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THE

CANADIAN INDEPENDENT.

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No. 5.

CITY EVANGELIZATION.

Let not our readers in the rural districts suppose from the present theme that we are without sympathy or interest in the progress of the gospel in the bush—God forbid. The cause of the Saviour is identical, whether home or foreign fields are cultivated, when all is done for His glory: and by the same power are souls redeemed, whether from the thralldom of Eastern idolatry, or amid the solitudes of the Western wilderness. On this principle, God's work in a land, awakens prayer and arouses effort throughout *all* its borders. We may, however, classify the work, in view of special adaptation of the kind of means to be employed in given localities. For the city and the country there is the same gospel, yet as opportunities and habits vary with the situation of men, the modes of operation in conveying the knowledge of it, must be wisely regulated by a regard to the wants and nature of the field. Christians in cities have special work. Seek the good of the city where thou dwellest. The observer of the signs of the times, must have marked with great interest, the growth and development of zeal and activity, in preaching the gospel to the neglected masses in large cities. A change has come over the spirit of the dream of many, so that we had almost said it has become the *fashion* to have open air services—mammoth congregations—preaching by the highest dignitaries—in some of the great centres of population in the old country. If fashion it be, it is a good one, and one which in the reckoning of the great day will show, that it issued in the purification of many a den of vice, in the recovery of many a fallen drunkard, in the consolation of many widowed and stricken hearts. It is to us an enigma hard to solve, how Christians could come and go to their feast of fat things, and allow the marks of spiritual starvation staring them in the corners of the streets to pass without due impression. True, some have nobly wrought to spread a table for the destitute, more particularly for the little ones, in Sabbath School effort; but withal, there has existed an amount of *supineness* at which we stand amazed. The millions of the metropolis of the Empire, are not evangelized. Hundreds of thousands in that great city, are as effectually benighted in spiritual ignorance, as the Hindoo or Caffre. Other large cities are in a similar position. The cry of these should enter into the ears of Christians; it is not come over and help us,—come across seas and deserts to our aid,—it is help us here, cross your own thresholds and help us. We admit that the circumstances of the case are not exactly parallel in our Canadian cities—populations have not grown so enormous, and some of the forms of vice are not so prominent—yet every one with his eyes open, must see that the

germs of the same evils are at work, that there is scope enough for Christian enterprise to eradicate the seeds of error, and unbind the hold of damning sin from the heart of Young Canada. What can achieve this glorious result, save and except, the gospel of the blessed God, faithfully brought to the perishing? In thus speaking, we are not oblivious to the fact that faithful men in the ministry, and loving co-labourers in the membership, are at work in these fields, and in the right spirit. Nevertheless, may we not feel that whereunto we have already attained is not perfection? May we not attempt greater things than these? Cities have always been centres of influence. Christianity early found a home in them. A power for good emanates to the surrounding regions, when the Lord has much people in the city. There is beauty in progress; in nature we watch with delight the growth of a flower; in a family the increase in wisdom and stature of a child, gives joy to the parental heart; in grace there can be no exception to this law, the vine of the church is to run over the wall, and bear the goodly clusters of much fruit. A healthy, vigorous, and progressive expansion, has ever been the aim of an earnest church. It is not in a dictatorial spirit that we write, and we may be, therefore, permitted to ask, whether all plans for consolidation and extension, are duly developed and wrought out? Is there not a danger of sitting under our vine and fig tree, cherishing a spiritual voluptuousness, incompatible with resemblance to Him who went about doing good? The great duty of "excavating the heathen" in our lanes and streets, cannot be altogether discharged by proxy. City Missionary operations require to be supplemented by the work of Christian Instruction Societies. We see no reason why a church, or a combination of churches, may not map out a destitute region to be thoroughly explored, canvassed and evangelized. The opening of a Mission chapel, if need be, need not be viewed as too great a work to attempt. Where a church is weak, the missionary character of its operations will probably gather round the hill of Zion, where they delight to meet; but when beauty and power are already secured, the waste places should be sought out—the vacant lots filled up. This will keep alive the missionary spirit, and present objects for prayer and effort, all the more interesting because we can say, "the work of our hands establish thou it." In every strong church, as a rule, it will be found that there are brethren, who possess gifts in conversation, in prayer and in teaching, which if laid out on the untilled soil of a neglected population, would yield an harvest of honour to themselves, and of glory to their Master. Thus would be called out, in some instances, talents fitted for permanent consecration to the work of the ministry. The recommendation by a church, of a young man to the Theological Institute, having thus had full proof of adaptation, would possess double weight. Nor is it our opinion that our young Brethren, having passed into the position of students for the sacred ministry, are to be so engrossed with books, that the study of living men, and opportunities of acting on the minds and hearts of others, by actual preaching, should be cut off from them. A good preacher cannot come forth full fledged and strong by a spontaneous growth. Speaking requires practise to note defects, to improve excellencies. The pent up desires which are recognised as a part of a call to the ministry, must not be shut down without hope of an utterance for years. We rejoice in a system that gives this scope. Churches in the surrounding regions may be fully supplied, and few calls may be made for pulpit services. This at once shows the benefit which may be secured by a well selected

preaching station. Our beloved young Brethren cannot be expected to perform such a work alone, influence and means are required, and also vigorous co-operation; these can be supplied by the churches in the city honoured as the seat of our School of the Prophets. An effort like this is not a novelty in the history of Academic Institutions, we have known it tried, and crowned with success.

Other modes of action will readily suggest themselves to those in every city, who sigh and cry for the abominations that are done in their midst. Whatever is the form of the onslaught, let it be made. Let the work be done by all means. The duty of holding forth the word of life, is binding on every church. The spirit of aggression on the domain of error and sin, ought to be cherished and strengthened by action. The emissaries of Rome are busy, aiming at obtaining and retaining "a local habitation and a name," in all our cities. The agents of the wicked one, are at work by double time—in the day as well as in the night. An insipid, immoral, and ungodly literature, is poisoning the minds of the coming generation. The hold of a reason-beclouding, conscience-obliterating, and soul-destroying vice, is dragging thousands to an early grave. Arise, then, children of light;—let your light shine. Watch ye, stand fast in the faith, quit you like men, be strong.

THE DIFFICULTIES OF HYMN-BOOK MAKING.

One result of the pending discussion of the Hymn-Book question, is a very abundant exercise of the critical faculty in relation to hymns, hymn books, and the Editors of the same. Not all this criticism can be just and wise, for there are many important principles concerned, which are not at once apparent, and whose operation it needs no slight effort to trace. It may conduce to a better understanding of these, and so to the formation of more judicious opinions in relation to different books, to set forth some of the labours and perplexities involved in the task of compilation.

Imagine yourself, then, gentle reader, audacious enough to have undertaken such a work, and making ready for its performance.

Before you begin, listen for a moment to the protest of the Covenanter, who contends, even unto death, that the "Psalms of David" (by which he means Rous's uncouth metrical version of the English translation of the Psalms, for the sweet singer of Israel was guiltless of such rhymes,) are the only permissible utterance of the praises of a Christian congregation. You will agree with him as to the surpassing excellence of the Book of Psalms, you may concede that the literalness of his version compensates, and to no small degree, for its defects of versification, that its embracing every verse of every Psalm is of some advantage, and that more smooth and paraphractical versions are often wanting in soul and strength, and you can heartily sympathise in the reverence and love that are awakened by the associations of the book. But on the other hand, you may demand scriptural proof that all other spiritual songs are *forbidden* to be sung; you may show him other songs in the scripture itself, sung by the Church militant and triumphant; you may ask him to account for the extraordinary distinction he draws between prayer and praise as spoken, and prayer and praise as sung,—for our Psalms and hymns are half prayer, and our prayers are half praise,—and the

good man is as inflexible an advocate for "man-made" and extemporaneous prayer as for Divinely inspired praise; you may tell him how holy men in all ages, in their best moods, when most under the influence of the Spirit, have "broken forth in songs," and could not forbear inditing the good matter, and how their winged words have gone up and down the earth preaching the unsearchable riches of Christ, and are every moment helping souls to praise and pray; you may point out how full most of these hymns are, especially the favourites, of the doctrine, the sentiment, and the very language of the Bible; you may ask him how the glories of Redemption can be fully celebrated in the words of those who saw Messiah only "through a glass darkly;" and you are very likely to find that your friend has at home a volume of sacred poetry which he loves to read, which greatly refreshes him by the way, but which he would not *sing*, at least in Church, for the world! Let him depart in peace. If you cannot change his mind, he will not trouble yours.

You have decided, then, to admit hymns of human authorship into your collection. But *of what authors?* Must they all be Protestant, orthodox, converted? Or will you take any good hymn, asking no questions for conscience' sake? Some of the most touching and spiritual hymns have been written by persons we should scarcely deem fit for church-membership. Thomas Moore and Faber among Catholics, and Mrs. Barbauld and Dr. Bowring among Unitarians, are examples. Yet the knowledge of the source from which such hymns have proceeded mars our enjoyment of them, unless we can take refuge in the thought, so beautifully expressed by Faber:—

"Ah! Grace, into unlikeliest hearts
It is thy boast to come;
The glory of thy light to find
In darkest spots a home."

You must next consider *what class of sacred poems* shall be admitted. Is it enough that the sentiments and language be correct, and the versification regular? Will these elements make a true hymn? So Editors have thought, for there are multitudes of such compositions in our books. But do they lift up the heart? How far, again, is *poetical imagery* a sufficient or necessary qualification? There are many exquisite poems on religious subjects, that our spiritual taste pronounces unfit for the uses of worship. Yet these, too, abound in the books, and are very popular. To us it appears that the essential element in a Christian hymn is, that it *express some feeling of a Christian heart*. That feeling must be caused by some thought, that thought will be a truth, and therefore the hymn will be doctrinally sound; but mere "theology in rhyme" is not devotional poetry. And feeling may array itself with ornaments borrowed from imagination, while it does not depend on these, for some of our noblest hymns have no metaphor from their beginning to their end. Christian feeling is itself poetical: inspiration speaks of "the beauties of holiness." It is easy to lay down such principles as these in theory, but to apply them in practice, to say whether a specific hymn is admissible under them, is quite another matter. There is difficulty, for instance, with those excesses of feeling exhibited in the *amorous* style of spiritual songs,—as far inferior to the Bible in real fervour, as in purity of taste. Regard, too, must be had to the *length* of the hymn. It is to be sung rather than read, and it must be brief, yet complete. Are there not poems in nearly all collections, too long to be sung, too connected to be abridged, yet almost too popular to be omitted? Their

proper place is in some other volume of sacred poetry than that for the service of song. Is any secular song of as many as ten stanzas ever sung throughout? To what extent will you require that your hymns consist of *direct address to God*? Undoubtedly this should be their prevailing character: may you insist on it exclusively? What, then should we do with many of the Psalms, the 1st, 2nd, 11th, 14th, 23rd, 24th, 29th, 47th, 50th, 53rd, 81st, 87th, 91st, 95th, 96th, 97th, 98th, 100th, 103rd, 105th, 107th, 110th, 111th, 112th, 113th, 114th, 117th, 122nd, 127th, 128th, 129th, 133rd, 134th, 136th, 146th, 147th, 148th, 149th, and 150th, in all 39, one fourth of the whole number, which do not call upon the name of the Lord? The number of Psalms with but a single sentence of direct address is also considerable. Yet who doubts that the above are for the most part Psalms of praise? They utter the praise of the Lord, though do not speak to Him. It is disputed also whether hymns addressed to *man* are allowable, and to what extent. These exhortations and invitations are not direct worship. Yet they have Scriptural parallels,—“O come, let us worship and bow down,”—“To day if ye will hear His voice, harden not your heart,” “Kiss the Son, lest He be angry,” “Rejoice in the Lord, O ye righteous,” &c. You may have no small trouble, however, in deciding on the proportion of such hymns to the whole number. In this connection, may be mentioned the necessity of considering how far the poetic privilege of apostrophising the living, the dead, and inanimate creatures, shall be employed. The Bible says, “Glorious things are spoken of thee, O city of our God,” and this will justify the hymns, “Glorious things of thee are spoken,” “Jerusalem! my glorious home,” “To thee, O dear, dear country,” and, “O Zion when I think on thee,” &c. But may we sing to the Star in the East, “Brightest and best of the sons of the morning,”—to a brook, “Thou soft flowing Kedron,”—to a garden, “Lonely, sad Gethsemane,”—to the tomb, “Unveil thy bosom,” &c.? It is hard to say nay, with the 148th Psalm before us. In these cases there is little danger of abuse, nor when friends just departed are addressed, “Thou art gone to the grave,” “Sister! thou wast mild and lovely,” “Happy soul thy days are ended!” These are deservedly favourite hymns. But it is easy to see how a few more steps in this direction would lead us into prayer to the saints! One school of hymnologists insist that all hymns for public worship should be expressed in the *first person plural*, that the individual Christian has no right to bring his “I,” “me,” and “my” into the great congregation. That this is a great exaggeration, the book of Psalms demonstrates, *passim*—“Come and hear, all ye that fear God, and I will tell you what he hath done for my soul.” But it is a very fair question, how far the practice should be adopted, of asking the whole church to sing hymns expressive of certain conditions of the spiritual life, which may not be true of all or of the majority of the worshippers. A true believer does not say, “Perhaps he will admit my plea;” nor a new convert, “Where is the blessedness I knew, &c.?” But on the other hand, the heart is not logical, and there is in it a strange co-existence of all the several stages of Christian growth, bud, blossom, and fruit. We tremble for the man who, in his strong assurance, thinks that he ought no more to use confessions of sin and prayers for mercy, and is so unconscious of at all resisting the Holy Ghost, as to refuse to sing, “Stay, thou insulted Spirit, stay!” There is force too in the plea, “Even although a hymn may not always be strictly applicable to one’s own circumstances, yet sympathising with others, we should surely, in this universal and delightful song service, rejoice with those who rejoice, and weep

with those who weep." Certain it is, that that collection of hymns would be a very small one, and would be rejected by all the churches, which contained nothing but *what every one could use with equal correctness*. In selecting hymns of individual experience, however, you will not find it easy to determine what is sufficiently general, and what too personal to be adopted. You will also find a large class of narrative, descriptive, self-communing, and hortatory hymns, that will give you trouble. They express truth, and they excite some feeling: so far good. Yet to be always singing *about* religion is below our mark, and the number of such hymns is so immense, that they would fill several volumes.

These points all require careful consideration; but after you have weighed and settled them to your own satisfaction, you will find that if your hymn book is to be of any general acceptability, you must take into your counsels that many-headed, clamorous, unsatisfiable body — "the Christian world." If you please the public, you must violate in succession every one of your canons of criticism: if you do not, you may keep your book to yourself. To appease one class you insert hymns you dislike, and thereby ensure your own merciless condemnation by another. Every individual claims the right to be represented in the book, and the causes of his preferences are most various and arbitrary. A hymn sung in his native place, or by his mother, or when he was converted, *must* go in, though it be in your eyes the utterest doggerel. When thousands put in such claims, you offend each one if you refuse his, and many of the rest if you comply. Mr. Beecher says that if he had consulted his own taste alone, the Plymouth Collection would have contained but 500 hymns. As it is, there are 1,400! and many of our favourites are wanting still.

And now, the question arises, *where* are you to get all these hymns? The professed hymn-books are so numerous, that they would make a considerable library. We know one gentleman who owns 400 of them! But there are choice pieces scattered up and down the whole range of our religious literature, standard, fugitive, and periodical. It will be the labour of years to gather and select your raw material. It can be found of the best quality in very out-of-the-way places — in dead and foreign languages, among papists and heretics. That will be a narrow-minded book, which depends on the hymns of any one language or Church. Every day too, new hymns of value are being born into the world.

After, nay, long before, you have completed the task of collecting, you will find that you have three, five, or ten times as many hymns as you can possibly print. You winnow them down to one-half, and all that remain are well worth preserving, in your opinion or that of your brethren. But you must again reduce the number, — and how many right eyes you must pluck out! It is a slaughter of the innocents! And you know full well that all the critics will fall upon you for doing what it has cost you so many pangs to do!

But as you have dwelt upon this theme, your ideal of a hymn-book has been continually expanding. The topics on which hymns are required, so as to utter every religious emotion and suit every occasion of worship, are so numerous and so diversified, that it will be almost impossible to fill up your outline. To do so, after any fashion, you must take very inferior hymns, because there are no others on some subjects; and to make room for them, must sacrifice others of great value, because they but repeat what has been already sufficiently expressed. As the Church of Christ lives longer, her experience becomes daily more rich and full; she *wants*, and in due time receives, "songs before unknown;" and there are in

her heart groanings that have not been uttered, but which are yet to find a voice. No hymn-book can be stereotyped, like our Bible, for all lands and ages.

What is to be done in the vexed matters of "alteration" and "abridgment"? In the first place, how will you find the original readings? for almost every Editor has made alterations, and the people think they are the words of the authors, and will declaim against your *restorations* as new-fangled tinkerings. If you take as your guide the principle of "literary integrity,"—or this, that, as a general rule, the writer's words will be the best,—you perpetuate phrases that stick in your own throat, that make the thoughtless and sarcastic titter, that expose religion to disgrace because of its unseemly garb, and that it needs a great deal of charity, or ignorance, for the most pious to endure. If you alter, you are sure to disturb some good Christian's nest,—“the heart loves its old friends, and so much the more if they be lame and blind”—and every poetaster will think he could have done it better. It is like repairing an old house,—you never know where you can stop, or what may tumble about your ears. Then, as to abridgment. Are we to have those old hymns of longitude immense, with verses that are never sung, which the most zealous denouncers of "mutilation" will always direct a congregation to "omit," or some bungling minister will torment them by compelling them to sing? Or is each hymn to be inserted in such a form that it can be sung just as it is throughout? You must take into account, in deciding this, the private uses of a hymn-book. Much is *read* to profit, that is never sung.

Next comes the necessity for *arrangement*. Shall the versions of the Psalms be by themselves, as seems to belong to their rank, or shall they be classed under their respective themes, where they can be more easily found? Shall your list of headings be general or minute? Under which will you place each hymn? There are many that might bear half-a-dozen titles, not inappropriately. Hence arises the necessity of a thorough system of cross-references in another index, a work requiring great skill, to be well performed. Very much of the practical value of the work will depend on the accessibility of all its contents. The highest logical power, and the finest poetic insight, can find employment here.

There are other questions of no small consequence,—such as the titles of the hymns, the typographical arrangement of the book, the combination of music with the words, the extent of the indexes, form and price, and when published, the mode of securing its adoption by the churches,—without which all your labour would be in vain. But we spare you, Editor-aspirant! We have never undertaken this task, and after what has here been written, are not likely to do so. If a mere bystander can draw such a picture, an actual Editor

“Could a tale unfold,
Would freeze your young blood, and make
Each individual hair to stand on end,
Like quills upon the fretful porcupine!”

Let us be thankful to the brave men who have wrought this herculean labour. Let us judge them kindly. Let us not expect a book that is intrinsically perfect, still less, one that every one will think so.

It is well for the credit of the old books that they *are* old. If Scottish Presbyterians were to-day without a Psalm-book, and John Rous's were offered them as a new work, would they take it? If Wesley's hymns were submitted for the first time to any Conference, would they not undergo an expurgation? If Dr. Watts'

Psalms and Hymns and Spiritual Songs were published in the year of grace 1859, what would reviewers and Union committees say to much of their contents? Would "So Samson, when his hair was lost," come off scot free? Or such couplets as,

"Yes, my Beloved to my sight
Shows a sweet mixture, red and white."—B. I. Hy. 75, v. 2.

And,

"My rising and my setting sun
Roll gently up and down the hill."

Time has made these books venerable, almost sacred, in our eyes; with all their faults, we love them still. "The hoary head is a crown of glory."

But a new book has no children to stand up in its defence, no past services to appeal to. A modern structure — no mantling ivy conceals its deformities. Like a young man, it can only look fair and promise well, and then fight its own way through the world. Yet those old books were new once; let them and their friends give the young a fair chance! Philosophers say, that what is commonly called "antiquity" was the youth of our race, and that we are the true ancients. In this matter, too, the last may be first. In choosing our hymn-book, then, let not old associations be rudely broken up, or the last new fashion hastily adopted; but neither let a senseless conservatism, shutting its eyes and saying, "the old is better," entail on future generations a Psalmody which already lags behind the present.

F. H. M.

Trans-Atlantic Retrospect.

English Christianity has to mourn the loss of one of its most devoted, earnest, and successful ministers. On Saturday, the 1st October, the Rev. JOHN ANGELL JAMES peacefully closed a life eminently distinguished by all that marks the Christian man and minister. For a period of fifty-five years or more, he has been in labours most abundant. In the pulpit, through the press, and every other medium that offered, he has striven to win souls, and to give full proof of his ministry. We append a short sketch of his life; our brief space can do him little justice, but his praise is in all the churches; and while the many thousands who have listened to his eloquent and affectionate appeals, to his stirring exhortations, will carry the cherished memory with them to the grave, not less will those who never saw his face in the flesh, but have been blessed in the reading of his books, thank God for such a man as Mr. James. Altogether, he has produced a number of works, all marked by the same purity and earnestness; but the one by which his memory will be preserved is undoubtedly the "Anxious Inquirer." No work of the class, we will venture to say, has had such an enormous sale. It has been translated into all the Continental languages, and every year many thousands are issued by the Tract Society, to prove, as we trust, the seed of eternal life to the multitudes among whom they pass. He had been unwell for a short time; not sufficiently so to prevent his preaching in the chapel near his house on the morning of the previous Sabbath, and attending service at Carr's-lane Chapel in the evening. His illness did not assume an alarming aspect until a few hours before his death. A short period of pain and suffering, and then in a quiet slumber he passed peacefully away "to be with Christ, which is far better." While

we mourn our loss, let us be thankful that the work of God does not depend upon even the ablest and best. As one after another passes away, God raises others to fill their place; and though so many think the loss irreparable, yet, in the words of Wesley, "God buries his workmen, and carries on his work."

"John Angell James was born at Blandford Forum, in the county of Dorset, on the 6th of June, 1785, and received his early education at Wareham. After serving a short apprenticeship to a secular business, yielding to the prompting of his heart for Christian usefulness, and to the advice of Dr. Bennett, he gave himself to the ministry of the Gospel, and studied at Gosport, under the Rev. David Bogue, D.D. He had not fully completed his curriculum, and had preached only four times, when an invitation was sent him, in 1804, to supply the vacant pulpit at Carr's-lane Chapel. The youth of nineteen returned to college, and, after another year spent there, came back to Birmingham. After a probationary visit of a few weeks, he received an unanimous call to the pastoral office, to which he was ordained in the month of September, 1806. 'At that time,' says the *Birmingham Daily Post*, 'Carr's-lane congregation was not the numerous, wealthy and influential body it now is. It consisted of not more than 150 persons, and the church itself of only about forty members. The pulpit ministrations of the young minister for nearly seven years, did not tend to increase the number of his hearers. Still he laboured on, heavy at heart for want of success, and sometimes resolving to seek another and more favourable sphere of action; but he persevered, and the result was the gathering of a congregation always needing an enlarged structure for worship, and a constant stream of prosperity attending all his ministerial efforts. It is impossible to conceive the closeness of the affection existing between Mr. James and his congregation. They were bound up together in the promotion of every good work—in education, missionary labour, in works of charity. They were mutually proud of each other. In such harmonious relationship Mr. James's life passed smoothly by, varied by incidents of chapel extension, the establishment of schools, the promotion of missionary enterprise, the publication of works, and occasionally by marks of special favour. Thus, in 1845, on completing the 40th year of his pastorate, the congregation, while congratulating him on the event, resolved to commemorate it by founding a scholarship in Spring-hill College, for the education of young men for the Christian ministry, to bear the name of John Angell James. This was the mode in which he wished presentations to himself to be applied. The last great incident in Mr. James's career was the jubilee services, commemorative of his having completed the fiftieth year of his ministry. Addresses were poured in upon him not only from his own church and congregation, and from the members of the numerous educational and philanthropic societies connected with it, but from the Independent body, from clergymen of the Church of England, from the Wesleyan Methodists, the Baptists, the Presbyterians, from the Directors of the London Missionary Society, the Committee of the London Tract Society, from the Tract Society at New York, from the Evangelical clergy at Philadelphia, and from others. His congregation presented him books, the most prominent among which was Bagster's noble Bible, with a magnificent silver vase, and a cheque for £500; and, in commemoration of the event, the foundation stone was laid of the handsome edifice, the Congregational Chapel, Edgbaston. If there had been no single particle of vanity in that great heart of his, these honors, showered down upon him by all men, of many modes of thinking, and of widely differing creeds, must have touched him deeply, as indeed they did, but only to prompt the utterance with even more than his wonted impassioned energy, 'To thee, Lord, be all the glory.' Although with that jubilee ovation his great public life almost ceased, he was an indefatigable and earnest worker. His leisure moments for a long series of years were occupied in sending out many works of eminent merit and of universal circulation. * * * A man of Mr. James's energetic and active habits, and of his practical mind, had other and no less congenial occupations. In tract societies and in missionary associations he took a leading part. He contributed many works to the former, and in the latter was always busy. In the London Missionary Society especially he was deeply

interested, and by that body was deputed to present the Bible to Williams, whose mission to the South Sea Islands is memorable in enterprise, and to Moffat, the father-in-law of Dr. Livingstone, whose labours in Africa are no less famous. China, however, was Mr. James's grand missionary field. The opening up of that vast land to the truths of Christianity was with him almost a passion. His special services for the promotion of his project to send a million copies of the New Testament among the disciples of Confucius, and which resulted in despatching more than two millions, are so recent that they cannot be forgotten. More recently still he published 'God's voice from China,' the effect of which was a response from the public of £7000 or £8000 to the funds of the Missionary Society. There was, in fact, no end to his labours. He took a prominent part in the formation of the Bible Society and the Evangelical Alliance; he devoted much time to the prosperity of Spring-hill College, and indeed to all philanthropic works, and to all moral movements, he lent the inestimable aid of a fervid eloquence and indomitable personal energy.'

"Mr. James's jubilee ministrations were, as his already been mentioned, celebrated by the erection of a handsome church, which his congregation fondly and proudly placed within a few yards of his dwelling. He lived to see it filled every Sunday; he lived long enough to see other congregations created from his parent church in Carr's-lane, for they abound in the district, just as do the school-houses which he helped to create, and the children whom he taught had led to the eternal way. During the latter years of his ministry Mr. James was relieved of the weightier duties of the pastorate by the association with him of the Rev. R. W. Dale, M.A., to whose affectionate sympathy and valuable services he took frequent opportunity of bearing emphatic testimony. Of late his mind had been greatly interested in the revivals of religion in America, Ireland, Wales, &c., and one of his latest and most fondly-cherished projects was a series of prayer-meetings in Birmingham, in which all denominations might unite with the clergy and laity of the Church of England in imploring the Divine blessing upon the churches. Before this plan could be matured, he has been called from a long, laborious, and honoured ministry to his Master's presence."

The Autumnal Meeting of the CONGREGATIONAL UNION of England and Wales was held in the latter part of September, at Aberdare, South Wales. This was the first visit of the Union to the Principality, and was an occasion of hearty hospitality to the town and neighbourhood; different denominations joining to afford a welcome to the assembled ministers and gentlemen. We do not remember a meeting at which there appears to have been more life, cordiality and earnest feeling; scarcely a discordant note was struck during the whole sitting. The members of the Union appear to have felt the spirit of the revival which had taken place in the neighbourhood, and to have remembered that their object in meeting together was the furtherance and glory of the Redeemer's Kingdom. The Rev. Dr. Legge, of Leicester (the chairman), delivered the opening address, which, from the remarks of subsequent speakers, we judge to have been of a very superior order. The principal subject before the Union, of a business character, was the "Pastors' Retiring Fund." This had already been brought up at previous meetings, and at the autumnal meeting of 1858 a special committee was appointed to consider the whole subject. That committee appears to have done its work thoroughly; but unfortunately their efforts were not backed by the body of ministers at large; for of fifteen hundred to whom circulars were sent, enquiring as to the support the scheme would receive from them, only five hundred and forty-six answers were returned, and those from among the more dependent portion of the ministry. This is to be regretted, when it is considered that by the plan proposed every minister would have been entitled to an annuity on arriving at a

certain age, by the annual payment of a sum far below that required by any insurance company. Such a plan, providing for the support of aged pastors by right and equity rather than charity, should surely have received a greater measure of support. The conclusion to which the committee came, under the circumstances, is as follows:

"That it would not be wise or expedient to recommend the formation of the proposed association. It is to them a painful conclusion, but it is forced upon them by the facts of the case, and to fall back upon a purely charitable fund for such a body of men as the Congregational pastors of England is that from which all their nobler feelings recoil. They had hoped that the proposed scheme would have obtained such a measure of favour and support as would have justified them in at once seeking to place it on a firm and lasting foundation."

At the same time, the liberal offer of the Rev. J. A. James, to contribute £1000 to that object, provided £4000 more were raised by the end of this month (October), was still open, and there was little doubt that that amount at least would be raised; and thus something would be effected toward so important an object. Papers were read on the following subjects: on "The Improvement of Church Meetings," by the Rev. G. Smith; on "The Duty of Pastors and Churches to the Baptized Children of our Congregations," by Dr. Halley; and on "Religious Awakenings in America and the United Kingdom," by the Rev. R. Balgarnie. Each paper was followed by a conversation of some length. That on "Church Meetings" was especially interesting; Mr. Smith pointed out in a masterly manner the causes of neglect of these services, and the evils flowing from such neglect. We trust that space may be found in a future number of the *Independent* for the entire paper, or at any rate for a full abstract. Meetings were held on BRITISH MISSIONS, on SUNDAY SCHOOLS, and, as usual, for the Exposition of CONGREGATIONAL PRINCIPLES. From the speech of Mr. S. Morley, at the first of these meetings, we make the following extract:

"Of all places in the land, London was the most heathenish. There were some 900,000 persons living in London who never entered a place of worship. It was perfectly fearful; and if such a state of things was reported of an island in the South Seas, we should speedily send missionaries to preach the Gospel to them. And it was a fact that in Raratonga there were only 10 per cent. of the population absent from divine worship on the Sabbath. In London 40 per cent. were present, and in Raratonga 90 per cent. were present. As Congregationalists, they were not acting the part they ought to act in this matter. Of all the seats provided for public worship in England, the Congregationalists had only provided six per cent. of the total amount. And, what was worse, on the census Sunday only one-third of these sittings were filled. This was suggestive of a state of things in the highest degree affecting."

That is painful to contemplate; but there is, happily, another aspect of the same question, as supplied by Mr. E. Baines. At the last of the meetings named above, he said:

"In 1812, the number of Congregational places of worship in England was 799, and in 1851 it had increased to 2,604. In the principality of Wales the number of Congregational chapels in 1812 was 225, and in 1851 640. In 1851 there were in England and Wales 3,244 Congregational chapels, containing in the aggregate 4,026,000 sittings. There were besides, in 1851, 453 Congregational day-schools, educating 50,186 young persons, and 2,590 Sunday-schools, with 343,000 scholars. The whole of that was the result of voluntary effort on the part of the Congregationalists. Adding what had been done by the voluntary system during the expired half of the present century in the Established Church to what had been done out of it, in the way of providing church accommodation,

he showed that 188,000 sittings had been supplied by Parliamentary grants, and 4,852,900 by the voluntary principle. He proved also that in the Establishment itself by far the greater part of what had been done in that way had been done by the voluntary principle, which so many friends, he said, of the Establishment erroneously supposed to be feeble, the Parliamentary grants amounting to 1,663,000*l.* and private benefactions to 7,400,000*l.*"

The Board of Education held also its annual meeting, after the public breakfast. Of specific resolutions, the following were carried unanimously:

On Chapel-building:

"That reviewing the history of the English Congregational Chapel Building Society, this assembly would thankfully acknowledge the large amount of good instrumentally effected by its operations in the work of chapel extension, rejoices in the renewed and extended form of its labors as recently determined on, and is especially delighted that provision is made for the extension of its benefits to Ireland. Convinced that the erection of commodious and attractive places of worship is intimately connected with the welfare of our denomination, and the enlargement of the kingdom of Christ at home and abroad, the assembly earnestly commends this institution to the increasingly liberal support of our churches."

On American Slavery:

"That the Congregational Union of England and Wales has frequently embraced the opportunity in its annual and autumnal assemblies of placing on record its sympathy with the enslaved myriads of our coloured brethren in the United States of America, and uttering its solemn protest against the aggravated iniquity involved in the maintenance of the system of slavery in that Christian land, and especially as countenanced by a large number of ministers and church-members;—that the pastors and delegates now assembled feel compelled again to reiterate their solemn condemnation of the enormous, wide spread, and apparently increased curse of slavery in America;—that, while not insensible to the difficulties of effecting immediate and complete abolition, it would yet earnestly and affectionately call upon the Christian churches of the United States to bear their unvarying testimony against this enormous evil, and prayerfully to employ all Scriptural means with a view to the extinction of this unhallowed institution, and let the "oppressed go free."

And one to present a petition to the House of Commons, praying for the abolition of the Bible monopoly.

Several highly interesting public services were held during the meetings. Two sermons, preached in Welsh, on a hill-side, brought together 10,000 people; while the different public meetings were crowded to excess, and nearly all the chapels in the town were opened every evening for divine service. Altogether, we feel assured that the Meeting at Aberdare will be a time to be remembered for years to come.

THE EVANGELICAL ALLIANCE held its annual meeting this year at Belfast. The chair was taken by the Lord Bishop of Down and Connor; and the Rev. Prof. Gibson, Moderator of the General Assembly of the Presbyterian Church in Ireland, delivered the address, which was on "Christian Unity," founded on the words of our Lord, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; that the world may believe that Thou hast sent me." The principal topic during the meeting was, naturally, the extraordinary revival in Ireland, and which indeed caused Belfast to be selected for holding the meeting. The speech of the Rev. Dr. McCosh, on the "Psychological Accidents of the Revival," was a masterly contribution to the history of this wonderful movement. He has uniformly discountenanced the

physical manifestations, and also the tendency to dreams and visions, with the best results. Some of the cases he narrated were of an extraordinary character, and show how useful it is, at such times of excitement, to be watchful and prayerful, "lest Satan get the advantage over us, for we are not ignorant of his devices." That a great and wonderful work of grace has taken place, none can doubt; neither, we think, that there has been much that is not the work of the Spirit of God.

The return of the *Fox* Arctic discovery vessel has afforded a melancholy satisfaction to all who were interested in the fate of Sir John Franklin and his gallant company. Hope of being able to afford them timely succor, or of the rescue of any of the party, had long since been given up; the clue to the mystery in which their fate was involved has been the object of late expeditions, and it has been found at last. The secret buried beneath eternal snows has been made bare, and England mourns afresh, now that the proof of the fate that befel her sons is placed in her hands. We need not enter into particulars; our readers will probably have seen full details in the newspapers. The relics brought home carry with them a touching tale. Let us see; in one parcel we find "a small prayer-book: cover of a small book of Family Prayer; Christian Melodies (an inscription within the cover, 'To G. G. '); Vicar of Wakefield; a small Bible, interlined in many places with numerous references written in the margin; and a New Testament, in the French language;" and so on. How solemn to think of the last time that Bible and Testament were used in that valley of the shadow of death! We now know probably all that we shall know of their fate. That they met it like true Englishmen, we do not doubt;—let us hope also that they met it like Christians; and that, cut off from the sympathies and consolations of the loved ones of earth, they had the abundant consolation and support of their Maker and Redeemer.

The clergymen of the Established Church in Edinburgh seem anxious to afford all the arguments they can in favor of Mr. Black's motion for the abolition of the Annuity tax, when it comes up in the next session of Parliament. The "civil power" is being used to compel objectors to pay the obnoxious tax, and recusants are hurried off to gaol much in the same style that they were taken to the Inquisition and to the stake some hundreds of years ago. Three or more respectable citizens have been incarcerated, or attempted to be arrested; and the result, as might be supposed, is, that a strong feeling of indignation has been raised; large meetings have been held in favor of the sufferers, and condemnatory of the clergy. The opponents of the tax could not have wished for a more apt illustration of its essential badness, than they have been supplied with during the last four weeks. It is to be hoped that they will not spoil their cause by proceeding to acts of violence, of which there were indications.

The last news of Dr. Livingstone's Expedition is of an encouraging character. We quote the following summary from the *Nonconformist*:

"He has ascended the Zambesi up to Kongone, finds that noble river navigable far into the interior, and reports that many districts along its course are highly

favourable to colonization. The exceeding richness of the soil of extensive plains and the comparative healthiness of mountain ranges that skirt or enclose well-watered valleys, invite the hand of industry, and promise to reward capital and skill with abundance of the most valuable tropical products. In these districts cotton is not only grown, but spun and wove. He has also discovered a new lake compared with which Lake Ngami is "a mere pond." These important geographical discoveries will excite intense interest amongst the friends of Africa, and will, we hope, pave the way for the abolition of the slave-trade. The indefatigable explorer appears to have sustained no losses in his party from the climate and many other dangers supposed to be formidable in hot and savage lands. He writes, apparently, in perfect health, and closes his last letter with the expression of a hope that, after surmounting some thirty more miles, they will be on the lakes of Eastern Africa, "and then we go to the Makololo country either afloat or afoot."

We have more than once spoken freely about the Opium trade. We have expressed our conviction that it is the root of all the differences between England and China, and that it is in truth the curse of the Chinese. It is only right that the other side of the question should be heard. We therefore clip the following from the Report of the last meeting of the British Association for the Advancement of Science :

SIR JOHN BOWRING.—said he went to China impregnated with the feelings which are found to exist largely in this country. It had been constantly affirmed that the Chinese felt the introduction of opium to their country to be a great grievance. Now, in all his intercourse with the Mandarins the opium question was never introduced except by himself, though all questions connected with free trade were discussed; he never heard it used as a reproach; he never heard that we were violating their laws, or poisoning their people.

No doubt the introduction of opium had produced a great change in the habits of the people. He was the last man to justify excess, and he would be the first to acknowledge that the use of opium was most deleterious; but compared with the social evils, and the crimes resulting from intoxicating liquors in this country, the results even of the abuse of opium in China are as nothing. There is not the slightest impediment to any one there consuming opium, if he pleases. Some use it in excess, all consume it, yet the number of deaths—and he had taken some trouble to collect statistics—was only four per annum out of ninety thousand. The proportion of deaths from *Delirium tremens* alone in this country, then, was three or four times as great. It would be a very great calamity to China itself if the importation of opium were stopped, because if opium were successfully shut out, land now devoted to the growth of rice would be used for the cultivation of the poppy. It is very extraordinary how completely the habit of intoxication has been extirpated in China. He had scarcely ever seen a drunken Chinaman, yet the edicts of the Emperors a hundred years ago were filled with all sorts of threats of punishment, in consequence of the numerous crimes arising from intoxication. Certainly the effects of opium are very pernicious; but it does not lead to crime or to acts of violence. The opium smoker dreams, and fancies delightful visions; but the man who is intoxicated with drink often becomes a perfect ruffian. The introduction of opium has undoubtedly produced a moral change among the Chinese people, and although he agreed that opium in excess is most deleterious, he had come to the conclusion that its moderate use is scarcely pernicious.

We do not desire to comment on this, further than to say that it is very pleasant to think that what benefits ourselves benefits others also; that if we did not give them a drug the use of which, "short of death," was most deleterious, they would be drunkards; and, worse still, if we did not cultivate the drug for them (and make a handsome profit out of it), they would cultivate it themselves!

Correspondence.

LETTER FROM REV. WM. F. CLARKE.

To the Editor of the Canadian Independent.

VICTORIA, V. I., Sept. 7th, 1859.

MY DEAR BROTHER,—You have already been apprized, doubtless, of our safe arrival at this place, on the 8th ultimo. What other particulars respecting our voyage, and the state of things here, may have been forwarded to you, and imparted to your readers in the shape of extracts from a letter to my father, I know not; but you will please exercise freely the prerogative of an editor, and reject any portion of this communication which would only encumber your too-limited columns with repetition.

Of our voyage, I will only now say, that it was unusually pleasant, and though not without inconveniences and annoyances, was attended only by a moderate and tolerable share of these inevitable ills. We arrived here in good health, but of course somewhat fatigued and travel-worn.

My first feelings, on taking a survey of my new field of labour, were considerably tinged with disappointment and despondency. Victoria is a much smaller place than I expected to find it. The printed circular of the Colonial Missionary Society, enclosed to me in the letter of the Secretary, which first drew my attention to British Columbia as a sphere of missionary labour, contains among other statements respecting Victoria, the following: "By the latest accounts received, there were more than 8,000, and probably, by this time, there may be more than 10,000 English-speaking people!" These and other statements, were of course compiled from accounts supposed to be perfectly reliable, but over estimate and exaggeration have in too many instances, guided inconsiderate pens. At the time of the greatest rush of population here, there may have been, of persons contemplating residence in Victoria, and persons transiently here on their way to the upper country, six or seven thousand people, but these under circumstances, forbidding their being either regarded or represented as the population of the place. At present, in the absence of any actual census, the number of inhabitants is variously estimated at from 1,500 to 3,000. I am inclined to think that midway between these extreme figures, is not far from correct. Most of the leading nationalities in the world being represented in the population of Victoria, it will be at once seen that at present, only a pent-up sphere presents itself, for a Congregational Mission. The Episcopalians had a mission here before this was known as a gold country. Most of the officials, and a large proportion of the other English inhabitants, naturally attach themselves to that body which is in England, the Established Church. The Wesleyan Methodists, under the efficient administration of Rev. Dr. Evans, have already gathered a respectable congregation. A number of Presbyterians, encouraged by statements that have reached them through the press and otherwise, are on the *qui vive* of expectancy in reference to a minister of their order. I told them (*Ecclesiastical and Missionary Record* please copy,) that they will not be disappointed, but may look for a minister by every steamer, until he actually makes his appearance. Roman Catholics, English, Irish, German and French; Jews, Chinamen and others, claim each a share of the population, leaving but a small residuum accessible to us. It

is further a singular and surprising circumstance, that I have not yet discovered in Victoria, a single English Congregationalist, though I have searched the place almost microscopically for such a *rara avis*. I find three American Congregationalists,—members of the Rev. Mr. Lacey's church of San Francisco, but the permanence of their stay here, is not yet settled.

Notwithstanding these and other unfavourable circumstances, I think my mission has commenced auspiciously, and I feel more inclined to "thank God and take courage," than to sit down and despond. It is impossible, as yet, to say what the destiny of this young country will be. Some predict its utter abandonment and ruin, but for myself, I have confidence in its future and believe that it will grow, though not with the same rapidity, from obvious reasons, as California and Australia. I must not, however, take up your space with a dissertation on the country generally, but confine myself as closely as may be, to an account of my mission.

I have now preached in Victoria four Sabbaths. My congregations have been on the whole good, numbering from forty to one hundred and twenty persons. There has been the utmost order and decorum at every service, together with deep attention. A Sabbath-school was commenced on the second Sabbath, and in three weeks, has grown from twelve to thirty one scholars. A prayer-meeting has also been held three times, with an encouraging, though of course, small attendance. I have found in connection with the Sabbath-school and prayer-meeting, the advantage there is in a Missionary having a large family, and a church in his house. It gives him a nucleus of attendants, recruiters for Sunday-schools, the germ of a choir, for, of course, a minister's children always sing, beside all the moral effect of sympathy in a work for which all have made sacrifices, and are putting forth effort.

Two very serious impediments to progress have presented themselves. The first, the difficulty of procuring a suitable room for preaching. No public building could be had gratis, and no private one could be obtained without incurring great expense, for rents here are enormously high. After diligent search and long enquiry, it was manifest that either I must relinquish, for a time, all idea of preaching anywhere, or copy apostolic example, and like Paul, preach in my own hired house. Accordingly, as the best thing that could be done, a barn-like upper room was rented at *twenty-five dollars a month*, a sum, the accumulation of which, would soon reach a decent Building Fund. In addition to this monthly rental, it cost about a hundred and fifty dollars in seats, desk, lamps, &c. Most of this latter outlay, however, will be of permanent utility, as the seats, desk, and lamps, are moveable property, and will do for a future lecture-room. To make this "upper room" tolerably comfortable for winter occupancy, will involve additional expense. Already, however, the congregation has begun to do something towards self-support, in the way of a regular Sabbath collection for rental and other incidental expenses. This collection, for the three Sabbaths it has been taken up, has averaged ten dollars a Sabbath, an amount which can hardly be expected to be regularly received, although the scale of giving here, like the scale of expenditure, is large and liberal. The deacons of our Canadian Churches, will smile incredulously to be told, that you never find a copper in a collection here! In fact, there is no copper coin in circulation. Nobody thinks of giving less than "a bit" for any article of merchandize, or towards any public collection. "A

bit" is either a ten-cent or yolk-shilling piece, as you or the party dealing with you, may happen to have either the one or the other at hand.

The aforesaid "upper room," is leased for six months, with the privilege of continuance for one year. Possibly, by the end of the first term, but assuredly by the end of the second, the friends of this mission in England and Canada, will see to it that we have a sanctuary of some sort. "A word to the wise," &c. Our indefatigable Wesleyan brethren, have already erected a commodious parsonage, and the basement of what will be, when completed, a large and handsome church. I am anxiously listening for the welcome instruction, "Go thou and do likewise."

The second difficulty with which I had to contend, and against which I am struggling, as bravely as may be, is one, the mention of which will take you and your readers by surprise. It is *colorphobia*. There are quite a number of coloured people here, many of whom came from California hither, prior to the gold excitement, in consequence of the injustice and rigor of the laws of that state, against their class. They were prohibited from testifying in the law courts against white persons, and were in various ways subjected to proscription and disability. It was natural that they should seek an asylum from such persecution, and the island of Vancouver, being near and having a mild climate, with other attractions, it was as natural that many of them should come here. A large proportion of them are very respectable and intelligent; indeed as a whole, they are superior to any body of the coloured people, with whom it has been my lot to meet. In the United States, as in Canada, they usually have distinct places of worship, but here they determined with one consent, to seek those equal religious privileges to which they are by natural right and gospel grant, entitled. Though they have a minister among them, a man apparently of respectable ability, they have hitherto abstained from organizing a distinct congregation, in the belief that such a course was unwise, and tended to perpetuate prejudice: a view of things in which all thoughtful and observant friends of the coloured man, will at once concur.

In their effort to secure the enjoyment of religious privileges, on a common footing with others, they have encountered a good deal of opposition and ill feeling, chiefly from the American and Americanized inhabitants of Victoria. Their claim to an equal place in the one brotherhood of humanity and Christianity, has not been distinctly recognized in all the congregations meeting for religious worship here. Under these circumstances, and there being two families among them formerly resident in London, Canada West, who knew that I always took an active and sympathetic part in all efforts to promote the Anti-Slavery cause, and the welfare of fugitives from Southern oppression, it is not strange that a number flocked to hear me, on the first Sabbath of my ministry here. This at once alarmed some persons who had been intending to become attendants, and next day, I was sounded as to my views and feelings on what had already come to be known here as, "the negro question." On declaring myself, I was frankly told, that unless I made some distinction by having a "negro corner" or otherwise, my congregation would soon be wholly black. I replied, be it so then,—better it should be so, than introduce an odious, foolish, sinful feeling such as this, to "the throne of supremacy," in the house and over the worship of God. Four Sabbaths have now passed, but my congregation has not yet become wholly black. I think at every service, one half of the hearers have been coloured, pos-

sibly sometimes a larger proportion. They are all welcome, and as many more as choose to come. I count their souls to be as precious as those of white people, and if God give me seals to my ministry among them, I will render eternal glory to his great name! Some white people who were very cordial toward me when I arrived and heartily glad at my coming, have given me the cold shoulder, but I only pity the littleness of their souls, and pray God to enlarge them by his grace. I have said and done nothing calculated to irritate, and stir up unpleasant feeling, but planting my feet on the immoveable rock of right, I calmly await the result. Better that my mission here should be a failure, than that I should swerve from right principle, or timidly cower before unholy prejudice. But my mission will not fail for *such* a reason. I do not believe in the proverb, "*fiat justitia, ruat cælum.*" The heavens will never fall *because* justice stands. If such a catastrophe ever occurs, it will be for some other reason.

But it is time for me to close this lengthy epistle,—especially as I have exhausted most of the topics of interest, connected with my mission. I have purposely abstained from entering into the general state of things in these young colonies, for several reasons, but chiefly because I wished to write such an article for the *Independent*, as my ministerial brethren could use at the prayer-meeting, by way of enlisting earnest supplication on behalf of the work here. Enough has been said to show that this field is one requiring patient and persevering labour. I have largely tasted, already, some of its trials and difficulties. A sense of loneliness often comes over me, and this is not mitigated by the existence of any such demand for additional missionaries, as enables me to hope that I shall soon have companions in labour here. I must also look chiefly to conversions for the "communion of saints." But the gospel is still as of old, "the power of God unto salvation," and the promise, "Lo I am with you always," as truly a pledge of success here, as anywhere else. The love of Christ can subdue the love of gold, and I feel assured that Divine grace will yet win trophies here.

It cheers our hearts not a little, to know that our Christian friends in Canada, and others whose faces we have not seen in the flesh, are pleading for us at a throne of grace, and that a glorious High-Priest above, "whom having not seen we love,"—himself our best and truest friend,—delights to present those pleadings, along with his own infinitely more precious and powerful intercessions, to the eternal Father, who "waiteth to be gracious," and

"Cannot turn away
The presence of his Son!"

I am, my dear brother,
Affectionately yours in Christ,
WILLIAM F. CLARKE.

UNION MEETING IN NOVA SCOTIA.

The Twelfth Annual Sessions of the Nova Scotia and New Brunswick Congregational Unions were held in Liverpool, N. S., on the 9th, 10th, and 12th September, 1859.

The annual sermon was preached by the Rev. Mr. Hosmer, of East Port, U. S. Subject, "The Immutability of God." The devotional services were conducted by Mr. J. Brown, of the Toronto Theological Institute.

The meeting was organized by appointing Rev. H. Lancashire, Chairman, and Mr. T. B. C. Burpee, Minute Secretary.

Delegates present—Church at Liverpool, Messrs. E. and G. McLeod; church at Milton, F. Tupper, Esq., and Mr. Charles Whitman; church at Yarmouth, Mr. N. K. Clements; church at Sheffield, Mr. T. B. C. Burpee; church at Keswick Rridge, Rev. G. Stirling; church at Cardigan, do.

Personal members present—Rev. Messrs. H. Lancashire, G. Stirling, and R. Wilson.

On motion—Rev. Mr. Thornton, Rev. Mr. Hosmer, Mr. J. Brown, of Canada, Mr. Dunlop, of Sable River, and G. Payzant, Esq., were invited to sit and vote as honorary members.

On Saturday morning, after praise and prayer, the annual report was read by the Secretary. We give the following extracts: "Two years ago, we sought amalgamation with the Congregational Missionary Society of Canada, subject to the approval of the Colonial Missionary Society. The latter Society at once signified its approval of such a step, and when the matter was laid before the Canadian brethren, they gave it their mature and serious consideration, and then unanimously and cordially acceded to our request. Your delegate has sat part of one session and the whole of a second with the Canada General Missionary Committee, and he can testify that every case which came before them received a full, patient and impartial investigation, and he is persuaded that the brethren there are entitled to our fullest confidence and at the same time our warmest gratitude.

At the meetings of the Canada Union your delegate was received with the utmost cordiality and brotherly affection. Every facility was afforded him for stating the claims of these Provinces, and an interest has been awakened which will lead, it is believed, to the happiest results. Dr. Lillie, expressed in strong terms, both publicly and privately, the deep and growing interest he feels in the prosperity of the churches and stations in connection with our union; and he now regards these Provinces as part of the field for which he is, instrumentally, to raise up men of God to proclaim the "unsearchable riches of Christ." The students during the last session often talked to one another about our claims upon them, when they shall have finished their preparatory studies; and as two of their number have been labouring during the summer, under the direction of our local missionary committee, we cannot doubt that when these two brethren return and mingle again with their fellow-students, that a fresh and still deeper interest will be awakened amongst the students of that Institute in our Provinces as a field for missionary operations.

Your delegate, in addition to his public addresses at the meetings of the Canada Union, had several private conversations with different brethren, and he gives it as his solemn conviction, that as our arrangements become matured, there will be a sufficient number of devoted brethren in Canada got to supply all our churches and stations. This is matter for devout gratitude to God, as one of our greatest difficulties hitherto has been the getting of properly qualified agents to occupy our field, and from this has arisen much of the evil we deplore as at present existing amongst us.

We hailed the appearance of the Rev. H. Lancashire, amongst us, as the first-fruits of our appeal to Canada for labourers. He was received with great cordiality by the church at Milton, and his labours have been highly appreciated, and

not without visible tokens of the Divine blessing. God has given testimony to the word of his grace as spoken by him, and he has those in Milton who shall be his "crown and rejoicing in the great day of the Lord." An unexpected and mysterious providence is about to remove him from our midst. His health has failed, and he has been ordered by medical men to give up preaching altogether, at least for the present. He is now amongst us for the first and we fear for the last time. We cannot but mingle our tears with his and express our deep and heartfelt sympathy with him, his dear partner in life, and the church over which he has presided. It is God's doing, and it becomes us to bow submissively to His will.

At the last anniversary your Secretary was earnestly requested by the local missionary committee, to visit the eastern parts of Nova Scotia. He did so, but as an account of his tour appeared in the *Canadian Independent*, it is unnecessary to enter into details here. It may, however, be mentioned, as one result of that visit, that a beloved and devoted brother has gone to labour in Cape Canso. In a letter under date, August 23rd, he writes, "I have preached in Cape Canso fourteen times; in Crow Harbour, three times; in Manchester, three times; in all, twenty times in five weeks. I have attended the Sabbath school on Sabbath mornings when at home; and have a Bible class with seventeen names on the list. The congregations have been very good indeed." Referring to another part of the field, he says, "As in Cape Canso, all is *desolation*. Often did I think of Jerusalem, and of Nehemiah, (see Neh. II. 13-18.) Often have "mine eyes ran down with tears," while viewing the ruins of the cause in this region. The ruin is complete, as to organization. Only think of congregationalists remaining ten years without *one communion season*. "Ah Lord God, by whom shall Jacob arise for he is small?" A friend in Cape Canso writes, "You must not expect great results immediately. It will require much patient endurance to remove the prejudices, and build up a cause here that has been struggling with adverse storms for the last twenty years, until it has almost lost its visibility. I feel as though this were the last effort, and am particularly anxious it should have a fair trial.

Mr. S. is not a person to be easily discouraged; perhaps it would not be easy to find another as well adapted to meet the difficulties."

Mr. Robt. Brown has been labouring at Florenceville, N.B. "I have preached," he says, "in the chapel at F— every Sabbath forenoon since I came here. The congregation has ever been good, and is increasing. My Sabbath afternoon labours have been spent in the surrounding neighbourhood, where I have ever met with great kindness from many who wish to have the gospel preached to them. I paid a visit to Grand Falls. The people there had no notice of my coming and the day was very wet, still we got a goodly number of people together in a hall, where I addressed them on temperance, and was well received. The great majority of the people there are Roman Catholics. They have a chapel, and the Episcopalians have another, and these are all the regular places of worship in the village. Baptists, Methodists, and Presbyterians use a public hall as often as they preach, but that is very seldom." Speaking of F— Mr. Brown says, "hope is strengthened when we see the village, which is now well advanced, rapidly progressing. There are at present eight stores and several shoe and blacksmiths' shops, &c., &c. There are also two grist mills, and a number of other manufacturing establishments in course of erection. All this in this large

agricultural district, of the first quality, justifies the conclusion that this may be a place of importance, where our present efforts, by God's blessing, may result in the formation of a prosperous church. God grant that it may be soon."

Your local missionary committee mean to urge upon the general committee the propriety of occupying this field the whole of next summer, by one or more of the students attending the Toronto Institute.

Mr. John Brown has been labouring on the spot and among the friends where we are now assembled. We understand his labours have been much prized—he has won the affections of the people, and there is but one feeling amongst them, and that is, a feeling of regret that he is about to leave them.

At your request as a union, your Secretary attended as a delegate the Maine Conference of Congregational Churches, which was held this year in Portland. His report will be given during our present sittings. It is enough to mention here that the brethren received your delegate with the utmost Christian kindness, and we have proof of their interest in our few and feeble churches, by their appointment of a beloved brother as a delegate, and who is with us on the present occasion. God grant that the nation of which our brother is a citizen, and the nation of which we are a part, may be so firmly linked together by the benign and renovating influence of the Cross of Christ, that the people as a whole shall ever be united heart to heart, and hand to hand in all hallowed means to secure the world to our Blessed Redeemer!

During the year two of our churches made collections in behalf of the funds of the Toronto Theological Institute. The sums were not large, but the Secretary, Rev. F. H. Marling, expressed high gratification at their reception. It is a commencement, but we plead and plead most earnestly, that all our churches will to the extent of their ability, contribute to the funds of that Institute. While we pray the Lord of the harvest to thrust forth labourers into his own harvest field, let all the members of our churches evince the sincerity of their prayers, by contributing of their worldly substance, so that a greater number of pious and talented young men may be brought to devote their entire energies to the great work of preparation for speedily taking the field, and efficiently wielding the sword of the Spirit in the service of the Great King.

Only three of our churches contributed, during the past year, towards our missionary fund; but it is earnestly hoped that all our churches, will make collections during the year in which we are about to enter. Our churches if they are to exist at all, must be *missionary* churches. We must assume and maintain an aggressive attitude and act upon an aggressive principle. It is not enough to be successful that we have a scriptural creed and that we are able logically to defend our principles, but we must be willing by *sacrifice* to maintain them. "There is that scattereth and yet increaseth: and there is that withholdeth more than it meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

It will be seen from this report that we, as a denomination, occupy at the present moment, a more favourable position for the advance of our principles in these Provinces, than we have done for many years. We have had five brethren in our missionary field—two in N. B. and three in N. S. Three of these are about to return to Canada—one through ill health, and two to pursue their studies at Toronto: but doubtless there are other brethren prepared to take their place;

and it now remains with us to say—whether we shall press on or whether we shall abandon the field as one we ought not to occupy? Our conviction is, that there is a work for us to do. If, as churches, we have left our first love, we cannot too soon recover it. If the flame of that love again burn brightly, warming and enlightening all within its influence, it will be impossible for any to deny that we are still lights in the world “holding forth the word of life.”

The remainder of the forenoon session was occupied with routine business.

The Union met at 2 p. m., and after praise and prayer, an opening address was delivered by the Rev. R. Wilson. We give simply the closing appeal. “Few and feeble as our churches are, I believe there is a work for us to do, and the question now comes, shall we do it? If every church member in this Union, would conscientiously do his part towards realizing the theory we have laid down—if every one would strive to promote his own piety, strive to promote religion in his family, and strive to set a blameless example to the world—if every one would co-operate and help his pastor, every one seek to edify his fellow members, every one seek to bring ungodly men out of the world into the congregation, and converted men out of the congregation into the church, and would accompany all these efforts with humble, believing, fervent, and importunate prayer to God for his blessing—we should then confidently hope to enjoy “times of refreshing from the presence of the Lord,” and should soon expect to see the wilderness rejoicing and the desert blossoming as the garden of the Lord.

Brethren, the labour-day of life is rapidly advancing with us all. With some it is high noon; with others, more than half the day is gone; with others, it is evening; and with some, it is almost night. The day is going, is its work done? The night is coming, are you prepared for it? “Let us search and try our ways and turn unto the Lord our God.” The times demand an *earnest* piety that shall bear witness against heartlessness and formality—a *spiritual* piety, that shall check the incursions of artistic devotion—an *intellectual* piety, that shall be proof against folly and fanaticism—a *faith-emanating* and *faith-sustained* piety, that shall oppose the deification of human reason—a *Bible* piety, that shall dissipate the fogs of a dreamy spiritualism—a *firm and manly* piety, that shall protest against temporizing expediency—and a *thorough consistent* piety, that shall raise a break-water against the rising tide of worldly conformity. May God implant such piety in the hearts of all our members: may He raise up many men of such piety, to increase and enrich our churches: may He make all men for the times, who shall rightly understand what we have to do, and be ready, heart and hand to do it: may He bestow upon us all the gift of His Holy Spirit: and may that Holy Spirit enrich, with the abundant blessings of his grace, every church, congregation and school, in this Union.”

The Rev. Mr. Hosmer was introduced by the Secretary, as the delegate from the Maine Conference of Congregational Churches, and after receiving the right-hand of fellowship, and a hearty welcome from the Chairman, in name of the brethren assembled, he proceeded to address the meeting. He adverted at considerable length, to the manifold and delightful work of grace which has recently pervaded the American Churches, and gave some valuable and encouraging statistics of the progress of Congregationalism, particularly in Maine and in the other States of New England. His address was listened to with rivetted attention, and left a salutary impression on the minds of all present.

The Rev. Mr. Thornton was next introduced as a delegate from the church in

St. John. Mr. T. is a thoroughly practical man. The blood of the pilgrim fathers runs richly in his veins, and the spirit of his fathers breathes in every thing he says. Seldom had it been the privilege of brethren to listen to more wholesome counsels, and if only a tithe of what he uttered be acted upon, the future Union meetings in these Provinces, will present a very different aspect from what they have done in years gone by.

A letter was read by the Secretary, from the Rev. Dr. Wilkes of Montreal, expressive of his deep interest in the prosperity of the Union, and regretting his inability to fulfil his engagement as a delegate from the Canada Union.

Verbal reports of the state of the churches in Liverpool and Milton, were given by the Chairman and by Capt. G. McLeod; and a report from the church in Yarmouth, was read by the Secretary.

Up to this point, the proceedings were of a hallowed character, and every thing seemed to say, "Go forward" and God will bless you and make you blessings. Joy was depicted in every countenance, and ministers and delegates felt encouraged. It was a descent when the Union proceeded to business connected with 'Organs,' and 'Funds,' and 'Law-suits,' and 'Uncollected notes,' &c., &c. The whole of the remaining session, was spent in attempting to wind up the affairs connected with Gorham College, and the Gorham Trust Fund. The consideration of these things, year after year, has had a most pernicious influence on every thing spiritual—it has diverted attention from the one grand object which should ever be kept in view at all such meetings—the stirring of one another up to seek more enlarged effusions of the Spirit, that ministers and churches may be instrumental in saving souls. It is confidently hoped, that matters are now so arranged as to prevent all such deadening influence in future.

In the evening a public meeting was held in Old Zion, and addresses were delivered by the Rev. Messrs. Stirling, Hosmer, Thornton and Wilson.

On Sabbath, a service was held in Old Zion, in the forenoon; instead of a sermon, short addresses were given by all the ministers. The Lord's Supper was dispensed, Rev. Mr. Thornton presiding. The members of the church at Milton, and members of other churches, sat down with the church in Liverpool.

In the afternoon, the Rev. Mr. Hosmer preached at Milton, Rev. Mr. Stirling at Brooklyn, Rev. R. Wilson in Liverpool.

In the evening, Rev. Mr. Hosmer preached in Liverpool, Rev. Mr. Thornton at Brooklyn, Rev. R. Wilson at Milton. There was a large attendance at all these services.

On Monday, the Union met at 8 a. m. and 2 p. m. The whole day was occupied in attending to routine business. A Committee was appointed to revise the bye-laws of the Union, and report at the next Union meeting. Also a Committee in each Province, to report at next Union meeting, on the propriety of getting the Union incorporated.

The Rev. Mr. Thornton was appointed delegate to the Canada Union, which meets at Montreal in June, 1860; and also delegate to the Maine Conference, which meets next year at Bangor.

Office-bearers were appointed for the ensuing year: Mr. T. B. C. Burpee, Treasurer, and Rev. R. Wilson, Secretary; and after a cordial vote of thanks had been tendered to the friends in Liverpool, for their hospitality in entertaining ministers and delegates, the Union adjourned, to meet at Keswick Ridge, N. B., September, 1860.

News of the Churches.

THEOLOGICAL INSTITUTE.—OPENING SERVICE.

The Session of 1859-60—the twenty-first—was opened, according to notice, by a Public Service held in Zion Chapel, on Wednesday evening, 13th ult. Patrick Freeland, Esq., Treasurer, occupied the chair. After devotional services, conducted by Rev. T. M. Reik, the Chairman made a brief address, and the Secretary narrated what had been done since the date of the Annual Report, specially alluding to the gratifying accounts that had been received from the several stations where most of the students had been employed in Missionary work during the vacation; to the general and cordial observance by the churches of the Day of Special Prayer; and to the fact that the present class was the largest ever assembled in the Institute, consisting of thirteen Students by the recent addition of Messrs. W. Carlyle of Mount Pleasant, A. McGregor of Mariposa, and R. Lewis Jr., of Port Sarnia.

Rev. E. Ebbs then delivered a clear, vigorous, and earnest Address to the Students, affectionately pointing out the peculiar difficulties and dangers of Student-life, and enforcing the necessity of keeping the flame of piety steadily alive, by the culture of the heart, in the life that is hid with Christ in God. It was a most searching and appropriate discourse.

At the close of the Address, Rev. Dr. Lillie made a few remarks, to the effect that "he never felt better prepared in mind and heart for the work of a Session than he did then," enumerating among his sources of encouragement, the widening of the field, eastward and westward, which the Institute had to supply; the unprecedentedly large class now before him; the fidelity to the truth and growing usefulness of his former pupils; and the manifest attachment of the churches to the Institute; contrasting also its present position with its small beginning, twenty years ago, when one brother, now Rev. L. Kribs, was sent to him at Dundas by Rev. J. Roaf, to be prepared for the ministry.

The meeting was then addressed by A. S. H. Peterson, Esq., of Glasgow, Scotland, sometime Treasurer of the Congregational Academy there. He expressed the great pleasure he had received in being present, in hearing the very able and faithful address delivered by Mr. Ebbs, and in observing the whole aspect of the Institution. He also exhorted those present to do their utmost to maintain and propagate the principles of Independency in this land, and concluded by offering to take a share with others in removing the small debt still exhibited by the last balance sheet, and further, in assisting to raise the salaries of the Tutors.

The interesting service then closed, the benediction being pronounced by Rev. A. Wickson, A.M.

THE BIBLE QUESTION IN NEW YORK.

By rule of the New York School Board, all the schools in that city must be opened by reading selections from the Bible. This not having been done in the schools of the Fourth, Sixth and Fourteenth Wards during the past month, the President of the Board deducted from the pay roll the salary of all the Principals in these wards, taking the ground that, as the duty of opening the schools devolved upon the Principals, they alone are responsible for the violation of the rule.

CO-OPERATION OF CONGREGATIONALISTS AND PRESBYTERIANS IN HOME MISSIONS.

The General Association of New York, at their session in the city of New York, on the 20th and 21st inst., referred this subject to a special Committee, of which Rev. Ray Palmer, D. D., of Albany, was Chairman, whose report was unanimously adopted, and is as follows, viz:

Resolved,—That we cordially approve of the decision of the Executive Committee of the American Home Missionary Society, to adhere steadily to the long established principles and rules regulating the co-operation of Presbyterians and Congregationalists in the work of Home Missions; and in particular, that we

regard their course in the case of the Alton Presbytery, as the only one consistent with these principles and rules, with simple justice, and with Christian comity and fairness between the co-operating churches."

Resolutions of similar import have been unanimously adopted by the General Associations of Connecticut, Massachusetts and New Hampshire, and the General Convention of Vermont; from which the funds expended in Western Missions chiefly come, and by the General Associations of Michigan, Illinois and Iowa, of the States where these funds are expended.

THE WELSH REVIVAL.

The religious excitement still prevails in the neighbourhood of Bangor, Carnarvonshire. Immense religious meetings were held on Monday, (12th Sept.) Tuesday and Wednesday by the Calvinistic Methodists. On Wednesday the meeting commenced at six o'clock in the morning, a second meeting was held at eight, another at ten, one at two, one at five, and another at seven. At the meetings which were held in the middle of the day it was estimated that there were twenty thousand present—seven thousand coming from the Isle of Anglesea alone! The vast multitude began to arrive at Bangor as early as five o'clock in the morning, having walked by that time a great number of miles, and most of them were laden with chairs, stools, and other sitting conveniences. The meetings throughout were of the most orderly character, and no one was observed to have symptoms similar to those experienced by the Irish people at their revivals.—*Shrewsbury Chronicle*.

SABBATH IN FRANCE.

Extract from a private letter, dated Paris, August 24.—Nothing ever so appalled me as the late triumphant entree of the French army into Paris on the Sabbath, when the holy day was trampled on by Emperor, army, citizens, and by almost all the strangers who had flocked into the city by tens of thousands to witness the fete. The arrangements cost many millions—some say thirty—for the army entree and the next day's fete; and I fear hundreds of English and American consciences were that day wickedly sacrificed to the childish spirit of curiosity and sight-seeing. The first want of France is a *Christian Sabbath*; and she will never rise any higher than she is in her morals or form of government, till she has such a Sabbath—at least among the Protestants she contains. How it is to be introduced I know not. It seems as if Government and people were agreed in violating systematically and in every other way, this sacred day, and thus preventing Christianity from securing any stable foundation.

THE FREE CHURCH OF SCOTLAND.

The Sustentation Fund of the Free Church has reached this year the magnificent sum of £110,000, giving to each of the seven hundred and fourteen ordained ministers of this church, a dividend of £138, or \$690. Besides this, there is a free house and garden for every minister. It is most creditable to the Free Church that no minister, not even of the poorest congregation, has a lower stipend than six hundred and ninety dollars, and a house rent free. In addition to this provision, the wealthier congregations supplement the sustentation dividend up to three thousand dollars, which is the amount Dr. Candlish and Dr. R. Buchanan receive annually from their respective churches.

MISSIONARY SOCIETY OF HERMANNSBURG.

The Missionary enterprises of this interesting society, which a few years ago was commenced by an unknown and poor village pastor in the kingdom of Hanover, continue to be very prosperous. The missionary ship *Kandaze* the property of the society, has taken, from 1853 to 1859, to the mission in South Africa, ninety-six missionaries and colonists. In the course of these five years five stations have been established at Natal, one among the Zulus, two among the Bechuannas, and fifty pagans have already been baptized. The various stations have been recently organized into a superintendentship, which will remain in connection with

the Lutheran Church of Hanover. The missionary seminary has twenty-four pupils, and the missionary paper a circulation of 14,000. The paper has become so popular in Northern Europe that it is published also in a Danish translation.

MISSIONARY PROGRESS.

It is more than half a century since the commencement of the modern missionary effort. And now there are in the world about two thousand missionaries, seven thousand five hundred assistants; four thousand churches; two hundred and fifty thousand converts; three thousand missionary schools, two hundred and fifty thousand children and adults belonging to them; two hundred dialects into which the Bible is translated; thirty-two millions of Bibles scattered over the earth in languages spoken by six hundred millions.

MEETING OF THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions met in Philadelphia, in the Rev. Albert Barnes' church, on Tuesday, 4th October, and continued in session till Friday at noon. Tuesday afternoon was devoted chiefly to the reading of the Reports, and the evening to the sermon, which was delivered by the Rev. Dr. Patterson of Chicago, on the influence of vital religion, as leaven in the heart, in its relation to the work of Missions. The Board employs 180 male missionaries, including a few physicians; a large number of female missionaries, and not far from 900 native labourers. A debt of \$66,000 exists, concerning which a report was adopted, which viewed it as unavoidable by the Prudential Committee, owing to increased success in the cause. Pastors were recommended to preach annually on Missions, and Christians urged to make increased contributions during this the Jubilee year of the Board. A memorial drawn up by Dr. Cheever, on the duty of the Board to petition Congress against legalizing the slave trade, was referred to the business committee. A report was unanimously adopted recognising the principle of entire non-intervention with the ecclesiastical arrangements of the missionaries. The connection of the Board with the Choctaw Mission was terminated; and by this action all complicity of the Board with Slavery in that mission is got rid of.

INVITATIONS.

We understand that the Rev. H. Denny has been invited to the pastoral charge of the church in Trafalgar; a similar invitation has been given to the Rev. R. Robinson by the church in Owen Sound.

NORTH WESTERN ASSOCIATION.

The North Western Association held its fifth Semi-Annual meeting at Church-hill, Esquicing, on the 4th and 5th October. There were sixteen members present, embracing ministers, delegates, and corresponding members.

On Tuesday evening, in the absence of Brother Wheeler, Brother Denny preached an excellent sermon from 2 Timothy, 1, 12.

The morning Session of the delegates was profitably spent, in each delegate giving a short account of the state and progress of the church he represented, and considering the best means of promoting the work of God in their midst.

In the United Session, Brother Barker read an essay on Fellowship meetings, which was received with interest, and in the discussion which followed, testimony was given by the brethren of their healthy, spiritual effect in the churches.

In the evening the Ministers and others addressed the meeting to great practical benefit.

The congregations at all the meetings were large. We parted saying it was the most spiritual and profitable association meeting we had ever attended.—*Communicated.*

PREJUDICE is one of the offspring of ignorance. The ignorant denounce many things rather because they have not apprehended the foundation on which those things rest, than because they have weighed them in the balance and found them wanting.—*Anon.*

Hills from the Fountains of Israel.

ADDRESS OF THE REV. W. DALE, M.A., ON THE FUNERAL OF THE REV. J. A. JAMES.

“What a sublime and blessed contrast between ourselves, a vast congregation of mourners, gathered under the gloomy shadow of an oppressive grief, around all that is earthly and perishable of our venerated and beloved father in Christ, and that innumerable company of angels, and general assembly and church of the glorified, who have welcomed his spirit to rest and everlasting joy. We are overwhelmed with distress; we have suffered with sore bereavement; we cannot utter our anguish; tears and silence are the best language for our woe. He who gave these susceptibilities to sorrow will not upbraid us; “He knoweth our frame; he remembereth that we are dust.” We mourn the loss of one whom many of us revered more deeply than any living man—whom we loved with an affection most intense and fervent—to whom we clung with all the gratitude and trust which Christian hearts are accustomed to feel for one who has been made to them the earthly channel of divine and immortal blessings. And this immense assemblage does but represent a sorrow too widely diffused to take part in these sad solemnities. The inhabitants of this great town, in which for more than half a century our lost friend resided as one of its most useful and conspicuous citizens, acknowledged his worth while living, honoured him with universal and ever-increasing confidence and esteem, and to-day are penetrated with the most profound regret for his departure. The two thousand churches of this country adhering to the same faith and polity as himself, venerated him as their patriarch, listened to his counsels, his warnings, and his instructions, with affectionate and filial deference, and confessed that he was their crown and their joy, and they are one with us in our present distress. And myriads more, belonging to all the various churches of Protestant Christendom, dwelling in remote countries, speaking various languages, belonging to every rank from the loftiest to the meanest and most obscure, having been led by his hand to Christ, will be troubled and heavy at heart when they hear that he is with us no longer. We look away from this gloom with unspeakable thankfulness to the mighty assembly which he has joined in glory. We are troubled because we are met around the ruins of his earthly nature, but they exult over his perfect holiness and his everlasting joy. Those lips are never more to uncloseth in our hearing, either to utter prayer or thanksgiving in this sanctuary, or to plead with their persuasive eloquence in our civic assemblies for the great interests of philanthropy or freedom, or to speak to us words of loving consolation when our homes are silent through some painful bereavement, and our hearts torn with unutterable agony. The cordial grasp of that generous hand, the radiant smile which told us of his love, we are never more to know, but high up in heaven they are glad to-day. His voice is heard there in sweeter tones and sublimer strains than ever it could discourse on earth. His heart glows with a more ardent love, his hand is nerved with a nobler strength. The spirits of just men made perfect, multitudes of whom knew and loved him once, before all his earthly infirmities were for ever laid aside, have triumphed in his entrance to their bliss. If there is joy in heaven when a sinner is brought to repentance, be sure there are songs of triumph when a saint is elevated to his glory. I can almost imagine indeed, that sometimes even angels may hesitate and falter when they are congregated to receive one who has been smitten down in the fulness of his strength, with a wisdom he has never been permitted to utter, strong in faith which has had no adequate opportunities for demonstrating its victorious power, burning with a zeal for serving men and glorifying Christ which has been denied the service and the labours for which it passionately yearned, called away from illustrious and successful work almost before it was begun. But the welcome they had given to him on whose protracted life we are looking back with grateful though sorrowing hearts to-day, must have sprung promptly and exultingly from their rejoicing hearts. He had finished the work which was given him to do; he had fought the good fight; he

had finished his course with joy; he was ready to be offered up. In the course of nature, though his eye was undimmed, and his heart unchilled by age, and his strength of intellect scarcely abated, we could not reasonably expect he would be with us many years, or even many months longer. And if longer life had been given, it would probably have brought infirmities which would have suspended his activity, and sufferings which would have filled us with distress. The days of his years were three score years and ten, and if by reason of strength they had been fourscore years, their strength would have been labour and sorrow. He lived not long enough to satisfy our love, and yet long enough for us to feel that there was a singular and marvellous completeness in his life. It was rounded off to a rare perfection. It had a symmetry which awakens astonishment as well as gratitude. Most men die with their hands on unfinished purposes, with designs which are far off completion, with what seems half their true mission unaccomplished. How many poets have left their sweetest songs unsung! How many statesmen have been swept away just before their cherished policy could achieve success! How many reformers have been stayed in their enterprise before half their task was done! How many Christian ministers have been silenced just as they were beginning to see the desires of their hearts accomplished, and just as their disciplined holiness and their maturer wisdom gave them larger means of usefulness and promised nobler success! But our beloved friend lived for many years after his wisdom had ripened and his strength had risen to heroic vigour. He lived long enough to use through many years an almost unparalleled influence, an influence which can only be acquired by a prolonged period of honourable activity, and which the few who come to possess are removed from almost as soon as it is theirs. Even his literary labours were singularly complete. The glorious company of the royal graces of the Christian character did not miss one of them the homage of his pen. Having directed in his earlier life "the anxious inquirer" to the Cross, he was permitted more recently to point the believer along the path of Christian progress, and to exhort him to add to his faith virtue and all Christian perfections. But now he has gone elsewhere to do a work even brighter and more perfect than he could accomplish here. John Howe warns us against supposing that all those heavens are empty solitudes—uninhabited, though glorious deserts; and we confidently believe that those whose strength has been perfected by earthly suffering shall find yonder heavenly duty—that not merely in personal delight and individual rapture shall they spend their immortality of blessedness, but that called to manifold forms of service which our thoughts cannot at present imagine, they still are working for the dearest purpose that ruled their hearts on earth, and that the imperial passion of their soul below is their imperial passion still. And yet we cannot but sorrow over our loss. We cannot rebuke the bitter grief and the overwhelming desolation of his family and nearer friends. If Christ were here this morning He would weep with you, although He knows the glory in which he whom you have lost is reigning. He wept at the grave of Lazarus, though Lazarus was just about to answer to His speech, and to be filled with conscious life again by His power. Those who have lost one who was to them the bright type of the Divine Fatherhood may now cling to that other Father whose love is the reality of all that was symbolised in the inferior affection, with the full assurance and confidence that He will comfort them in their distresses and pity them in all their woe. And as for us, who shall continue to meet Sabbath after Sabbath within these walls and around this sepulchre, though the tides of our grief will rise again week by week as we enter this sanctuary, yet we too will comfort our hearts and we will be strong in our God. We shall still be blessed by the heritage of his example and of his prayers. Very often we shall find ourselves suddenly lifted up into the lofty and serene atmosphere of a sublime devotion—often suddenly kindling with an ardent zeal for the glory of Christ—often filled with an unspeakable awe by a sense of the nearness of eternal things; and we shall find presently that thoughts we have not watched in their progress had been passing across our spirits of him who has departed, and that the old spell that hung about his presence, and spoke in his voice, and that beamed from his eye, is lingering here still, an imperishable and most precious possession. In this town the nobleness, the magnanimity, the meekness of his char-

acter will not be easily forgotten. And surely to-day, in the midst of all these sorrows and solemnities, the hot pursuit of wealth must be for a moment checked, and those who have been accustomed to think that a man's life consists in the abundance of the things that he possesseth, must be compelled now to acknowledge that there is a better and a more enduring wealth; and that far surpassing all the rank, and all the reputation, and all the honour which an admiring community can bestow, there is an honour coming from God only, which the heart should most intensely covet. And as for us who are called still to labour in that earthly ministry from which he has departed, we shall often look back upon him as an epistle of Christ sent to tell us the virtues that we should cherish, the graces that we should cultivate, and shall often endeavour, in the silence of our solitary musing, to quicken our failing ardour and to sustain and intensify our flagging earnestness by the remembrance of all that he was. He dwelt in love, and therefore dwelt in God and God in him; and after this sacrament of grief of which we partake in common this morning, our hearts shall cling together with a warmer affection, and we will strive to perpetuate the unity and the natural trust which it was one of his chief purposes to further. But now we must soon depart from this scene, in bitter sorrow, yet with rejoicing hope. We are here this morning not to utter bitter lamentations over a shameful defeat, but to celebrate, though with tears mingling with our joy, an immortal victory. Even through our tears we dimly discern the splendours into which he has entered, and even in our grief we can rise for a moment into fellowship with his bliss. Farewell, happy spirit, farewell! The glory of the Lord has arisen upon thee! Thou art dwelling in the secret place of the most High! Thine eyes have seen the King in His beauty, and the land which is very far off! Thou art for ever with the Lord, and the Lord shall be to thee an everlasting light and thy God thy glory! Thou hast finished the work which was given thee to do! Well done, good and faithful servant, enter thou into the kingdom of thy Lord.

Family Reading.

THE PATCHED OLD LADY.

The church was fashionably full.

From choir and altar went up loud-voiced praise to God. The organ rolled out its mighty tones from lungs of brass. There was a fluttering, rustling motion, as of the moving of myriad silks; the gentle breath of hundreds of fans, while soft white feathers, and rings conspicuous under their gloves, and tremulous laces, and faint, sweet odors, attracted the eye and regaled the senses.

The preacher was in his pulpit—more like a throne it was with its hangings of lustrous damask, its tassels and fringes, and cushion of crimson velvet. The Bible before him looked heavy with gold, and its splendid leaves flashed at their edges, as they were turned over with reverent touch. The pastor's wife sat in the first pew—a delicate pretty-looking woman, well-dressed and much admired. From there all along even to the door, beauty and wealth sits intent on listening to the rich tones of the pastor.

Farther along still, in a corner pew, very near the entrance, sits an old and faded woman. Her bonnet and her dress are black, but quite shabby. Her gloves are mended and her old shawl patched. Her face is meek, sweet in expression, though very much wrinkled. Her posture denotes great humiliation, but as she listens to the words of hope, a tear now and then steals down the deep furrows, and the pale orbs, washed with much weeping, are reverently lifted to heaven.

"Did you notice that old woman in the door-seat?" asked Mrs. Dix, slightly shaking out the heavy flounces of her dress.

"No, I did not; who is she?" was the reply ending with a question.

"Some poor old thing or other; she seems like a Christian, though I suppose we ought some of us to speak to her."

"She gets out of church so quickly," said another lady, overhearing the conversation that no one can snatch an opportunity to say a word. She's dreadfully poorly dressed, too; what a rag-ni-cent sermon we had to-day!"

"Splendid—O! did you see our new comers?"

"You mean the lawyer's folks—yes; I'm glad he's taken a seat with us. What a beautiful family he has!"

"Beautiful indeed! and dressed in such exquisite taste. Nothing in the least gaudy but perfectly genteel, and very rich."

"They say he is immensely wealthy; he came from Boston. His father died a year ago, and left him a hundred thousand dollars. How they did listen! I hope they will all be under conviction before a great while."

"What! are they not religious?"

"Bless you, no. They are very nice moral people, though—better than professing Christians, I'm told, but then far from being pious."

"Sister Dix, we must cultivate their acquaintance. What a field for doing good."

"O! yes; great indeed. Did you notice what elegant hymn books they carried? Turkey morocco and gilt—every one of them, down to the smallest child."

"I noticed that; I think they have paid our preacher quite a compliment. There are so many men of talent in town."

And so they wended their way down the church steps, talking of the new acquisition.

That evening the eloquent preacher said to his wife, "My dear, I had very attentive listeners in the new family who took a pew last week."

"I thought so," was her reply.

"We must call upon them immediately."

"Certainly; I shall be ready at any time."

The next day little Minnie, the youngest daughter of the pastor, came home, admiring a beautiful bunch of flowers which she held in her hand.

"See, mother—just see—how beautiful! The old lady called me in again to-day, and took these from her little garden."

"I can't think who it is that gives these flowers to the child," said Mrs. Ivers, the pastor's wife.

"O! she's a real nice old lady, mother.—She says she loves father, and thinks he does a deal of good. She had a writing desk and was writing, when she called me in, for she had a pen in her hand. She says she hasn't been here a great while. I asked her if father had called to see her, and she said no, but she didn't expect it yet awhile—she knew he had a great deal of calling to do."

"Who can it be, husband?"

"I can't think, I'm sure," was the reply.

"Father, won't you go with me, some time?" asked little Minnie.

"Certainly, I will," said her father.

"She kisses so nice," said the child, artlessly. "She don't make a fuss about it, but is so neat; so different from almost all old ladies!"

The pastor and his wife smiled.

A few days after this, Mr. Ivers was out on a collecting tour. It was for an important object, for which he had volunteered to work and give his time. He drove around town, little Minnie beside him.

"O! what a splendid house!" said the child, clapping her hands, as they stopped before a stately mansion. "Who lives here?"

"The new family, dear, that sits in the pew behind us. Don't you remember those pretty little girls?"

"Yes, but I don't like 'em," said Minnie, "because they didn't smile to me when I smiled to them, but tossed their heads so."

"You shouldn't notice such things, Minnie," said her father, helping her out of the carriage; "perhaps, as they are city folks, they wanted to be introduced."

"I didn't," replied Minnie, significantly.

They went up the marble steps, and were soon seated in the great parlour. The lawyer's wife and the lawyer's daughters came in—were polite—talked of the weather—the society—several little nothings, but not a word of that chiefest thing, personal piety. O! how cold, unprofitable, barren was the conversation! The minister felt congealed: little Minnie fidgeted, after trying in vain to make the little girls talk. The older young ladies sat looking very interesting, but scarcely opened their lips. However, when the minister opened to them his mission, and said that he did not expect over five dollars from any one subscriber, the lady immediately took from a silver porte monnaie a new, rustling bank-note of that precise amount, and handed it with a smile to the clergyman.

The visit was ended.

"How good the sun does look!" cried little Minnie, springing from the last marble step. "I was so cold in there!"

"So was I," echoed her father, in his thought.

"O! there's my dear old woman's house; that little bit of a tiny place, that used to be a shop, you know. No, you *must* go and see her."

So, true to his promise, the minister sprang out, and Minnie, all eagerness, led him in. An aged woman, very neat, very smiling, arose from a desk where she was writing, and welcomed them warmly.

"I am not busy, you see," she said, laying down her pen, and forthwith she began to talk of the last Sabbath sermon with a beauty of language that quite astonished the pastor.

"It is very strange I have not seen you before," he said.

"I knew you had enough to do, with such a large flock," she replied.

"But where do you sit?"

"I have been in the last pew but one on the left side; your sexton showed me that one, and I have, ever since I have been there, sat in it. It is, however, so inconvenient that I believe, as I have made up my mind to attend your church, I shall hire a seat farther up.

The pastor's cheek burned. He remembered the old, solitary woman in the poor-seat.

"Father is getting money for the missionaries; don't you want to give him some?" asked the minister's little daughter, innocently.

"Yes, dear—I'm sure I do. I've just twenty dollars of my annuity left. I was wondering how I should dispose of it, for you must know I have taken to the freak of giving it away in my old age. I can support myself by copying. Till the Lord takes away my strength, all the money belongs to him."

"Is not this too much?" said the pastor, taken quite by surprise.

"It is the Lord's," said the old lady—"do with it for Him, as it seemeth to thee good."

That visit was one of prolonged, of unexpected interest. The old lady repeated parts of the history of her life. She had been a wealthy, learned and ambitious woman. Her place had been in courts, and about royalty. But terrible reverses had chastened and elevated her spirit, and she had brought ambition, learning, and what little wealth she had, and laid it at the foot of the cross. Never did the pastor enjoy a richer intellectual or spiritual feast.

The wealthy lawyer and his family continued for many months to attend the society under Mr. Ivers, then the summer came, and they flew like birds to a watering place. The church was never richer for them, but while the old lady, who had attracted no attention beyond a little curiosity, remained on earth, her worldly wealth and her godly walk and conversation were full of untold benefit, and caused more than one thoughtless church member to blush for their want of interest in the patched old lady who sat in the poor-seat.—*Examiner*.

LOSS OF THE ALEXANDRIAN LIBRARY A BLESSING.

"Scholars and artists have mourned for ages over the almost universal destruction of the works of ancient genius. I suppose that many a second rate city, at the time of Christ, possessed a collection of works of surpassing beauty, which could not be equalled by all the specimens now existing, that have yet been discovered. The Alexandrian Library is believed to have contained a greater treasure of intellectual riches than has ever since been hoarded in a single city. These, we know, have all vanished from the earth. The Apollo Belvidere and the Venus de Medicis stand in almost solitary grandeur, to remind us of the perfection to which the Plastic Art of the ancients had attained. The Alexandrian Library furnished fuel for years for the baths of illiterate Moslems. I used, myself, frequently to wonder why it had pleased God to blot out of existence these magnificent productions of ancient genius. It seemed to me strange that the pall of oblivion should thus be thrown over all, to which, man, in the flower of his age, had given birth. But the solution of this mystery is found, I think, in the remains of Herculaneum and Pompeii. We there discover that every work of man was so penetrated by corruption, every production of genius was so defiled with uncleanness, that God, in introducing a better dispensation, determined to cleanse the world from the pollution of preceding ages. As when all flesh had corrupted his way, he purified the world by the waters of a flood, so, when genius had covered the earth with images of sin, he overwhelmed the works of ancient civilization with a deluge of barbarism, and consigned the most splendid monuments of literature and art to almost universal oblivion. It was too bad to exist, and he swept it all away with the bosom of destruction."—*Dr. Wayland*.