emptied at our feet. Christian is admitted, and welcomed by the master of the house to all its privileges; "come in, he says, and I will shew thee that which will be profitable to thee." The soul is entertained in the house of the Interpreter, but not without being enlightened. Illumination is required, for the natural man receiveth not the things of the Spirit. The candle of the word is lighted, in the dark nothing can be seen of these marvellous pictures, and without the guidance of the Interpreter nothing could be understood of the truth that maketh wise unto salvation. Much depends on the light in which we see an object for its effect. The chariots of fire and horses of fire round about the man of God as a defence, were unseen until the eyes of the Prophet's servant were opened. In the way to the holy city there is a need of guidance, now under God there is appointed a ministry—the ministry of reconciliation. Glad tidings of great joy are published. Pretension and assumption have stepped in here and wrought sad and strange issues. Priestcraft has done a bad work in the earth. The key of knowledge has been taken away and the door of the kingdom shut

against them who were entering in. With high and exclusive pretensions, Papistical men, nominal professors of Protestantism, have professed to hold absolute rights, based merely on the supposed order in which these have been handed down to them. Apostolical succession—the true Apostolic succession is to preach the doctrine of Christ as proclaimed by his Apostles. Such is the guise of error, that in the very outset of the divine life in the soul it is well to find a ministry marked not by the tokens of man's approbation but by the approval of heaven. The ministry we sit under has much to do in the direction of our thoughts into profitable lines, and our efforts into channels glorifying to God and beneficial to men. They watch for souls as they that must give account. The first picture shown Christian in the Interpreter's house is that "of a very grave person hung up against the wall; and this was the fashion of it; it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head." This is the picture of a godly and true minister of Christ. Holy Mr. Gifford, Bunyan's own pastor, probably suggested the first lines and last touches of this life-like picture. Bunyan himself could preëminently stand to be taken here. It is not an anchorite that is depicted, although there is a rapt seraphic look—heaven is glanced at. There is the home of peace which is expected, that is the joyous scene of expected rest. A true ministry rests its authority on the word of God. To the law and to the testimony, if they speak not according to this word it is because there is no light in them. Truth is commended to every man's conscience in the sight of God. That right trusty Jerusalem blade is wielded with undaunted courage. True work for God is not forwarded away from the busy haunts of men, the cell and the cloister are not the field of action, but the pulpit is the sphere for the utterance of truth, not shunning to declare the whole counsel of God. Not out of the world but slighting and despising its objects, for the love that he hath to his Master's service he lays himself on the altar, a sacrifice he is unwilling to remove so long as the Lord requires him to remain. A crown of glory shall be his. They that are wise and turn many to righteousness shall shine as the stars for ever and ever—

"Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve and own,
 Paul should himself direct me. I would trace
 His master-strokes, and draw from his design.
 I would express him simple, grave, sincere;
 In doctrine uncorrupt; in language plain;
 And plain in manner; decent, solemn, chaste,
 And natural in gesture; much impress'd
 Himself, as conscious of his awful charge;
 And anxious mainly that the flock he feeds
 May feel it too. Affectionate in looks
 And tender in address, as well becomes
 A messenger of grace to guilty men."

They shall go from strength to strength, so the pilgrim is led into a very large parlour that was full of dust, because never swept. Singularly homely are those truth-telling pictures of Bunyan—even a little child can understand much of what he says. Jesus when he taught, clothed in beauty his doctrine—the garb in which he dressed his thoughts while pure as white raiment, was shaped in majestic simplicity. Bunyan's schooling was from the Bible—in his prison he had of books only that king of books and an old

copy of Fox's Book of Martyrs. This parlor which had never been swept is the unholy and unsanctified heart of man. Born in sin and growing up with inward corruptions, unchecked and maturing in strength, man may while let alone see nothing either to alarm or dismay. It is thus with sin: let it alone and it smiles on you, wears a face of friendship. Let the serpent of intemperance alone, and it lies basking in the sunshine; but smite it and it turns its deadly fangs and envenomed tooth against you. Let slavery have the sway in the councils of a nation, binding men and women and dragging them to worse than death, defying the law of God and checking all free discussion, it bears itself bravely, as if chivalrous and honourable, but let its claims be disputed and you see the glaring eye of vengeance, and the red brand of war is waved on high. Thus sleeping in sin all seems well, but bring in the claims of law, begin to sweep the defiled apartment of man's heart, and you stir up contentions and difficulties. Law work fails to cleanse the soul. It is a spark to fire the powder of rebellion. Sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. It gives strength to sin. It discovers and forbids, but fails to subdue sin. Cleanse your hearts as you may by deeds of the law, failure is the uniform issue of every attempt. The sweeping of the law may create a commotion in the room of the heart, yet leaves it no better. Like the woman that spent her all on the physicians, and was no better, but rather the worse, so the help that men strive to find from the law is not unto life: it tends to death, "for sin taking occasion by the commandment, deceived me, and by it slew me." There was a damsel to whom the Interpreter said, "Bring hither water, and sprinkle the room," the which when she had done it was swept and cleansed with pleasure. "She that brought water and did sprinkle it is the gospel." An influence like the balmy dew distils from the message of the cross. Precious influences to the heart flow from the reception of the gospel.

" Sweet the moments rich in blessing
Which before the cross I spend;
Life, and health, and peace possessing
From the sinner's dying Friend."

Now ye are clean through the word that I have spoken unto you. Christ gave himself for the Church, that he might sanctify and cleanse it with the washing of water by the word.

"I saw, moreover, in my dream, that the Interpreter took him by the hand, and led him into a little room, where sat two children, each in his chair. The name of the eldest was Passion, the name of the youngest Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, 'What is the reason of the discontent of Passion?' The Interpreter answered, 'The governor of them would have him stay for his best things till the beginning of the next year, but he will have all now; but Patience is willing to wait.'" It was not long before Passion had his desire. "One came, and brought him a bag of treasure, and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn—soon, however, he had lavished all away, and had nothing left him but rags." The names of these children are plain enough to tell us what is meant; there are many men and women like them. Two distinct classes dwell on earth—the righteous and the wicked—the converted and the unconverted. With many, present objects are all

powerful, while the future is unheeded and unprepared for. "That proverb 'A bird in the hand is worth two in the bush,' is of more authority with them than are all the divine testimonies of the good of the world to come." The choice which they so passionately make is destined to pass from them even while they seem scarcely to have gained it. Passion at the helm very soon steers the bark among the breakers. Earthly treasures corrupt, are stolen, are lost, are unsatisfying: the crown of life fadeth not away.

"The splendid crown that Moses sought
Still beams around his brow;
While haughty Pharaoh's sceptred pride
Was taught in death to bow."

The rich man fared sumptuously every day, while Lazarus was a poor beggar full of sores; the one waiting with the eye of his faith looking for deliverance and resting on God's promises; the other spent a merry life of self-gratification. It did not last long. There is a marksman whose arrow never missed—he is out on the track of all—a few short years and death lays low all the pride, beauty, and strength of man. Then whose shall those things be which men gather at the sacrifice of their best and eternal interests? Fleshly appetite and things present are such near neighbours to one another that they are apt to dwell under the same roof. See the victim of passion, how soon after he has obtained his desire—it may be the intoxicating cup—is reason dethroned, affection paralysed, all that is noble in man trodden down and bestialized. Hastening on to the verge of the grave he disappears from the scene; is it then in silence, or only as dishonoured dust mouldering to corruption, that we follow the man? No! these fires of the soul are unquenchable—he has gone to his reward—and no drunkard can inherit the kingdom of heaven. Put any other case amid the multitude of ways in which present objects are chosen, sin clasped to the bosom as precious, and you find that the vitality imparted by man's own nursing hatches a viper brood, that will gnaw to eternity. Let it be ours to look to the things of the kingdom of God, to make choice of the good part which shall not be taken away—let faith rest her eye on Jesus the Saviour, and wait with patience for the promised inheritance.

The next subject in this gallery of pictures is one which Christians have often made a theme of conversation as setting forth their own experience with marvellous expressiveness. It is that of a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet the fire burns higher and hotter. Grace in the heart of man is a fire kindled from heaven—the living coal comes from God's altar. True religion may be very low, yet where it really exists it is an object of care to Christ, a bruised reed he will not break and the smoking flax he will not quench. There are many tendencies in the world to kill godliness in the heart, if these are not check-mated. Floods of water are thrown on all heavenly and godly pursuits by the devil—the god of this world. Even good men are exposed to the malignity of the enemy—he goeth about seeking whom he may devour—hence his boast, I will cool you though I should take seven years to do it. Were the poor soul left to face the rage of Satan alone it is very likely that he would trample out the last smoldering embers of right feeling; the care of Christ however engages to carry on the work which is begun from heaven. Let the devil throw as much cold water as he may on the subject of salvation, a force and a life will be infused that will cause the flame to break out right

through the difficulty. Continually and secretly into the soul Jesus will distil his grace. Fresh supplies are furnished to meet the particular wants of the tried and tempted. Muse on heavenly themes and the fire will burn. Excitements that are kept alive by the fuel of human passions and feelings burn themselves out for lack of new material. The foul chimney of fanaticism will play its part for a time startling and rendering disagreeable a whole neighbourhood, but it spends its force and the miserable effects die away. The sparks of temporary impressions will crackle for a while and die, but the fire of a consecrated heart to God fed by a material suited to its own nature, burns higher, brighter and purer; the path of the just is a shining light that shineth more and more unto the perfect day. "Higher, Christians, higher! excelsior! Let the church ascend to the heights on which Christ has placed it. Let there be for every one of us in this day of death a real resurrection. Let what is cool come to be warmed, for a little fire will go out unless it be fostered by blowing it, and by adding fresh fuel! Come, Lord, add fresh fuel and blow upon the fire, since Thy breath alone gives flame and life. Breathe upon these half-consumed embers, and may a heavenly fire burn in Thy people! Baptise us with the Spirit and with fire! And despite all those floods of icy water which imprudent workers are now pouring on the altar Thou hast kindled upon earth,—let the house of Jacob become a fire, and the house of Joseph become a flame; and let us all children of the Reformation and of the Gospel, be lights in the world, and manifest in it from this day forward Thy word, Thy person, Thy grace, Thy life, Thy glory, O Jesus Christ, King of the Church, our Lord and our God."

We are next brought to an inspiring page, representing the man who presses boldly into the kingdom. There is something within us that is roused by such a record. The same principle that leads to hero-worship but turned into a gracious channel here largely prevails. This gorgeous sight turns our feet aside—a palace fair and beautiful—dwellers clothed in gold—triumphant entrance there to the matchless glory of the place, to share in it and shout victory—these attract us. See you not in this that the kingdom of heaven suffereth violence and the violent take it by force. Nor can you fail to mark the crowd at the door—ah, many lingerers hang back, afraid to venture—they fear to plunge into the stream and strike out boldly for the other side. A representation of a great fact that wistful glances may be cast toward heaven, the cost of reaching it is however too great. Halting between two opinions they lose themselves. Hear ye undecided—strive to enter in at the strait gate. Set out for Zion above. Say I am the Lord's. How vividly is this presented to us, "Set down my name, Sir." Notice is taken of the deciding act, when the soul says "yea" to the overtures of Christ's gospel. The soldier enlists in the army of Christ. Takes the coin that signifies and seals his bargain. "Are we the soldiers of the cross, the followers of the Lamb?" It is with drawn sword, and with a heaven furnished panoply that the firm determination is to do or die. Salvation's helmet will ward off many a hard blow, while hope throws her lucid light to cheer the spirit in darkest moments. Enemies may press on, thick and fast they crowd on every side but in the name of the Lord we will destroy them. We are more than conquerors through him that loved us. What music so sweet as the sound of victory? To walk in triumph sharing and surrounded with glory in the palace of Heaven's Eternal King, this is enough to fire the heart with ardour in pressing on to the heavenly gate. That success crowns the toil, is quickening to the soul; as the deeds of ancient battle kindle the enthusiasm of the

soldier. Earth's joys will draw attention—for a piece of ribbon worn on the breast the fiercest agonies of battle are met—the bubble reputation is sought even at the cannon's mouth—what then, O what of glory. Now for a British peerage, cried Nelson, or six feet by three in Westminster Abbey. They sing, go where glory waits thee—but see here an immortal crown—glory, honour and immortality. Seek it, toil for it, agonize to win it—put down your name by a decided act on the Lord's side and say whatsoever others do, as for me and my house we will seive the Lord. Draw the sword and throw away the scabbard to fight the good fight of faith, and lay hold on eternal life.

It would seem now that an impetus had been given to the Pilgrim—he is ready to go—just as the noble steamship fully freighted and with the steam fully on seems to quiver under the pressure and waits, as a high spirited steed, to start on a race, so would the soul in visions of success, victory, and glory, long to soar on wings of faith and love to the bright home above.

Dark shades bring out the main figures on the canvas and set them in a more attractive light, thus does the Holy Spirit teach the soul when terrible things in righteousness are revealed. Light up the beacon that warns of approach to a dangerous shore. In a very dark room there is a man in an iron cage, he sits sad and sorrowful, looking down to the ground and he sighs as if his heart would break. On questioning this man it is brought out that he was once a fair and flourishing professor—he stood well in his own eyes and in the eyes of others, once he thought himself fair for the celestial city and had expected to reach it with joy. Now despair had fastened on him as its prey, a terrible sight which made Christian ready to go on his way, yet the Interpreter would have him to see one thing more.

Solemn views of death and of judgment to come will have a strong hold on the conscience and on the heart. Much of Bunyan's own experience is wrought into the solemn warning given by the case of the troubled dreamer. Our faith in dreams is at the lowest point, that is as revelations of the future, or as exponents of theology; yet when deep sleep falleth upon men in visions of the night, the chambers are emptied like the streets of a busy city, in the cessation of the business of the world, and the retirement of the reason into an inner shrine, imagination comes forth to draw forth strange scenes,—often it happens that the ruling bent of the mind holds sway, it may be well should our dreams be of such awful scenes as the transactions of that day when the heavens shall pass away. When the great day of the wrath of the Lamb is come, who shall be able to stand? Let us seek to have a sacred impression of the event as coming, that we may be ready to stand at the judgment seat of Christ. All must give in an account. Each for himself or herself must stand up—to lose or win the soul. Safe for eternity we can only be as having found Jesus—Friend, Saviour, Guide, Redeemer, Prophet, Priest and King.

Christian now began to gird up his loins and to address himself to his journey, the Interpreter saying, “The Comforter be always with thee, good Christian, to guide in the way that leads to the city.” And so he went on his way saying,

“ Here I have seen things rare and profitable,
 Things pleasant, dreadful, things to make me stable
 In what I have begun to take in hand:
 Then let me think on them, and understand
 Wherefore they shewed me were, and let me be
 Thankful, O good Interpreter, to thee.”

BEFORE THE LOYALISTS.

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

CHAPTER XI.—ROGER WILLIAMS, ANTINOMIANS, ANABAPTISTS, QUAKERS AND WITCHES.

It is not uncommon to hear persons (connected with denominations whose garments at one time were red with the blood of saints and martyrs) speak of the intolerance of the fathers of New England ; and some persons connected with denominations that never had the opportunity to exercise power, are as ready to stigmatise the Puritans as persecutors of Baptists and Quakers. If the charge is true, it is really a serious one, as Baptists and Quakers of the present day are generally really lovers of liberty and friends of good government.

The colonies of Plymouth and Massachusetts Bay were settled by refugees from the tyranny of the Stuarts and the bishops, and the question came home to them in all its earnestness, how shall we preserve our own freedom, for which we have crossed the seas? It is said that self-preservation is the first law of nature, and the settlers of Plymouth and Massachusetts considered that their own liberties and the liberties of their children were dearer to them than anything else. If we return to our native land, they argued, we cannot worship God in our own simple way ; if we go to Virginia, the same prohibition meets us ; and if we allow to be established among us the religion of our persecutors, we shall soon be overpowered. Bancroft, the historian, who is not of the faith of the Puritans, says :—“ Why should they open their asylum to their oppressors? Religious union was made the bulwark of the exiles against the expected attacks from the hierarchy of England. The wide continent of America invited colonization ; THEY (the Puritans) CLAIMED THEIR OWN NARROW DOMAINS FOR THEIR BRETHREN.” They were but a handful, and the whole world was ready to strike them down. Shall they open their lines and admit foes within, or shall they close their lines, and present an unbroken front. The world was at war with them, and in war time, a body so weak as they must defend their own inheritance. They were not agreed upon this point. Vane and Cotton, and some others, would have thrown the door wide open and invited exiles of all shades of opinion to partake of their freedom ; but his co-religionists argued that in their position of peril it was no time to warm into life the serpent that would turn against them.

Their first religious difficulties came from within. One of the earliest troublers of “ their Israel ” was neither catholic nor prelatist, but a man of their own faith and order, Roger Williams. It is said he was a Baptist, but this is not so, and he did not become a Baptist, until later in life, after his expulsion. Roger Williams was a pious young man, a fugitive from the persecution of the Stuarts, a Congregationalist in belief, but a “ Leveller ” in politics. He arrived in New England in the year 1631, and being godly and zealous, and having precious gifts,” was soon settled as “ teacher ” in the Congregational church at Salem, but in a short time found himself at variance with the magistrates. At that time the Stuarts had an intense jealousy of Massachusetts, and in 1634 the records say, “ The general court received intelligence of some episcopal and malignant parties against the country.” Bancroft says “ the magistrates on the one hand were scrupulously careful to avoid all unnecessary offence to the English government, on the other were

sternly consolidating their own institutions, and preparing for resistance. It was in this view that the Freeman's Oath was appointed." Williams being a leveller, or what was called in England, a "no-government-man," refused to be subject to any government whatever, and stirred up the people of Salem to oppose the oath. His wife pleaded with him not to disturb the peace and harmony of the colony when it was menaced with danger from the Stuarts and from Archbishop Laud, but he persisted. By a bare majority the magistrates pronounced against him the sentence of exile, "not as a punishment for opinion, or as a restraint on freedom of conscience," but because he was, they said, "endeavoring to subvert the fundamental state and government of the country." Thus was Roger Williams exiled, not because he was a Baptist, for he was then a Congregational minister "beloved and respected" by his flock, but exiled for political reasons. Williams afterwards stated that Governor Winthrop, who had taken an active part in his exile, advised him to steer his course to the Narraganset Bay, where the place was free from claims or patents, and organise a settlement on his own plan, "and I," said Williams, "took his prudent notion as a voice from God," and Williams, in accordance with that opinion, named the first inhabited spot in Rhode Island, Providence, which name it still bears. Through Vane's agency, some years later, Rhode Island was secured to Williams, and he collected Antinomians, Anabaptists, and all the dissatisfied and disaffected. In attempting to establish a government he found the impracticability of his notions. There were great bickerings and disagreements in the province that Williams founded, but all worked well eventually, as the latter colony was almost overlooked by the English authorities, hidden as it were in the shadow of the more important province of Massachusetts. Although Williams afterwards became a Baptist, he was endeared in many ways to Massachusetts, and its protecting care was extended to him and his followers. Governor Winthrop on several occasions (wrote Williams to Vane) assisted Rhode Island from his own private means, and Williams never ceased to love Massachusetts, at one time exposing his life for its safety. It is noticeable that the forms of administration established by Williams were borrowed from the examples of the Jews.

The next difficulty was the "Antinomian" movement. The disturbers in this instance were members of the Congregational churches, ultra-Calvinists, who came from England after the colony was established, and who tried to have everything modelled after their own opinions, making a great deal of trouble. Disputes ran high, and some of the Antinomians who held office were defeated at the elections. Wheelwright threatened to appeal to King Charles, and as King Charles was a persecutor of the Puritans, it was accounted treason to appeal to him. The question became, not, shall we tolerate Antinomians? but shall we harbor among us a party that will bring to their aid the power of King Charles, our persecutor, who would take from us our liberties? The Antinomian leaders were in consequence exiled from the territory of Massachusetts, and some of them founded a little colony on the banks of the Piscataqua, while others made their way to Roger Williams, who gave them a welcome.

At a time when Laud had full power over all the American plantations to establish the government and regulate the laws, a meeting of the Grand Council of Plymouth was held in England, and the whole coast from Acadia to the Hudson divided into shares, and distributed by lot. This created great excitement in New England, and the people of Massachusetts feared that their properties would be taken from them, and that Laud would tyrannize

over them. It was no time to hesitate. None but tried and trusted men were allowed to hold public offices, and the people became united. In the mother country noses were slit, ears were cut off, cheeks were branded with hot irons, men were burned at the stake, Massachusetts must beware of foes without, and discourage dissension from within. In consequence every arrival from the old world was questioned in regard to his opinions; at the same time the colony offered a free welcome and aid at the public cost to Christians of every nation "who might escape from the tyranny and oppression of their persecutors."

A wild enthusiast named Gorton, is said to have been persecuted because he denied the existence of a place of future punishment; but it appears from history that the charge against Gorton and his associates was not that they were disbelievers, but that they in civil matters denied the authority of the magistrates, inasmuch as they were elected by the people and not appointed by King Charles. Even their punishment was not sustained by the people, who clamored for their release, and the men were set at liberty, and the sentence of exile against Wheelwright was also abandoned.

And now we will glance at the persecution of Baptists. It must be borne in mind that the Anabaptists of other days were different from the Baptists of our day. The first appearance of the Anabaptists as a distinct sect was in the year 1522. In almost any account of Luther's time, reference will be found to the appearance of a number of men who claimed to be directly inspired from heaven. They declared that study was quite unnecessary, and was an idolatrous concession to the flesh and letter; that it was wasting time and strength to translate the Holy Scriptures, since without their understanding a word of Greek or Hebrew, God had revealed its meaning to their hearts. Their leader, Nicholas Storek, claimed to be a prophet, and chose twelve apostles and seventy-two disciples. These men discouraged infant baptism, baptised by immersion, and were called "Anabaptists," a name that the Baptists of a later time repudiated. Multitudes of the German peasants became followers of these men, and were excited by their leaders to overthrow all government and proclaim the government of King Jesus. They marched through the land in tens of thousands, taking possession of city after city, and castle after castle. They inflicted cruel deaths on both men and women of the nobility, and burnt and pillaged the convents. Their conduct was a serious check on the Reformation, and Luther himself was compelled to do all he could for the suppression of the revolt. At Munster they set up a tailor as king, John of Leyden, and called the city the New Jerusalem. From that time forward the name Anabaptist became associated with anarchy and confusion. At the time of the revolution, in the reign of Charles the First, the Anabaptists were not numerous in England, having been treated with terrible severity by the Tudors and Stuarts. During the time of the Commonwealth, owing to the stand for freedom of conscience taken by the Independents, they increased greatly in numbers, and many of them, like the followers of Storek and Munster, were opposed to all government, and desired to set up what they called the reign of King Jesus; and, at the close of the Protectorate, which they assisted to overthrow, their numbers were considerable. Baptists of the present day disavow, and with good reason too, the extravagance of the Anabaptists of the sixteenth and seventeenth centuries. They decried all government, and refused to submit to any authority, and the renowned Baxter, a Presbyterian authority, has left on record that, as late as his time, some of them "were in the habit of baptizing persons naked, or next to naked, and

that large bodies of vain young men flocked to these baptisms to make sport of them." But there were also in the time of the Commonwealth Baptist churches, repudiating such practices, having a confession of faith as scriptural as the Baptist churches of the present time, and connected with them such men as Bunyan, Knollys, and Kiffen. Mr. John Fiennes, son of Lord Say, was a Baptist, and so were Colonel Hutchinson, Major Harrison, Captain Pack, and Captain Mildmay. Praise-God-Barbone, a good and pious man, after whom one of Cromwell's Parliaments was named, was also a Baptist.

When we think of the "persecution" of Anabaptists in New England, it is well to bear in mind the difference that then existed among Baptists, that the great body were of the class of Anabaptists that troubled Germany, and that but a small minority were like unto the Baptists of the present time, and that it was not the immersion that the New England Puritans so much feared, as the dread of a party among them that would not be subject to government. Bancroft says that in the time of the long parliament "the nationality of New England was in danger. The apparent purpose of advancing religion was made to disguise measures of the deadliest hostility to the fame of civil liberty and the way of the churches," and the danger was so great that church and state became united at a time when both church and state were in danger of overthrow, bringing upon New England many evils. As it was, the charter government of Massachusetts would have been overthrown in the long parliament but for the efforts of Sir Harry Vane. While Jeremy Taylor declared in England that "Anabaptism is as much to be rooted out as anything that is the greatest pest and nuisance to the public interests," the fathers of Massachusetts reasoned more mildly. "The wild and turbulent spirits," they said, "have provoked us to provide for our own safety by law, but for such as differ from us only in judgment, and live peaceably among us, the law hath never been put in execution against them." It is related that one of the turbulent spirits, named Clarke, a Rhode Island Anabaptist, was summoned before the magistrates, and he and some companions were fined £20 each, not for being Baptists, but for insulting the court. Some others were punished, but the evidence adduced against them was in relation to their efforts to have the charter of the province taken away by the British Parliament. In spite of "the intolerance" of which we hear so much at the present day, two of the Presidents of Harvard College were Baptists, but not of "the wild and turbulent" description.

The Quakers, it is to be regretted, were treated with greater severity than the Anabaptists. Very few of them were like the Quakers of the present time, they were even unlike the Quakers of the time of James the Second. It was at a period previous to the days of Barclay, when a great deal was done in the name of Quakerism that Quakers will not acknowledge. The Quakers first had their rise in England at the time when Charles the First was a fugitive from the capital, when the parliament of England had passed a ban upon bishops, and when Independents were struggling against the domination of the Presbyterians in church and state. When the nation was freed from its shackles, some "wild and turbulent" spirits roamed through the country under the name of Quakers, Antinomians, Arminians, Perfectionists, Familists, Enthusiasts, Ranters, Seekers, Muggletonians, &c. &c. Some of them afterwards became united with the Anabaptists, but the greater part of them took the common name of Quakers, under the leadership of George Fox, an excellent young shoemaker, who was descended from a stock of martyrs. Fox yearned for excellence, and fasted and prayed according to the

prayer book of the Anglican church, but no relief came. At length he said "an inner light" dawned on his soul, and with confidence that his "name was written in the Lamb's book of life," he went forth to proclaim his new found religion. He declared that the Lord had forbidden him to put off his hat to high or low, and that he was required to THEE and THOU all men and women, and "on the morning of the first day he was moved to go to the great steeple-house and cry against the idol." From this time forward nothing could daunt his spirit, and he travelled through the land every where, and proclaimed the light within. "The man in the leathern breeches," as Fox was termed, entered the churches, interrupted services, preached in the open air and drew after him admiring multitudes. Converts sprung up on every hand. Laboring men and milk-maids left their work, and became preachers, and some of them in their enthusiasm made their way to Rome, Jerusalem, and Africa. The Quaker, even to a greater extent than the Anabaptist, denied the value of learning, and proclaimed that the voice of God in the soul was a truer guide than the written word. In the year 1650 they first received the name of Quakers, for the reason says Neal, "that their speaking to the people was usually attended with convulsive agitations and shakings of the body, a practice in which they gloried, asserting it to be the character of a good man to tremble before God." Sabbath after Sabbath would the churches be visited by these strange enthusiasts, clad in some strange habit, as typical representations of some impending calamity, who would pronounce woe upon the "hirelings" as they would call the ministers. Neal states that some of the females, otherwise modest and virtuous, would rush through the streets and even into the churches, without a shred of clothing, denouncing judgments and calamities on the nation. They declared against all settled ministers, against people assembling in "steeple-houses," and against any observation of the Sabbath. No punishments would daunt them, and no threats terrify them. A female Quaker came into Whitechapel church without a shred of clothing while Oliver Cromwell was present, and another came into parliament house with a trencher in her hands, which she broke, saying "Thus shall ye be broke in pieces." James Naylor was one of the earlier of the Quaker preachers. In the report of his examination for blasphemy in appropriating to himself the title of the Son of God, the following passage appears:—

Question.—Art thou the everlasting Son of God? Answer.—I am the Son, and the Son is but one; the everlasting righteousness is wrought in me.

Q.—Did any kiss thy feet? A.—It might be they did.

Q.—How long hast thou lived without any corporeal sustenance? A.—Some fifteen or sixteen days, sustained without any food except the word of God.

Q.—Thou hast a wife at this time. A.—A woman I have whom by the world is called my wife, &c. Martha Symonds, one of the women who held the bridle of Naylor's horse as he rode into Bedminster, singing, "Holy, holy, holy, &c.;" said she was forced thereto by the power of the Lord.

Q.—Hast thou a husband? A.—I have a man which thou callest my husband.

Q.—Why should you worship James Naylor? A.—He is the Son of Righteousness, and James Naylor will be Jesus when the new life is born in him. Hannah Stranger testified that James Naylor raised her from the dead, and that "he whom thou callest James Naylor shall sit at the right hand of God the Father, and shall judge the world with equity." Such were the excesses of the people called Quakers, until Barclay published his "Apology," and taught the principles now maintained by the Quakers free from such extravagances and absurdities.

The fame that preceded the Quakers to New England was not such as to win for them that respect and esteem that is accorded to them at the present day, and as those who found their way to the new world were nearly all Levellers and Fifth-Monarchy men, they did not have a favorable reception. Bowden, a Quaker authority, says the Puritans were not wholly to blame, and that the first Quakers interrupted the service in the Congregational churches. Some of the first lot were put on board a ship and sent back to England; one of them, Mary Fisher, then proceeded to Constantinople, where the Turks looked upon her as crazed. Massachusetts soon swarmed with Quakers. Bancroft says they cried from the windows at the ministers and clergymen as they passed by, and that they smeared their faces, and rushed naked through the streets and into public assemblies. Bowden admits that some of the females, otherwise noted for their chastity, in times of religious frenzy, would divest themselves of all clothing, and rush into the Congregational churches during the time of service, as a sign that the worshippers were as destitute of grace as they (the females) were of clothing. The authorities first banished them, but they returned. In self-defence the authorities proceeded to arbitrary measures, and four Quakers lost their lives, which stirred up against the magistrates such a clamor that a similar course was not repeated. Every person at the present day must condemn the act of the magistrates, but it should be recollected that they lived in the light of their day and not ours, and that their act was not sustained by the voice of the people. Bancroft says: "The magistrates wished to leave them in peace," but the noisy brawlers insisted on suffering martyrdom. After the sentence of death was passed, they were sent out of the colony, but returned to die. "For four centuries," says Bancroft, "Europe had maintained that heresy should be punished by death;" in the Netherlands alone 100,000 suffered martyrdom; "America was guilty of the death of four individuals, and they fell victims rather to the contest of will than to the opinion that Quakerism was a crime. Their own extravagances created the foul enactment. But for them the country would not have been guilty of blood."

The insurgents in Massachusetts who had risen in arms against King James and proclaimed the Prince of Orange, were in favor of the restoration of the old charter, and four-fifths of the people sustained them. A minority, including the persons who held office under King James, were in favor of a new charter. King William was disposed to restore the old at first, but he was persuaded by the more conservative men among his advisers to grant a new charter, and a governor and other officers were appointed, in whom the people had no confidence, some of them being the noted tools of King James. The new charter curtailed the liberties of the people, but enlarged the boundaries of Massachusetts, which, under it, extended to the St. Lawrence, including the whole of Acadia. Sir William Phipps was the first governor, an honest man, but bigoted and superstitious; Stoughton, who was appointed chief-justice, had been a partizan of Andros, and was hated by the people.

At that time the world believed in witchcraft, and multitudes had fallen victims in England and Scotland. Men began to doubt witchcraft in New England at this time. Some cases of witchcraft were brought before the chief-justice, and he decided that the parties were witches according to the precedents of eminent English judges. Several persons were cruelly pressed to death, and others were hanged. New England was guilty of the death of twenty persons for witchcraft, and the severe punishment of others. In October, 1692, the general court, or legislature, of Massachusetts abrogated the

special court appointed by King William that had put the witches to death, and established a tribunal by public law. Governor Phipps, who favored the punishment of witches, appointed Stoughton as chief judge of this court also, who endeavored to have the prisoners condemned, but the jurors foiled him in his purpose, and shortly after this the punishment of witches drew to a close. Sir William Phipps was recalled soon after this; Stoughton found it was no use to make further efforts; Sewall, one of the judges, made a public confession of his error; and the people of Salem drove their minister, who had taken an active part in witch punishment, from the town. The cruelty to the witches was carried on in spite of the majority of the people, who forced its abolition as soon as they could make their power felt.

I cannot do better than close this chapter with a quotation from Bancroft: "Hardly a nation of Europe HAS AS YET MADE ITS CRIMINAL LAW SO HUMANE AS THAT OF EARLY NEW ENGLAND. Of all contemporary sects the Puritans were the most free from credulity. Puritanism was a life-giving spirit; activity, thrift, intelligence followed in its train; and as for courage, a coward and a Puritan never went together. It was in self-defence that Puritanism in America began those transient persecutions of which the excesses shall find in me no apologist; and which yet were no more than a train of mists, hovering of an autumn morning, over the channel of a fine river, that diffused freshness and fertility wherever it wound. The people did not attempt to convert others, but to protect themselves; they never punished opinion as such; they never attempted to torture or terrify men into orthodoxy."

Trans-Atlantic Retrospect.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES held its annual meeting in the Weigh-house Chapel, London, on the 9th and 12th May. The attendance was unprecedentedly large. The new chairman was Rev. David Thomas, of Bristol.

The address delivered by him was in every way worthy to rank with the admirable discourses delivered by his predecessors. It dealt mainly with the vital questions—how far the ministry of the Word, as exercised in the body, subserved the purpose of building up in the faith those who had already believed. The actual condition of the churches, in relation to religious attainment, was first spoken of, as, according to universal admission, below the ideal of the Scriptures, and the standard actually attained by many earnest Christians; and the alarming fact pointed out, that there was so frequently an absence even of earnest desire and endeavour after greater holiness, Christians looking on their remaining sinfulness "as an evil rather than a wrong," in respect of which they were "called to exercise resignation rather than repentance."

The following enquiries were suggested in relation to the bearing of ministerial labour on the growth in grace of church members: whether the *public devotions* of the church are so conducted as to conduce to this end; whether great improvement of Christian character is *expected* to be attained; whether pulpit instruction deals closely enough with the *character and circumstances* of the people; whether the full range of Christian *motive* is presented to them; whether proper *guidance* accompanies appeals to feeling;

whether *moral teaching* is given in sufficient frequency and fulness; whether distinct direction is imparted for the use of the *means of grace*, the Bible, prayer, work and providence.

Some *hindrances* to the attainment of the great ends of sanctification were next pointed out, viz., the demand for strong *emotional excitement* which characterises our day; the prevalent *impatience of slow action* and delay; the opinion that the *conversion of the ungodly* is the paramount end of the ministry; and the *multiplicity of labours* exacted from ministers, unfitting them for quiet pastoral service.

All these points were elaborated in a tender, modest, devout strain, fitted to humble the whole assembly before God. It would seem that every heart was melted, nor can we doubt that much good will follow this fraternal faithfulness with some hundreds of pastors.

In the report of the committee, prominent mention is made of the *Deputation to Canada*, which was prompted by "a strong representation on the importance and desirableness" of such an appointment. "Many years (it is said) have rolled away since you sent a deputation to visit our brethren there. They are now anxiously desirous of receiving the recognition and help which such a delegation would convey. The Colonial Missionary Society committee are sending out their secretary to promote important changes in the missions carried on by that Society in conjunction with the churches in those colonies. ... At the repeated request of the committee, the corresponding secretary has agreed to go forth on this errand, associated with Rev. J. L. Poore, with the earnest desire of aiding our brethren in Canada in maintaining their position and extending that great work which they are performing amidst difficulties of a peculiar kind." Rev. J. G. Miall, in moving the adoption of the report, said, "I feel persuaded that this Union could not have appointed any gentleman better adapted to express to our brethren in Canada the sense which we entertain of their body, and the desire we have for their welfare, than our valuable assistant-secretary. I am quite sure that whatever hospitality he will experience on those shores, it will not surpass the hospitality which he is so proud to show to members of the Union and others in his own house at home."

The *American question* occasioned a debate more exciting than we have read in the proceedings of the Union for many years. After the introduction of Delegates from the United States, Dr. Vaughan moved a resolution expressive of joy at the prospect of the extinction of slavery, of sympathy with the work of the Freedmen's Aid Society, and of abhorrence at the assassination of President Lincoln, and spoke, as he always does, in a thoughtful, manly, and Christian spirit, of the unity of feeling there had ever been in the body in regard to slavery, notwithstanding that good men among them had been divided on some aspects of the American civil war. But he said emphatically, "there has never been among us any approach to a desire that the South should conquer," and this was received with "loud cheering." "That, said he, would have been an inexpressible calamity, not merely to the Northern States, but to the cause of liberty and humanity throughout the world. (Applause.) No, if there must be conquest, in God's name let it be a Federal conquest." He spoke with great fervour on the inconceivable horrors of any war between Britain and America, "That must not be." The motion was seconded by Dr. Tomkins, recently returned from the States. Rev. R. W. Dale then rose, to express, what he was sure Dr. Vaughan had omitted to say, in the depth of his emotion concerning the general aspects of

the American struggle, namely, the dismay, horror, and indignation aroused throughout England by the assassination of President Lincoln. Then arose Dr. Halley, Principal of New College, London, and complained that the resolution was not warm enough in its tone, and did not sufficiently recognise the noble qualities of the late President. "We are told, sir, that the progress of events has abolished slavery! I do not understand that at all! No, sir, it was the ardent Christian feeling of a small band in America which did it. It was, I believe, the working of a principle at first despised and contemned, a principle which some of us in England did not understand, and which, I think, we did not honour quite as much as we ought to have done, that emancipated the slaves. It is that which, under the Lord's blessing, has brought about the events and overruled the progress, and has now produced this great and glorious result. Now, sir, do not let us throw a crown of thorns upon the dead body of the martyred President; let us crown him with roses; let there be some fragrance in our eulogium, some feeling in our sympathies." (Tremendous applause, the whole meeting rising, and cheering with the greatest enthusiasm.) Dr. Vaughan at once adopted every word which Dr. Halley had said. Rev. J. Parsons moved that the resolution be referred to a committee for amendment. Rev. Newman Hall was then called for, and spoke with much power and good feeling. We give part of his remarks. "I have spoken freely, sir, but I have sometimes fancied that persons in the Union have feared to express difference of opinion, though this is an assembly, which, more than any other in the whole world, should be open to the freest possible discussion. (Loud cheers.) It is a comparatively tame thing to come here and listen to the echoing, echoing, echoing of what we all agree to; I like to come and hear brethren express their sentiments, even though they may be at variance with mine, so that if I am in error I may have a chance of correcting myself; and I like, if I speak, to speak in a thoroughly untrammelled way. (Cheers.) I should have liked an earlier expression of our sympathy with the Americans, not only about slavery, but in their great struggle. I should have liked an earlier effort to help the Freedmen's Aid Society. I am very glad to know that we are going to pass this resolution now, but why was it not done before. It was through a fear of difference; it was through a fear of breaking the holy peace with which we love to pervade this assembly; but I think, sir, there may be a difference in opinion as holy as an agreement in opinion." While the resolution was being revised, Rev. Dr. Cleveland, of New Haven, Delegate from the American Congregational Union, was called on to speak, which he did in a very happy strain. "Mr. Chairman, it is my singular privilege and special honour to say to you, what no deputation from our churches could ever say before, that we represent a Christianity free at last from the sin and reproach of human slavery! You have often remonstrated with us, and justly, in regard to this foul blot on our escutcheon; but you will have occasion to remonstrate no longer."

At this point, the amended resolution was presented, and carried unanimously.

Rev. H. M. Storrs, D.D., of Cincinnati, was then called upon, and in the course of his address, invited the Union to send a representative to the National Council at Boston on the 14th inst. Dr. Massie urged compliance with this request, as did Dr. Raleigh, Mr. Prout, and Mr. Gallaway, but as the committee had thought it better to defer the appointment of a delegate to the States until next year, the matter was postponed until the Friday meeting.

On Friday, a resolution of some length was adopted, agreeing to *appoint a Deputation to the National Council at Boston*, and giving them a message to deliver there: On the report of a special committee, Dr. Vaughan, Dr. Raleigh, and Dr. Smith were unanimously appointed as the Deputation. The two former spoke of themselves as so carried away by the tide of feeling in the Union, that they could not say—Nay. With Dr. Smith, already engaged to go to Canada, of course there was no obstacle. Mr. Poore was excused, at his own request, from being part of the delegation, though expecting to go to Boston at the time.

We cannot refrain from expressing our gratification at the fact of the appointment of such men, and in so hearty a spirit, to a meeting of the unparalleled importance to Congregationalism in America, of that to be held on the 14th inst. Although the week or more taken for this purpose will seriously abridge the visits of the deputation to the Canadian Churches, as they have to be in Nova Scotia by the 21st July, we do not know that we grudge their taking a few days from us to promote good will between the Puritans of Old and of New England.

The want of time and space (for the press is waiting for these lines) forbids us to dwell on the other matters transacted at the Union meeting. The Model Trust Deed question, still unsettled, deserves an article to itself.

THE COLONIAL MISSIONARY SOCIETY held its annual meeting on the 15th May. We give some extracts from the report.

“Much attention had been given during the year to the affairs of the Canadian Mission. In future, the Committee will provide half the salary of the President of the Theological Institute, and £10 per annum for each student fully on its books; but the existing churches are henceforth to be left to their own resources, the help of the Society being confined to movements for the enlargement of the mission field. It is hoped that much good will result from the visit to Canada of Dr. Smith and Mr. Poore. There are at present eight students in the College, and fifty-one ministers and churches aided by the Canadian Mission funds. The cost of the Mission and College to this Society for the year has been £1,422 9s., including £53 to Newfoundland; while the British North American churches have contributed about £440 in addition, exclusive of what has been derived from the churches receiving aid.”

Mr. Spicer, the treasurer, whose balance sheet exhibited an income of nearly £6,000, and almost £1,000 in hand, said: “The British North American colonies were the scene of the early labours of the Society. Canada and the Lower Provinces had been the most costly of all, and had had the greater share of attention, but their labours there had not been so profitable as they had at one time expected. The churches which they had helped to establish had remained too long on their hands, without making sufficient efforts to become self-supporting, and hence many of them had become mere annuitants on the funds—a state of things which, as a missionary society, they were not justified in continuing. It had been, therefore, thought desirable to change the system, and, instead of supporting these feeble churches themselves, they had resolved to throw that responsibility upon the free and independent churches in the colonies, so that the funds might go to the creation of new interests, or the temporary assistance of other churches, with a view to their early self sustentation. This arrangement had been favorably received, and they hoped that the issue would be satisfactory to all parties. The Committee hoped that an impetus would be given to the cause in Canada, from Mr. Poore’s visit, which it never had before.”

The Rev. Dr. Richardson, bishop of the Methodist Episcopal Church in Canada, bore his testimony to the sympathy he had always met with from Congregational ministers in Canada, and the great amount of good which they had done there. He also pointed out some of the reasons why Congregationalism had not been more successful than it had been in Canada, and expressed a hope that the Society would not decrease their efforts for the evangelisation of that country.

The accounts given of the work in the Australian colonies are encouraging, but we cannot find room for them this month.

The anniversaries of the Bible, Tract, London Missionary and other societies, we must likewise pass by for the present. The May meetings of 1865 seem to have kept up to the mark of their predecessors in every respect. God prosper the work of all these agencies during the coming year!

Official.

APPEAL ON BEHALF OF THE MEAFORD CONGREGATIONAL CHURCH.

The burden of debt remaining on the church edifice—which is still only temporarily seated—is about one hundred and forty dollars, and the friends here being unable to pay it, make this appeal to the churches of our order in Canada to relieve them from the difficulty. It was hoped that the assistance previously obtained by the Rev. C. Duff would have enabled the church to complete the building, but owing to losses sustained on the subscription list, and an addition to the cost of the building for extras, the above mentioned amount remains unprovided for.

If it had not been for the depression of business, this amount might have been met by the friends here, but from this cause the circumstances of many are so changed that it becomes hopeless to expect it at present. This appeal for help is therefore made by a committee appointed by the church for that purpose, and any amount forwarded by churches or individuals to liquidate the debt will be very thankfully received by the Treasurer, Mr. William D. Taylor, Merchant, Meaford.

Meaford, 29th April, 1865.

THE BOSTON COUNCIL.

The following preamble and resolutions were adopted by the Guelph Congregational Church, at its monthly business meeting, May 4, 1865.

Whereas this church has received a communication from the Rev. Joseph Unsworth, inviting it to unite with nine other Congregational Churches in this section of Canada, in selecting a delegate to the Council of Congregational Churches to be holden in Boston, next month, be it

Resolved,—That inasmuch as the Assembly in question, is to be neither a Continental nor World's Council, but a *National* one, we are of opinion, that the Congregational Churches of Canada do not form a part of the constituency entitled to elect delegates to such council.

2. That in our opinion, the only capacity in which representatives of the

Canadian Churches could attend the contemplated council, would be that in which delegates are sent to corresponding bodies in this country and the United States.

3. That in order to show fraternal sympathy with our brethren of the same faith and order in the adjacent Republic, we think it desirable that a delegation be appointed, but are decidedly of opinion that the appointment should be made by the Congregational Union of Canada. It is, we believe, understood that some of the ministers of our body purpose attending the said meeting, whether in a representative or individual capacity, and although the Union meets but a week prior to the Council, we apprehend there will be no difficulty in arranging the matter to the satisfaction of all concerned.

4. Entertaining the foregoing views, we must decline to take part in the election of a delegate now proposed to us.

5. That a copy of this action be sent to the Rev. J. Unsworth, to the Secretary of our Congregational Union, and for publication in the *Canadian Independent Magazine*.

W. F. CLARKE, *Pastor*.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Congregational Union of Nova Scotia and New Brunswick will (D.V.) hold its anniversary, at Chebogue, Nova Scotia, on Friday, 21st July, and following days. The time of meeting has been changed to afford the brethren an opportunity of meeting with the Rev. Dr. Smith, and the Rev. Mr. Poore, from England.

ROBERT WILSON, *Secretary*.

Correspondence.

SCRIPTURE-READER.

MY DEAR EDITOR,—I find the following extract in your last number :

ORDAINING A LORD AS A SCRIPTURE-READER.—The Scottish newspapers give an account of a ceremony which recently took place in a 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 banded 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 be 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?]

You very briefly ask "[Is this to be the authentic formula for ordaining a Scripture-reader?]" Suppose that authority, seeing your question, should answer, "Yes"; what then? Would you dismiss the matter as unworthy of further comments, curiosity being satisfied, should it then present itself to

your readers as a matter of total indifference? For my part, I thought this ordination—not of a Lord, but of a Scripture-reader—worthy of a more lengthened comment. Will you kindly allow me, not to answer your question, but to make some remarks on the facts of the paragraph and the suggestions it might call up to our Bishops.

Is it right or wrong to allow a *lay agency* to labour in word and doctrine, without the sanction and control of the church? Has not experience taught us that, frequently, much evil has been done by *unauthorized lay preachers*? And, as in our body, this is always taken up, when it is taken up at all, by individuals voluntarily and of their own accord, without the sanction of constituted authority; so is it taken up, in many cases, by those least competent. On the other hand, lay preaching is neglected by those who are well qualified for the same, both as to character and attainments, because constituted authority has not called them out.

Are our Bishops quite satisfied that so little lay agency should be employed by the Congregational churches?—save in the matter of Sunday-school teaching, or, perhaps, an individual or two wandering about in a desultory way, visiting in the houses of church members, or possibly, distributing a few tracts—this is the full extent of the lay agency employed by Congregationalists in Canada. I have heard an influential pastor preach and teach on the subject as if there were no other work, than such as I have described, for his people to do. It is true that some of them are occasionally heard offering up prayers at a church meeting; some of them, too, spend a vast deal of time on religious committees; but, is that working for the church? My opinion is, that the church is entitled to the services of those of its members who are fit to be ordained as Scripture-readers.

I like the term "Scripture-reader." Our Methodist friends appoint "Local-preachers," hence the notion has gained ground amongst us that this kind of lay agent should necessarily be a *preacher*; and so it comes to pass that a man totally incompetent assumes the position of a teacher, and attempts professional sermonizing. It is true, that there are many good lay preachers, men who from the directness of their appeals, founded on the word of God, and on their strong natural good sense, are vastly successful as such: but these men are exceptions. We must not look for Local-preachers, but for *Scripture-readers*. In every church may be found a Scripture-reader. In the country churches bashfulness, and other drawbacks, may, for a time, prevail against him, but a little practise will overcome all difficulties. And, then, a Scripture-reader has this advantage over a preacher, if the people will not come to church to hear him read, then he can take THE BOOK and go to them and read its precious words till they consent to come to "the congregation of God's people assembled for His holy worship."

Next, I like the name of Scripture-reader, because it is so modest, so unpretending. No man need be afraid of being ordained a Scripture-reader, while there are many who would be alarmed at the thought of being ordained a local-preacher. And yet being ordained a Scripture-reader does not forbid him from preaching, should the gift be in him. On the contrary, it will be his first stepping-stone. Many a reader might be constrained to make a few remarks upon what he has read, who would shrink back from any idea of professional preaching. Again, do I like the name of Scripture-reader, because it is not by the words which man's wisdom teacheth, but the power is in those words which the Holy Ghost teacheth, to convert sinners and to bring them to "the congregation of God's people."

I have already more than hinted that ordination, or, if you like not the word, let it be that the solemn appointment of the church alone should mark out the Scripture-reader. "Lay hands suddenly on no man" however: but as it is the duty of the church to ordain, so it is the duty of every church to select from amongst their number, those who shall be appointed to this office. Every one of our country churches, especially, ought to have its Scripture-reader. It would double, aye, in some cases, treble, their efficiency. Churches that have been long hanging on betwixt death and life—have long been a burden on the mission-funds—would soon have new life, an increased membership, and would shortly become self-sustaining were there to be in every church duly ordained Scripture-readers.

And now Mr. Editor, in conclusion, as I admire the words for their simple beauty and force, I have no objection to give you an affirmative answer, and let this be the authorized formula for ordaining a Scripture-reader, only varying for our use the words to these, to wit:

Take thou authority publicly to engage in prayer and to read the Holy Scriptures in the congregation of God's people, &c. &c. J. P. C.

News of the Churches.

NEW ZEALAND.

The following extracts from a private letter, give a graphic description of other beside Church matters, and will be read with interest by our numerous readers.

"Dunedin, Otago, N. Z., October 13, 1864.

* "This is a dear quarter of the globe. House rents are very high. At first we rented a small cottage about two miles out of town, at £100 per annum, but have moved into our present abode, and our rent is now about £130 a year. Our house is very comfortable, being built on a section of land containing about a fourth part of an acre. We are pretty high up the hill, and have the city, as it were, at our feet. The house, which is a wooden one, having three tall massive stone chimneys, is all lathed and plastered as at home—very few houses here are so; being only wood lined with calico and papered over. On the ground floor there are three rooms and a kitchen, and up stairs two large bed rooms and a bed closet. But the beauty of the place is outside, in front of the house, which is laid off with plots of flowers just as in dear old Scotland. Wall flowers, Roses, Balm, Thyme, Primroses, Violets, Hydrangers, Sweet Pea, Daisies, Mignonette, all meet the eye and regale the senses. The end of the house is to the street, and a long promenade to the gate contains on each side grass plots containing cherry trees, now in full bloom. Apple, pear, and peach trees, and currant bushes will also, in due time extend their flourish. We are now in the middle of spring, and so have the summer all before us. Fancy us at our gooseberries and strawberries at the new year! While you are wrapt in everlasting snow and ice we are sweltering in summer heat. The climate of Otago is very variable, not to be depended on a single day. When dry, very warm; when wet, very cold. Of snow, we have little more than seen the color of it, and that only for a few hours. The great draw back is the wet, and yet we are entirely dependent on the rain

for our water supply, gathered into casks and tanks from the roofs of the houses.

“Our Church privileges in this quarter are very good. The Free Church have the largest number of adherents. We have an excellent preacher in Mr. Connobee, our minister; and have a large handsome chapel, which cost us about £2,500; and have taken a respectable position in the community. Independency in the colonies, however, is not so much to my taste as it was at home; there is a want of that social brotherhood to which we were accustomed in Scotland. * * We have a district mission two miles from town, at which divine service is held every Sabbath forenoon, and at this labour I take my turn with three or four others.

* * At Port Chalmers, nine miles from here, a Congregational Church has been formed under the pastoral care of Rev. John Fraser, from Canada. He is a very nice man, and getting on well.”

Poetry.

TO MY MOTHER.

I think of thee, when morning opens
 Her brightly beaming eye,
 And shakes her rosy banner out,
 Athwart the azure sky.
 Then memory turns to one whose love
 Has watched till dawn for me,
 And 'mid the beauty of the hour,
 Mother! I think of thee.
 I think of thee when spring time comes,
 With all its wealth of flowers,
 And dreary winter hides away
 Before the sunny hours;
 Then echoes come of days long past,
 When all was spring to me,
 And hope made life a fairy tale,
 And thus I think of thee!
 When evening comes, with noiseless step,
 To chase away the day,
 And little stars come twinkling out
 Upon their nightly way;
 When children claim the good-night kiss,
 And pray beside my knee,
 I almost feel a child again,
 As then I think of thee!
 And oft I-muse upon the time
 When we in heaven shall meet,
 And cast our palms of victory down,
 At our dear Saviour's feet;
 Oh! who can tell the weight of joy
 That in that hour shall be;
 Till then, thro' all of weal or woe,
 Mother! I'll think of thee!

THE EDUCATOR AND HIS CLAIMS.

(A lecture delivered before the Teachers' Association in connection with the McGill Normal School, by Rev. Dr. Wilkes.)

I use the term "Educator" rather than "Teacher," for the reason that those truly faithful ones of both sexes, to whose influence parents commit their children for several hours a day, during a period of from seven to ten years, are more than teachers. They do far more than convey instruction—they greatly affect the future character. One sees, *e. g.*, in the pupils of such an one as the late Dr. Arnold of Rugby the moulding force exercised on the principles and character. Not only is the intellect trained in such cases, but the conscience also and the heart—large and broad views are awakened, and noble principles are implanted. Such education is more than teaching, hence we denominate its priest the educator.

Yet are there other educators besides the class represented in this Association. The pulpit educates and so does the press. The former, prior to the inauguration of the latter, was wont to be the principal source of instruction as well as of religious awakening to the people; and still it exercises a vast power in moulding the national intellect, conscience and heart. The press in our day has become a many-voiced schoolmaster, ever sending its lessons into the homes of the people; often doing great good, and alas! not infrequently doing much mischief. It undoubtedly exercises a mighty and increasing influence in the training of the community.

But the educator with whom we have now to do has a somewhat different sphere. After the child's mother, he begins at the beginning. Ere the pulpit or the press can do much for the pupil his work is well nigh completed. Hence it would be difficult to exaggerate the importance of the trust committed to him. He has to lead forth and guide the mental powers in their budding and opening processes and to furnish them with pabulum on which they may feed and grow; he has to develop the conscience into a watchful and healthy activity; he has to check, in their beginnings, all deceit, meanness, and impurity; he has to cultivate habits of industry, faithful work, truthfulness and sincerity;—he has some times to awaken and always to cherish sentiments of honour and uprightness in dealing with fellows; in fine he has to work wisely and well at the foundations of personal character. Who of us would venture to estimate the momentous interests involved in a work such as this? In the personal character of a generation of youth lies embedded the social condition of the world's people during the next age. Whether the coming generation, soon to occupy the vast arena, shall be virtuous or vicious, shall be refined and cultivated or rough and barbarous, shall be good or bad, depends largely on what is done with children at school. It is but a truism to say that men and women make the nation, and it is not much more to say that the children and youth of the present are to be the men and women of the early future, and that such future depends for its character on what our schools do in the present. In such estimate it is supposed that parental co-operation forms part of the educating power in exercise.

It is obvious that a nation's prosperity is involved in this question. The greatest difficulties with which constitutional governments have to contend, and the cause of their failure, where they do fail, is the want of high character in the people. Whenever self more precious than principle, and electors or elected think more of personal interests than of the national welfare, corruption rolls in like a flood, the national conscience is debauched, and vice stalks forth unblushingly flaunting its vileness in the face of day. The true conservators of a nation's well-being are the faithful, conscientious and large hearted educators of its children and youth, for they work at the foundations and cast in the salt at the spring head.

And if the interests at stake in this matter are so momentous in the present life, what must be their magnitude when eternity is brought into view! Immortality invests the whole subject with ineffable grandeur; for these pupils will live for ever. The training of the present mightily affects that future, whether it shall be one of honour or disgrace, happiness or misery, life or death.

We may not dismiss from our present consideration the work of the educator without noting certain qualifications that seem to be more or less needful to success in this work. I do not dilate on the obvious qualification of accurate knowledge on such departments as the teacher undertakes to cultivate, for the reason that every one must at once perceive the need of this. The masculine form of the pronoun must also be understood throughout as including the feminine, for much of an effective education is conducted by women. Among the qualifications of an educator may be placed:

1st. *A true estimate of its nature and importance.*—We cannot surely expect any one to succeed in a profession like this, whose sole object is the making of money or even the obtaining of a livelihood. It is to be feared that it is not infrequently taken up as a last resort, other means of obtaining bread failing. Now, just as one would not look for great good from one who sought "the priest's office in Israel for a piece of silver or a morsel of bread," so in this case, it would be indeed surprising should merely mercenary motives achieve any worthy ends in the work of education. It is not meant to decry proper reference to such considerations in all our plans. On the contrary it is a most legitimate and honourable way of not only obtaining a livelihood, but also of laying up a competency. The labourer is worthy of his hire: and no labourer is more worthy than the educator. We delight to see them erecting their own establishments,—owning them, and becoming wealthy as far as is compatible with the claims of a large hearted benevolence.

But we object to this as *the governing motive*. That should spring out of a true estimate of the nature and importance of their work. Every young mind and heart enshrined in those bodies which occupy the seats in their establishment, is there for development and culture. No one but God can foresee the future of the being whose loving, or yearning, or merry eyes look out upon you: but you have it directly in your power to mould that future. No two boys or girls are alike. Some are sufficiently similar to admit of classification so as to afford opportunity to generalize the training process, but there will always be *differentia* to require special attention. It would be out of place to enlarge upon or to illustrate these points; their mention is all that is now appropriate. He, however, who appreciates the nature and importance of his work will study so as to know the general character and specialities of every child under his care and will conscientiously adapt his measures to each case. It is matter for gratulation that the old-fashioned *birch* or *taws* for every delinquent, without regard to characteristics of the pupil or the circumstances of his delinquency, has gone out, and is among the things that were; but discipline and punishment may not safely go out, only they must be adapted to each case needing them. A true estimate of the work to be done and of its vast importance, will awaken much thought and inquiry and will elevate at all points the character of the labourer.

2nd. *Skill and tact.*—It is quite possible, as we all know, to have treasured up stores of knowledge and yet to be ill prepared to communicate it to others. Many most scholarly men are wretched teachers; and not a few others who can communicate with facility, have no administrative ability. I am reminded of contrasts on these points supplied by classes in the University of Glasgow when I was a student. The Greek and Logic classes were presided over by Educators who were thoroughly furnished, were admirable in communication, and whose administrative ability was such that large assemblies of from ten hundred to ten hundred and fifty students were kept in perfect order. The class in mathematics on the contrary was taught by a professor, who while possessed of thoroughly accurate knowledge, failed to interest the students and equally failed to keep order. Hence it became a place of play rather than of work. It is so in schools. There are teachers who are in such sense educators that they have all under control: and the controlling power is not *dread*, but respect and love. Admitting that there are natural aptitudes in some greater than are found in others, I cannot help thinking that much might be done in the matter of acquisition. Surely we may *learn* skill and tact. The physician does so, and especially the surgeon. One of the designs of our efficient Normal School system is to train up good

workers in the department of education. There will always be certain original diversities arising partly from physical and partly from psychological causes, but every one fitted at all for the post of an educator, may become fairly skilful. Indeed it is mainly the application to the work in all its departments of good sound common sense!

3rd. Enthusiasm.—It need hardly be said in this presence that obtrusiveness, fussiness, noise, bustle are not meant, but a genuine, quiet, yet deep enthusiasm. I suppose this is more or less needful to success in any business in which men and women engage; to the educator it is of vast moment. Not only does it inspire himself with the energy, the courage, the perseverance ever seriously taxed but always necessary, it also infuses the same element of power into the breasts of pupils. One has often occasion to mark the influence of this element of an educator's character upon the plastic materials upon which he has to work. Pupils are borne along, putting forth unwonted exertions to improve, animated, they do not know how or why, by the enthusiasm of their teacher. With all their persistent requirements, strict discipline, and determination to be obeyed, such instructors are always favourites with their young charge. The very excitement is a pleasure, and the consciousness of progress and of acquired power is ever gratifying. Wayward as youth often are, they are cheered and stimulated by the conviction that they are making advances. They do not love to stand still, they often rashly repudiate the slow, and hence real progress gladdens them. And they love the teacher who aids in this.

I suppose the enthusiasm of an educator will depend very much, not only on the intensity of his temperament, but also on the depth of his convictions regarding the nobleness and importance of his work, and on his hopefulness as to the result. The desponding cannot be energetic—the downcast knows nothing of enthusiasm. Hence it must be admitted that devout confidence in God is a wonderful stimulus in the matter of a true enthusiasm. He who works hard, believes firmly, trusts God, and feels sure of His blessing, ever cherishes the hopefulness which helps his enthusiasm in the performance of duty.

In turning now to *the Claims of the Educator*, one is brought at once into contact with a state of matters much to be deplored, namely: the fact, that the popular estimate of education is altogether unequal to its real importance. This defective estimate appears both in respect to education itself and to the educator. So far in favour of education all the community go cheerfully; reading, writing and arithmetic are needful to getting a livelihood; but how little beyond this do many regard as useful! They who advance a step higher often grudge the time and expense of a good sound culture. Perhaps in many instances one might be satisfied with whatever can be effectively done up to fourteen or fifteen years of age, for then a large portion of our youth must begin their apprenticeship to some chosen business: but how much is often lost for want of a thorough appreciation of the importance of education, prior to that age. And why should not a greater number of girls have higher advantages beyond that age?

They who feel a lively interest in these things are much gladdened by the steady progress of true and enlarged views in our community. We are not a little indebted to the respected president of this society and Principal of our University for this advance; he has been indefatigable in stirring us up to thought and action.

Moreover the profession of the educator does not stand so high in public estimation as it ought. I think there is continual improvement in this particular also, but there is room still for advance; but of this more presently.

1. The first claim of the educator is *respect*.—Children, boys particularly, are prone to use unbecoming liberty with the names and any peculiarities of their teachers. Every educator has his own idiosyncrasy which the young are quick to discover. If it be a matter out of which ridicule can be manufactured, that product is apt to appear. Now parents and friends should frown decidedly upon whatever interferes with true respect for the educator's person and office. It may be very witty to caricature Dominic Sampson and to utter his repeated "prodigious;" and doubtless there are peculiarities in us all on which a lively

mimic may fasten for the amusement of his hearers, but such weapons are dangerous to that *respect* which ought to be entertained for the educator. And surely all parents and the friends of education should studiously discountenance whatever has a tendency to lower the influence of this profession.

Besides, the profession itself has a fair claim to a higher social standing than once obtained. This too is mending greatly; but the true point will not be reached until it is regarded as one of the learned professions. It is one of them and should be popularly so regarded. Of course its members in order to obtain their true social standing must be in character worthy of the position now claimed for them; but such qualifications existing, their elevated position should be recognized,

2. The second claim is *co-operation*.—Primarily is the educator entitled to the full coöperation of the *parents of his pupils*. This is of supreme moment. Without it he works throughout at a disadvantage. What mischief accrues often from the petulance and sad unwisdom of parents! An honest educator informs a parent of certain defects in his child which need correction. This is done simply for the child's good that there may be co-operation at home with the work of the teacher at school. The foolish parent instead of being thankful for the honest and kind communication, cannot bear to have his children found fault with, and becomes estranged from the teacher instead of giving to him increasing confidence. Not only is this ruinous to the pupil but most disheartening to the educator. Parental co-operation is surely a primary and most reasonable claim.

The community generally may afford their co-operation by encouraging educators. They can do much by practical sympathy—attending examinations—and aiding well considered plans. In few things are our neighbours more to be commended than in their large and liberal co-operation with the educator. They will band together and expend largely in providing suitable premises and apparatus for the effective conducting of educational movements. Throughout the United States you meet at all points with munificent proofs of the people's regard for the work of the educator. The educator has a fair claim on all this in virtue of the vast importance to the community and to the nation, of his work.

3. The third claim is *liberal and prompt remuneration*.—The liberal element must be judged of by the nature and amount of work done, but from the lowest point of education to the highest we would have a generous estimate of the educator's claims to pecuniary recompense. In few relations are grudgings and hard bargains more repulsive, or more an outrage on propriety than in this. If fees are not sufficient, the community in some form should make up the deficiency. As I have already said, pre-eminently here is the labourer worthy of his hire. And of all grudging of expense, that for the sound education of one's children, seems the most unreasonable.

And then *punctuality and promptitude* in payment is a most reasonable claim. I know not that one could express too strongly the grievous thoughtlessness, if not something worse, of those who leave the educator, after his work has been faithfully done, to seek again and again with hope deferred which maketh the heart sick, for his well earned pecuniary compensation.

4. Without enlargement I mention one other claim, namely, *to the ear of the community*.—I think our educators should have opportunities to speak to us, and that we should candidly listen to them. Our community affords sometimes the opportunity and gives the listening ear: but not with the earnestness and enthusiasm which become us. When a Teachers' Association asks an audience of us, it is only true policy as well as propriety to grant their request. Let us consider their plans and aid them in carrying them out, for they are working for the general welfare. It admits of consideration whether more might not be advantageously done throughout the rural districts as well as in the towns to bring the claims of the educator before the people, and to arouse their sympathy and aid in the great work in hand. These hints are intended more for parents and those who should be friends of the educator than for himself. Should they prove of the least service in promoting his work their utterer will be amply rewarded.—*Journal of Education for Lower Canada.*

THE WORDS WE USE.

Be simple, unaffected ; be honest in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade, not a well known oblong instrument of manual industry ; let home be a home, not a residence ; a place a place, not a locality, and so of the rest. Where a short word will do, you always lose by using a long one. You lose in clearness, you lose in honest expression of your meaning ; and in estimation of all men who are competent to judge, you lose in reputation for ability.

The only true way to shine even in this false world, is to be modest and unassuming. Falshood may be a very thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straightforwardness are.

Write much as you would speak ; speak as you think. If with your inferior, speak no coarser than usual ; if your superior speak no finer. Be what you say, and within the rules of prudence, say what you are. Avoid all oddity of expression. No one ever was a gainer by singularity of words, or of pronunciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gases to breathe, but he will enjoy better health, and find more time for business, who lives on common air.

When I hear a person use a queer expression, pronounce a name in reading differently from his neighbor, the habit always goes down, minus sign before it ; it stands on the side of deficit, not of credit. Avoid, likewise, all slang words. There is no greater nuisance in society than a talker of slang. It is only fit (when innocent, which it seldom is,) for raw school boys and one term freshmen to astonish their sisters with. Talk as sensible men talk ; use the easiest words in their commonest meaning. Let the sense conveyed, not the vehicle in which it is conveyed, be your subject of attention.

Once more ; avoid in conversation all singularity of accuracy. One of the bores of society is the bore who is always setting you right ; who, when you describe your walk as two miles out and back, assures you that it lacked half a furlong of it. Truth does not consist in minute accuracy of detail, but in conveying a right impression ; and there are vague ways of speaking that are truer than strict fact would be. When the Psalmist said " Rivers of waters run down mine eyes, because men keep not thy law," he did not state the fact, but he stated a truth deeper than fact, and also truer.—*New-York Teacher*.

 FAULT FINDING WITH OUR CHILDREN.

It is at times necessary to censure and punish ; but very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault finding on the part of its parents ; hardly anything can exert a more injurious influence upon the disposition both of the parent and child. There are two great motives influencing human action—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by a desire of pleasing rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy ; their dispositions become hardened and soured by this ceaseless fretting, and at last, finding that, whether they do well or ill they are equally found fault with, they relinquish all efforts to please and become heedless of reproach.—*Ladies' Repository*.

I have four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter, and my purse is heavier.—*Rev. Dr. Guthrie*.

A WORK TO DO.

My believing reader, let us remember that all God's children are also his servants. You and I then have a "slowly work of love to do." We have some special service, some little sphere so peculiarly our own that we shall have to give account about it as being its only occupants. None can look after it like ourselves; none are charged to look after it but ourselves. Where is it? What is it? Have we asked the Lord about it? It is an awfully solemn thing to have entrusted to us what concerns the Lord's glory, and the everlasting blessing of precious souls. Oh, to be adequately alive to this! Oh, to be constantly so filled with the Spirit that we shall not only know our place of special service, but shall be constrained by love to give ourselves to it as those that "cannot but." Unless we experience this in some degree, what reason can we have for concluding that we are truly born again? Most weighty are the words of M'Cheyne: "You are greatly mistaken if you think that to be a Christian is merely to have certain views and convictions, and spiritual delights. This is all well; but if it leads not to a devoted life, I fear it is all a delusion." And what is a devoted life? Ask Gethsemane, ask Calvary; nay, "ask deathbeds, they can tell." "Oh, brother, brother," cried the dying Legh Richmond, "none of us is more than half awake." But why speak of the awful solemnities of a dying hour? Are they a whit more awful than the solemnities of the present living hour? It is God's most holy presence fully realized at death that makes it so solemn. Let us realize that presence fully now, and it shall invest the present moment with all the tremendous importance of life's last hour.—*Family Treas.*

THE WRONG SIGNAL.

"What has happened?" said Mr. Hamilton to his son, who entered in haste, and with the air of one who had some interesting news to communicate.

"A luggage train has run off the track and killed a man," said Joseph.

"How did that happen?" said Mr. H.

"The watchman gave the wrong signal. The engineer said that if he had given the right signal, the accident would not have occurred."

Making a wrong signal cost a man his life. There is another sense in which wrong signals sometimes occasion the loss of life—of life spiritual. The preacher who fails to declare the way of salvation as it is laid down in God's word, who teaches that men may secure their salvation by their own works, gives the wrong signal. In consequence, men take the wrong track and go on to perdition.

The private Christian, whose reputable standing in the church and in society gives influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "Be not conformed to this world." The young Christian is led to practise a similar course; by degrees he loses his spirituality, and becomes one of those who have a name to live but are dead. The holding out of the signal led to the disaster.

A professing Christian exposes himself to temptation. He has power to resist the temptation, and escapes unharmed. One of less power is led to follow his example, and falls into sin. To him his predecessor had given the signal that there was no danger there. He gave the wrong signal.

We are constantly giving signals to our fellow-men—signals which will direct their course in their journey to eternity. How careful should we be at all times to avoid giving the wrong signal!—*British Messenger.*

DON'T WAIT.

John Foster, in his essay on decision of character, says:—"It is wonderful how even the apparent casualties of life seem to bow to a spirit that will not bow to them;" words which we wish all those young men would ponder, who, instead of throwing themselves into the work of life and doing a manly part, are forever waiting for something to turn up.

There seems to be altogether too many of this class of persons at the present day, and a sad sight they are. Irresolute, indolent, doing nothing, waiting for a

turn in the tide, and yet never throwing themselves upon the tide, and breasting the waters, like men in earnest. Their province seems to be to wait; not to wait as an handmaiden upon her mistress, but to wait in listlessness and sloth, while the diligent and persevering brush by them, hasten on, and secure the prize.

REMARKABLE STORY.

The Bible-class devotional meeting, held at 165, Aldersgate-street on Sunday, was marked by features of a very peculiar and interesting character. Addresses were delivered by the Rev. Achille Manhault, pastor of the French Church, Guernsey; M. Francois Pepin, from Lower Canada; and M. Balogh-Ferenz, from Hungary. The address of M. Manhault afforded peculiar illustrations of the work of this society. "Nine years ago" said he, "your Association was led, in the providence of God, to circulate gratuitously among young men in the large warehouses in the City a little paper, entitled, 'City Life,' prepared by one of your then secretaries, Mr. Tarlton, now the Rev. T. H. Tarlton, incumbent of Stroud. It chanced that a copy fell into the hands of a chemist in the City, who, by its means learned the address and objects of the Association. A few days after a young Frenchman presented himself to the chemist, requesting medicine and assistance. He was wretchedly poor, without food, almost without clothes, a deserter from the French army, and in consequence, unable to revisit his native country; and, even here, he went in terror that by some means he might be arrested, and made to suffer for his fault. The medicine for which he asked the chemist gave him, and for relief he was directed to the Young Men's Christian Association. He came on Easter Sunday, 1855, and found here that welcome with which you are always ready to greet a stranger who comes to throw himself upon your sympathy. He was placed under the care of a foreign Christian gentleman at that time in communion with your Association, and under his guidance and teaching he learned the great truths of Christianity, and resolved to devote himself to the service of God. He continued for some time to attend your meetings, which were the source of much benefit to him; but in his altered state of mind, he considered it was his first duty to make what reparation he could for the fault of which he had been guilty in deserting his regiment. He returned to France, presented himself to the proper officers, and surrendered as a deserter. On his trial much surprise was expressed at his voluntary surrender of himself, and the president specially interrogated him on this point. He replied 'When I ran away from France I was in the darkness of nature, and under the power of sin; now I have learned the Gospel of the Lord Jesus Christ, and am His servant. It is by the teaching of His Word that I come back to my duty, and submit myself to you for the punishment I have deserved.' Kind friends took an interest in his welfare and tried to procure a mitigation of his punishment. They were successful. Twelve years' imprisonment was the ordinary penalty for his offence; this was reduced to four, and the severity of the imprisonment greatly mitigated. After undergoing it for a year and nine months, he was allowed to return to duty in the army. Here he was employed as a sort of a regimental clerk for about two years, and then finally granted a discharge. Released from all obligation, he went to Geneva to study for the ministry. When his studies were completed he laboured for some time in the south of France as an evangelist, and then was appointed to the charge of the French Independent church at Guernsey. He now stands before you to acknowledge that this happy change of position, and far happier change of mind, he owes to the kindly influence of the Young Men's Christian Association. The starving French deserter who sang in the streets of London for a morsel of bread, is the Pasteur Manhault, who now speaks to you." The address of M. Balogh-Ferenz, condensed in a highly interesting manner the statistics (educational and religious) of the Protestant church in Hungary. M. Pepin urged the claims on Protestant sympathy and support of the mission he sustains among the French-speaking Roman Catholics of Lower Canada. The addresses of these foreign brethren were translated by Mr. Hines, and listened to with evident pleasure by a large company of young men.—*City Press*.