

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						/					

THE  
CANADIAN INDEPENDENT.

---

---

VOL. IX.

TORONTO, AUGUST, 1862.

No. 2.

---

---

BI-CENTENARY COMMEMORATION.

The 24th of August is a memorable day. The horrid slaughter of the Huguenots, in France, took place on St. Bartholomew's day, under the reign of Charles IX., in 1572. Ninety years thereafter the scene is shifted to England, and there we see a noble band of witnesses for conscience and for truth, who stood up manfully to resist the tyranny of unjust and schismatical legislation. The Act of Uniformity "provided that every clergyman who did not, on or before St. Bartholomew's day, 24th August, 1662, declare his assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer, and who did not also declare that it is not lawful, upon any pretence whatever, to take arms against the king; and who did not further declare the Solemn League and Covenant to be an unlawful oath, was *ipso facto* deprived of his benefice or curacy; and schoolmasters and tutors who neglected to sign the same declarations, were declared incapable of continuing their duties, even in private houses. The clergy who had not received Episcopal ordination were to submit to it or cease their functions in the church: and heavy penalties were to follow any infraction of the measure." The spirit of the men who concocted and carried into successful enactment that Act, can easily be traced; while the severity by which it was enforced and followed up by the *Conventicle Act*, in 1664, and the *Oxford, or Five Mile Act*, in 1665, displays the bitter cruelty of persecutors. By the *Conventicle Act*, any person, above sixteen years of age, present at any meeting for any religious exercise, not according to the Church of England, where there were five or more persons beside the household, was for the first offence to suffer three months imprisonment, or pay £5; for the second, six months or £10; and for the third to be banished for seven years, or pay £100; and in case of return or escape, to suffer death without benefit of clergy. The *Five-mile Act* restrained all dissenting ministers from coming within five miles of any city, town-corporate or borough, or any place where they had exercised their ministry; and from teaching any school.

The Act of Uniformity obliged two thousand noble, learned, conscientious, godly ministers of Christ to leave their pulpits and their flocks and sacrifice their means of subsistence rather than prove dishonest men. This heroic army, fired with the martyr spirit, commands our admiration. We glorify God in them. They taught a licentious and ungodly age the sublime lesson

of the power of true religion. A spiritual struggle, grand in its conduct, and victorious in its issue, was maintained by these heroes. The freedom which we enjoy has, to a great extent, been purchased through their toil and faithfulness.

“The memory of the just is blessed,” and therefore we have hailed the intelligence of every honest and earnest effort to commemorate the noble deeds of the Nonconformists of 1662. Two hundred years have not served to wear out the grand impression they made on behalf of truths which are eternal. No rust bedims their escutcheon. No infamy covers their graves. They are the living men of a former age whose sufferings yet speak on earth; and now in heaven they have their reward. Though we live in a colony remote from the sphere of their actions, still their influence on us is near enough, and strong enough, to move us deeply. Our descent from them in mental and spiritual manhood we judge direct enough and close enough to thank God for such an ancestry. Ecclesiastical relationships bind them and us together.

With these impressions we trust that the Bi-centenary commemoration throughout the Congregational Churches of Canada will be effective; and that a generous spirit will guide their deliberations and contributions. Let it be asserted throughout all the land, that the conscience of a believer is subject to God alone; neither councils, nor synods, nor assemblies, nor conferences, nor parliaments can come between the soul and God. Let it be proclaimed from all our pulpits that—Honesty in religion dares the approach of the worshipper to the altar of God with a lie in his right hand. Let it be engraven on every heart, that sacrifice for Christ, shall be found unto praise, and honor, and glory at His appearing.

---

#### RAIN FROM HEAVEN.

A time of protracted drought, followed by copious and refreshing showers, brings before us lessons which we ought not to forget. There is a tendency to take the kind gifts of God's providence as matters of course. Manna fell around the camp of Israel so regularly and so plentifully, that instead of gratitude filling every soul, a spirit of murmuring and rebellion seized the people; and may not a kindred mind be cherished when God continues to favour a people with undeserved mercies? To rebuke a growing forgetfulness of our dependence on God Almighty, His wisdom may see fit to call for famine on a land, or His mercy may plead for the display of His hand only to point the discerning eye of man to the full strength lodged in that hand to slay, remove, or withhold our comforts. We feel sure that during the long continued drought of this spring, and early summer, many pious minds have been led to contemplate the Divine character through the aspect of the season. When the heavens above have been as brass, and the earth beneath as iron, many prayers have gone up for the interposition of Him who giveth rain from Heaven and fruitful seasons. On the other hand, the ever open ear of God has heard enough of complaining and fretfulness. Nevertheless, our Father in Heaven is perfect, for he sendeth rain on the just and on the unjust. The present harvest prospect is, therefore, such as calls for gratitude

to the Father of Mercies. When God provides enough for man and beast, let us guard against the avariciousness that feels dissatisfied. Ever and constantly are the bounties of Heaven lavished on man, and therefore gladly should he repay, with the gratitude of a consecrated heart and life, the favours he obtains. An "average crop," after the fear of little or none, should yield an increase of praise, especially when we remember that our sins provoke the Holy One to anger. Nor do we feel it wrong at this point to remark that the waste of God's bounties, in the destruction of many millions of bushels of grain throughout the earth in manufacturing intoxicating liquors, is a crime from which every godly man should wash himself clean. God, in judgment, might ask wherefore this waste? and refuse to pour out His goodness.

Let us learn to look up to God with a stronger confidence. He leaves not Himself without a witness; His munificence crowneth the year with plenty, and his paths drop fatness. He that made the Summer, speaks to us through its rain, its dew, its drought, its heat, its light, its flowers, its filling bosom. And should the soul be found delighting in His grace, it shall be satisfied in drought, and bloom as a well-watered garden, whose waters fail not. The very denial of earthly comforts will not destroy the joys of the heart, for though the gladness of summer departs, and all nature wear a funereal gloom, the birds forgetting to warble, the bees to hum, the flowers to bloom, and the forests to clap their hands with joy, yet the soul, redeemed with the blood of Christ, will be glad, will rejoice in the God of Salvation.

Further, how strikingly is growth developed when heavy rain succeeds long continued heat. The progress of the crops is marked—the sickly look gives place to a strong and vigorous appearance—the yellow withered leaf to a freshness of green. In this can we not perceive the need of soul-quickening influences to cause the moral wilderness to rejoice? The influence of the Holy Spirit descending on the hills of Israel, will speedily bring out scenes of beauty, which the eye has not seen for years before. Even the seed that has lain buried long in the earth, and was supposed lost, comes up; thus many precious truths, sown like seed, spring up to eternal life. May the Lord revive His heritage, and send long looked for showers of blessing, even as He has sent rain from Heaven.

---

#### RECENT DEVELOPMENTS ON THE EDUCATION QUESTION.

---

"The price of Liberty is *eternal vigilance*," and such seems to be the price at which every other acquisition of a nation has to be secured. We thought, some years ago, that, according to the solemn and deliberate language of the Preamble to the Clergy Reserves Act, we had seen the final dissolution of "all semblance of connection between Church and State." But that dissolution was only submitted to as a necessity by some of the parties concerned. The principle of it was never heartily conceded. Let but the opportunity arise, and there would be no scruple about fresh applications to the Public Chest. If a direct endowment of the clergy could not be proposed again, some other form of denominational grants might be obtained, and no chance must be lost!

The leaders of the denominations which alone share in the Clergy Reserve Commutation -- viz., the Anglican, Romish, (Established) Presbyterian, and Wesleyan Churches--have, by a singular coincidence, again combined to claim increased government assistance in their educational undertakings. The readers of this Magazine are not ignorant of the recent agitation on the University Question, but it is desirable that their attention should be specially called to some of the latest phases of that movement, and to further movements in reference to the Common Schools.

The state of the University Question is, briefly, as follows:—In 1860, at the instance of the Wesleyan Conference, seconded (not without hesitation) by the Scottish Kirk, a Parliamentary Committee was appointed to enquire into the present working of the University and University College. That committee took evidence, but made no report. Before the new Parliament—for a General Election had intervened—came together, a Royal Commission was appointed for a similar enquiry, awaiting whose report the Session passed without any attempt at legislation. That report has been presented to the Government, but not yet published, though its general tenor has been in part foreshadowed. The composition of the commission was such as to excite some apprehension, for it consisted of one gentleman identified with Queen's College, one with Victoria, and one, who, though Vice-Chancellor of the University of Toronto, has shown himself to have a warm side towards Trinity. Two avowed opponents of the non-sectarian principle, and one doubtful friend!

The principal feature of the report which has thus far seen the light, is a scheme for the affiliation of the Denominational Colleges with the University, the latter body alone granting degrees, through a General Board of Examiners, on which all the Colleges would be represented. By this means, it is alleged, that all depreciation of degrees, through the rivalry of Colleges, would be prevented, and that a Provincial Diploma will be regarded everywhere as equal to one from any British University. We all know what a pure and disinterested zeal for the interests of higher education has been evoked by the contemplation of the University Endowment, and what fierce attacks have been made upon the standard of examination adopted by the Senate. Of late, there has been a remarkable silence on the latter subject. Other voices, indeed, "taking up the wondrous tale" of College Reform, have sung most rapturously the praises of the University and University College, professors, students, examinations, and all! Which are we to believe? Is the change a cause, or a consequence, of the approval by the Senate of the affiliation scheme?

In that scheme, as laid before the Senate and approved by them, there was one slight omission—not a word about MONEY!! It was desirable to have a common standard, to have but one body granting degrees, to give weight to the Upper Canadian diplomas, to unite the several Colleges cordially with the University, to have all equally represented in the Examinations, and so forth, and so forth, but not a syllable about any division of the Endowment, or even about "surplus" funds! How extraordinary! Was it that in their zeal for learning and their weariness of strife, the promoters of the scheme felt—"Never mind about the

miserable dollars, so that our A. B. may be equal to Oxford's, and we may live at peace?" Or was it, that if the idea of affiliation had been *avowedly* coupled with that of partition of the funds, it would not have gained the assent of the Senate? The latter, as is now too manifest. The charmers charmed wisely, and the assent of some was given to affiliation without mention of endowment, which we know could not have been secured for any crippling of University College. That assent, however, is quoted as given to the whole scheme of the agitators, endowment included. No explanation will prevent this most injurious use of a partial sanction of the scheme.

We should be simple indeed if we did not see that the drift and intent of all this agitation, is to get a larger endowment for the denominational colleges. None of these institutions confess that *their own* standard of education has been made too low either through competition, or even for want of funds. And now, such a charge against the University of Toronto, is virtually withdrawn. But in this affiliation scheme, it is proposed that all the Colleges shall be equally represented on the Board of Management of the University—Queen's, Regiopolis, Victoria and Trinity, and others by-and-by, having each as many representatives as University College. That is to say, they will become integral parts of the University, and be admitted to stand upon just the same footing as the College. What follows next? A child can see it—an equal portion of the endowment to every one of them! For Buildings, for Professorships, for Libraries, for Museums, &c., &c., &c., they will claim to share alike in the common funds of the University with which they are incorporated. O rare device! It is astutely planned. Coming to the Senate with promises of Peace, Peace, and with a grand scheme of comprehension for purely literary ends, asking no money of them—that was the Government's affair, a mere matter of detail, and "other public funds" could be appealed to, so as not hurt a hair of the head of University College, now such an admirable institution—the dexterous manipulators persuaded them that this was the best way of making the University truly Provincial. Then, returning to their own house, to Conference and Synod, they say—"All goes on swimmingly; our plan is adopted unanimously; the University question is virtually settled; nothing remains now but the necessary Legislative forms to give effect to what we have all agreed upon, (*aside*) we shall get the money."

But alas!

"The best laid schemes o' mice an' men  
Gang aft aagee."

Before the Legislature can consummate the matter, there are some little difficulties in the way. In the first place, JOHN TORONTO *won't affiliate*. As we heard him say, with characteristic fervour, in the Synod of 1861, he will "never agree that Trinity shall be vamped up with a parcel of other Colleges." "What we want," he says frankly, like a man, "is a little pecuniary assistance, nothing more." The obedient Synod accordingly drop the affiliation plan, and simply petition for the money. So the scheme breaks down, as far as the Anglicans are concerned. Will not their example be infectious? Will the other Colleges surrender their University dignities, privileges, and independence, and be "vamped up," while

Trinity remains free? Can they insist on its coming into the one University—a mere question of expediency—as a condition of receiving an endowment? But if it can be endowed, standing apart, why not themselves, also, without giving up anything? This alone is enough to burst the bubble.

Again: *Where is all the money to come from?* When once these Colleges are quartered on the Public Endowment, private liberality will be dried up. The very hope of such a benefit has already produced such a result, in great part. They will be the equals of University College, and however moderately they may speak now, they will not be content without an equal share of the common fund. Already there are five Colleges, and there would certainly be more. The income of the Endowment is now \$50,000, and will not exceed \$60,000. Allow the University and University College a double share, \$20,000, and they are starved to allow the other four \$20,000 a-piece. Shall we so cripple our non-sectarian College? “Ah! but there are ‘other public funds.’” And is the Province, already groaning under debt and taxation, prepared to make up \$10,000 a year to these “connexional necessities?”—to teach in five places, by five sets of teachers, what could be learned as well in one? and to provide the same amount, as it must, for each other College that may be established? We would fain hope that our “collective wisdom,” in these days of retrenchment, will be wiser than that.

Further:—Will the people of Canada consent to endow institutions which are but a part of “the machinery of the” several “churches?” Some of them may boast of their liberality, that they will receive Students or Professors of other denominations. We cannot see any great merit in thus availing themselves of the labours and taking the fees of their fellow-Christians, while ample care is taken to secure thorough sectarian control. It is by no means impossible that it may even be counted a valuable means of denominational influence to have a number of the youth of various churches brought under their teaching at the most plastic period of life. But others of these Colleges are more exclusive. In Trinity, for instance, not only can no one be a Professor unless he belong to the Church of England, but neither can he take a degree! Are we to endow an institution with public funds from which three-fourths of the public are excluded? At Regiopolis, we dare say, a Protestant student could be received (and taught to be a Catholic), but would any “heretic” have a chance of filling a chair to which the country had contributed? Can you require these Colleges to give up these little peculiarities as a condition of receiving aid? Why, these are the principles for which they are willing to become martyrs! Avaunt, ye persecutors! How very easy it will be, too, under the denominational system, to get theological students taught at the public expense! We shall have the Rev. Dr. A. at the head of one institution, receiving a salary as Principal, and perhaps Professor of some light department, with a comfortable salary, on condition that he teaches Theology for nothing. The Rev. Dr. B. will fill the Chair of History, and, in a *religious* institution, must not neglect the History of the Church. The Rev. Dr. C. will take Logic and Rhetoric, and, under the latter head, cannot avoid teaching Homiletics. The Rev. Dr. D. will lecture on Greek, of course including the New

Testament. All on the same terms—the secular subject, for which the Province pays, at £500 a-year, the theological for £0 0s. 0d. Many an ecclesiastical duty can be gratuitously performed during summer vacation by gentlemen whose names adorn the lists of Faculties and the ledgers of Bursars. Generous country! It will be an edifying spectacle to see our beloved Queen a “nursing mother” to all the happy family that will then be borne upon her knees and dandled at her sides. But she will hardly be able to keep the peace between them, admirable disciplinarian as she is. We fear that Toronto and Huron will not “kiss and be friends;” that St. Michael’s will build up what Knox destroys; and that Victoria and Queen’s will fall out upon the Five Points. And the worst of it will be that all these quarrelsome fellows must be kept in beef and broadcloth, to serve themselves and not Her Majesty, who would be very glad to have them go about their own business, and to have one sensible man to do hers.

It is cheering to notice that the new Governor General, in answer to the Wesleyan Conference, so distinctly recognises the principles, “*that the money appropriated by the Legislature for the purposes of education should be applied without distinction of creed or class,*” and that “*every facility should be afforded to PARENTS and PASTORS to supply the religious element.*” The veteran Premier of the Imperial Cabinet has just refused to advise the granting of a Charter to the Catholic University of Ireland, on the ground that it would interfere with and injure the non-sectarian Queen’s University, and be a retrograde step, as even Oxford and Cambridge were being “reformed” by the removal of denominational restrictions. Such is, undoubtedly, “the spirit of the age.”

Once more:—We do not think the chances of success in the new proposal at all increased by the revelation of the kindred scheme for extending the Separate School System. It is well known that a party in the Episcopal Church have long desired to have “Church Schools” assisted by the Government as the Catholic Separate Schools are. A few years ago, propositions to this effect were voted down in the Synod of the Toronto Diocese by overwhelming majorities. In the Synod of 1856, for example, Rev. A. Townley proposed a resolution in favour of Separate Schools, on behalf of which the Bishop had also spoken strongly in his Charge; when Rev. A. Palmer moved an amendment, expressing a desire for religious instruction in the schools, but adding:—

“That this Synod does not deem it expedient to seek the establishment of any other Separate Schools, *except those which the members of the Church shall themselves be enabled to establish*, seeing that in contending for Separate Schools as part of the Common School System, *they would only be seconding the too successful efforts of the Roman Catholic Church to inculcate its system of intolerance and superstition at the public expense.*”

The original motion was withdrawn, by advice of the Bishop, as it had no chance of passing. At present, however, the Synod petitions in favor of Separate Schools by large majorities! Whence the change? Has the Diocese of Huron absorbed the liberal element? Or has Trinity College filled the parishes with sectarian zealots? The chief feature in the discussions of this year, was the report of a consultation between a Committee of Synod and the Chief Superinten-



dent of Education, resulting in a plan for allowing Separate Schools to any denomination in cities and towns, for the purpose of gathering in vagrant children. "By this bill," said the Chairman of the Committee, "*they were to get what they wanted, although covered up under other terms.*" It would be quite beside our purpose to discuss how much was *intended* by the Chief Superintendent in preparing this measure; but the fact is very plain that it is regarded by those who have made the largest claims on behalf of the Church of England, as conceding the principle and substance of their demands. Doubtless, such would be its operation. If not, it could easily be made the stepping-stone for demanding all that was wanted. They demand as much as is given to Catholics—that is, Separate Schools for all their own people. In the hope of getting this, they have not a word to say against the Catholic demands, however large or unreasonable these may be.

Surely, then, this is no time for making *any* concessions to the Separate Educationists, whether as to Common or Grammar Schools, Colleges or Universities. It is vain to think of purchasing peace by such means. We do but lay ourselves open to further exactions, the more difficult to refuse for what we have already yielded. The developments of the past two years most completely vindicate the truth of the arguments put forth at our Union Meeting, in 1860, at Montreal, and unanimously adopted by the body, against "all compromises with the opponents of the cardinal principle of non-sectarian education." On that subject, as a denomination, we have never given an uncertain sound. And we are persuaded that the course of events can but confirm the mass of the people of Upper Canada in their proved attachment to so fundamental a rule in educational legislation.—F. H. M.

---

## OUR DISTINCTIVE PRINCIPLES.

BY REV. WILLIAM CLARKE, OF DRESDEN, C. W.

---

As Congregationalists, let us ever remember that we are set for the defence of the Gospel, in opposition to the various forms of error and of men's devices which characterise the age in which we live.

I. Brethren, it is ours to protest against *Religious formalism* and to uphold the *simplici y of Gospel ordinances*. Simplicity, though an essential and prominent feature of the religion of Christ, is by no means a welcome one to sinful man. This fact is confirmed by the history of the Jewish Church. It was especially observable in that straitest sect to which Paul at one time belonged; and the Christians at Corinth, surrounded by the pomp and pageantry of Pagan worship, were sadly corrupted from the simplicity that is in Christ, and sunk into a heartless formalism. It has been truly observed, the conflict in the present age is not between Paganism and nominal Christianity, but between nominal and real Christianity—between the religion of forms and the religion of faith—between the religion of the senses and the religion of the soul. It therefore becomes us, who are put into the ministry, to bear an intelligent and a fearless testimony against everything contrary to the simplicity of the Gospel.

The worship of God, pure and simple as it was bequeathed to the world by Jesus Christ and his Apostles, soon felt the corrupting contact of Judaism and Paganism. At first, its freedom from all idolatrous and unmeaning forms procured for it the charge of Atheism, but it gradually borrowed corruption from the pomp and splendor of the Jewish ritual, and from the imposing but heartless mummeries of Pagan worship, till the charge, though now deserved, was withdrawn, and before the Apostles had slept in their graves a single century, the Church, instead of christianizing paganism, had well paganized Christianity. Jewish and heathen ceremonies, almost innumerable, were engrafted into the pure worship of Jehovah. Each succeeding age added to the disgusting catalogue, till their number became legion, and the spirit and power of Christianity were lost in the chaos of mongrel observances. Nor did the controversies in after times, which raged between rival branches of the Church, restore the simplicity and purity of its worship; for, instead of exposing and checking each other's corruptions, they seemed to vie with each other in the multitude and absurdity of their forms. Thus they all contributed to hasten the leaden slumber in which the Church and the world were sunk for a thousand years. Then followed the great *Reformation*, which bid fair to burst the fetters of this formal bondage. But in England, that Reformation was arrested in its glorious work, by the selfish policy and semi-papal superstition of Queen Elizabeth, whose mind was sadly corrupted from the simplicity that is in Christ.

It was the misfortune of the half reformed Church of England to have its ritual stereotyped for all coming time, by this half reformed lady Sovereign. She modified it expressly to suit the Papists; nay, she was herself a Papist, except that she denied the Pope's supremacy in order to be Pope herself. In her own chapel, she retained the pictures, the images, the relics, crosses, and other trumpery of the papal service. Neal, in his history of the Puritans, says—"She would not part with her altar, nor her crucifix, nor with lighted candles, out of her own chapel. The gentlemen and singing children appeared there in their surplices, and the Priests in their copes; the altar was furnished with rich plate, with two gilt candlesticks, with lighted candles, and a massive crucifix of silver in the midst. Ceremonies abolished by Edward and revived by Queen Mary were retained. Parpalio, the Nuncio, offered, in the Pope's name, to confirm the English Liturgy." What wonder, then, that a ritual which is the natural child of such a mother, and the adopted child of Pope Pius the IV. should help us to another illustration of the tendency of the human heart to formalism.

The 19th century has witnessed a new dispensation of religious formalism, or rather a resurrection of the dispensation of the dark ages. We have been told that we are not to aspire to the simplicity that is in Christ, but to the corruptions with which his Church became infected during its long contact with heathenism, that whatever God has required of the human soul, may be performed by manipulations and other external observances. Thus, in place of the golden chain of faith and love and converting grace, the rusty and oft broken chain of Apostolical succession has been mended and proclaimed the sole conductor of the gifts and graces that are vouchsafed to mortals in these modern times. Through the mysterious virtue of that conductor, water baptism is found to confer a new and holy heart, and to demur and disbelieve

the dogma, is a disqualification of the ministry. This renovated nature is further perpetuated and confirmed by the imposition of a prelate's hands, and is nourished and invigorated by eating the very body and blood of Christ in the sacrament.

Brethren, it is ours to clear away, by protestation and example, the rust and rottenness of ceremonies which tarnish and obscure the simplicity and purity of Christian worship. Away with the pictures, images, crucifixes, lighted candles, flowers, doves, anchors, fishes, triangles, &c. We repudiate the absurd and childish mummeries which modern formalism has dragged forth from the sepulchre of the dark ages, and urged upon the solemn attention of the Christian Church. We scorn the idea that the efficacy of ordinances and the ear of God are affected by priestly garments or priestly motions. It is not the robes of white or of black, but the robe of righteousness that is all in all. It is not the turning to the south or turning to the west or the east, but the turning of the heart to God that makes us acceptable worshippers. It is not the baptismal font, but the fountain of Jesu's blood that cleanses from all uncleanness. It is not the mysterious power of an Apostolic figment, and the sign of the cross, but the power flowing from the Saviour's grace and the attestation of the Holy Spirit that constitutes us disciples indeed. It is the broken and the contrite heart, the renunciation of self and sin—the simple, the appropriating faith in the blood and righteousness of the Divine Redeemer,—the self-denying and the godly life,—the unreserved consecration of the heart to God. These are the things which are of great price in the sight of heaven, while the forms and ceremonies, which the carnal mind urged as their substitute, are loathsome and abominable to the infinite and the holy Jehovah.

II. With this testimony, *purity of communion* is closely connected, and forms one of our distinctive principles.

The fellowship of believers and unbelievers is not only distinctly forbidden in the Word of God, but declared to be impracticable. "For what fellowship hath righteousness with unrighteousness?" Much depends, as you well know, on the qualifications of those who are received into the fellowship of the Church. Christian fellowship is based on Christian love, Christian brotherhood, common interest, and common experience of the things of God. It is our oft repeated conviction that they *only* who have embraced the Saviour, and have tasted that He is gracious, are entitled to Christian fellowship, or qualified for its duties and enjoyments; and to disregard this conviction, and to receive the unregenerate to our communion, would be painfully disastrous to the individuals themselves, and would jeopardise the peace, the usefulness, yes, the very existence of our Churches. Let us be careful how we quiet and deceive, with false hopes of salvation, those who are strangers to the power of the gospel—how we perpetuate the enmity of the carnal mind, and destroy souls by receiving the unworthy into the family of heaven and household of God. Fidelity to our Lord, and kindness to the souls of men, bind us to give no encouragement to such as give no evidence of genuine piety, or are actuated by improper motives. Let it be written in plain and legible characters on the portals of our Churches—"Except a man be born again, he cannot see the kingdom of God." Then will their spiritual character be preserved, their usefulness advanced, and the design and objects of Church organization

be realized. If the contentions which occasionally prevail in Christian Churches were traced to their true cause, we suspect, that to a very great extent, they would be attributed to impure communion. Where a Christian brotherhood is in a healthy state, and Christian principles are in active operation, the little differences which arise may easily be accommodated. It is when selfishness, passion, or wordliness take part in strife, that confusion and every evil work follow. We introduce and foster these elements when the requirements of scripture are dispensed with, and a wide and open entrance to Church privileges, irrespective of spiritual qualifications, is allowed.

It is indeed admitted that even with the greatest prudence and care, hypocrites and deceivers will unawares creep in, but this is no reason why we should directly provide for the increase of these evils, why we should invite hypocrisy and encourage deception by a careless and still more by an indiscriminate admission to christian fellowship. Let it be ours then to insist upon repentance and faith as the indispensable qualifications for the fellowship of the gospel. These form the proper foundation for mutual confidence, without which fellowship is only a name. Let us be satisfied in the judgment of charity that there is true piety in every candidate received into communion. Without this they will prove a blight and a curse. Duty, interest and experience, all combine to enforce our adherence to Apostolic practice and the direction in the sure testimony. Selecting precious materials, living stones, in the building of the Lord's temple, we shall be recompensed for our labour in the increasing spirituality of our churches now, and in the permanency of our work. "It shall abide, for the day shall declare it, when every man's work shall be tried as by fire, and the wood, hay and stubble of man's device shall be consumed. Then, Brethren, amidst all temptations to the opposite, keep yourselves pure and be satisfied as far as you can that it is to a *disciple* that you give the right hand of fellowship.

III. A third prominent item in our distinctive principles is the *voluntary principle* in the support of the gospel and the extension of the kingdom of Christ. On this principle we take our stand, by it our operations have been directed, and though we have had to contend with all that is formidable in numbers, power, influence, wealth and prejudice, yet we see this principle taking a firmer hold upon the public mind. Men talk less positively of compulsory taxation for the maintenance of religious institutions. Ecclesiastical exactions are being regarded as only legalized robbery. Established churches are on the wane. Shunned by the multitude, rent by schism, powerless for good, men in large numbers have seceded from their pale, and others seem preparing to take their flight. And amid all this God is doing His work, and putting the most distinguished honour—thus giving the seal of His approbation to institutions sustained by the voluntary principle; thus proving that things scorned and despised hath God chosen. This principle has originated and is sustaining at the present time institutions for the amelioration of every form of human woe. Man is met by it in his wants and in his sufferings, and by it at this moment the everlasting gospel is being preached to all the nations, and the streams of salvation are flowing to the ends of the earth. Hence we anticipate that ultimately this principle will triumph. Man universally will be delivered from all the pains and penalties, all the disqualifications and suspicions by which the free exercise of religious

opinions and worship has been restrained and repressed. When that period shall arrive, when all civil inequalities shall be done away, when men shall be delivered from everything coercive for supporting peculiar modes of worship and forms of church polity, when they shall be as free to think and act in matters of conscience as they are to breathe—then, and not till then, shall dawn upon the world those high and palmy days so beautifully foretold by the Prophets, when the Lord God shall cause righteousness and praise to spring forth before all the nations, and the earth shall be full of His knowledge as the waters the sea.

Our opposition to State favouritism or pauperism may cost us the friendship of some whom we esteem—may brand us as enemies to certain communions, and expose us to proscription and insult, but the testimony must be borne. *The State must not by bribes or grants corrupt christian churches.*

The Religion that has been supported by States and defended by arms has in many instances lost its vitality and left the people a prey to all the evils of ignorance and all the extortions and oppressions of priestcraft. We will stand fast in the liberty wherewith Christ has made us free. We have nothing to disguise, nothing to extenuate, nothing to explain away, nothing to cause us to blush in this respect. Our course has been manly, straightforward and honest, amid all the excitement and efforts for the religious appropriation of the Clergy Reserves, and with regard to State support, our motto as a body has been "Touch not, taste not, handle not," and I make no doubt but we shall continue to maintain our integrity.

But our IV. and last distinctive principle is *the manifestation of true Catholicity*. Brethren, you know that the spirit of christianity is the spirit of love, its genius the genius of freedom. It teaches, nay it commands every man to think and judge for himself, but it commands in the spirit of love.

It affords us much satisfaction that our churches come behind none in a prompt reciprocation of christian kindness. We say it not boastingly nor with a view to claim a presumptuous distinction over others, that we have ever evinced a readiness to unite and coöperate with all who love our Lord Jesus Christ in sincerity. Where is the Congregational pulpit that is not open to the occasional services of any who proclaim the truth as it is in Jesus, and in whose character we have confidence? Where is the scheme of christian benevolence that does not meet with the generous, the warm-hearted response and support of Congregationalism? When a scheme of christian effort has been presented to our attention, when have we manifested cold indifference because it was not of our own denominational character? When have Congregationalists forgotten the higher and nobler designation of christian patriots and philanthropists? Be it ours, dear Brethren, still to cultivate the catholic and expansive spirit of christian benevolence. Be it our ambition to promote the unity of the body of Christ to our utmost ability. *It demands no sacrifice but what is sinful and selfish. The very effort will improve our own spiritual character.* Our progress will be attended with an increasing perception of the reality of our own discipleship, and will secure a more copious bestowment of spiritual blessings. Let us earnestly covet this good gift of redeeming mercy, and seek to excel in all its benign manifestations, so shall we be prepared to realize a full measure of that holy enjoyment, which shall follow the outpouring of the Holy Spirit, when He

comes to heal the breaches of the church and to baptize it afresh with His heavenly influence.

Such then, dear Brethren, are our distinctive principles, in the calm and faithful exemplification of which we may look for their extension in the several localities in which Providence has cast our lot.

---

## Trans-Atlantic Retrospect.

---

Nonconformity in the English Metropolis has sustained a severe loss in the death of the Rev. John Burnet, of Camberwell. Identified with the cause for many years past, foremost among its defenders, ever ready with his genial humour, apt illustrations, telling sarcasm, and pertinent reasoning, to stand up against every departure from the true principles of practical Christianity, his departure has caused a void which it will be difficult to fill up. Gladly did we and others recognise him upon the platform at any public meeting, sure that, however deficient other speakers might be, John Burnet would be sure to bring back interest and good temper to the assembly. One of the last, we think the very last, public meeting we attended in London, was an Anti-State Church meeting held in his neighbourhood, and over which he presided; and we remember how warmly, in his concluding address, he took up the idea thrown out by a previous speaker as to the effect of State-Churchism in the Colonies. In political subjects also he was always found taking the right-minded, common sense view of matters of general interest, and he never hesitated to place himself in opposition to the current of public opinion, no matter how strong it ran, if he felt that it was wrong, as in the case of one of those periodical panics about invasion to which the English people are subject, and in the matter which for a time created such great excitement ten years ago—Popish aggression as it was termed; on both these subjects we heard him speak cogently and powerfully, and in both cases subsequent events justified the position he took in opposition to the temporary insanity of the people. We abridge from a highly appreciative article in the *Nonconformist* the following brief sketch:—

We shall see him no more; but it will be long before we, or the people of his charge, or his brethren in the ministry, or the majority of the free churches in the United Kingdom, will forget what sort of man he was. That robust and stalwart frame, that massive head, that broad expanse of brow, that countenance ever beaming with kindness, that physical embodiment of associated strength and gentleness, power of thought and play of fancy, solid judgment and lambent humour, none who knew him will find it difficult to recall so long as life and memory remain. Wherever they were seen, they “gave the world assurance of a man.”

His knowledge was copious, varied, and, in some departments, minute and exact. He was always laying in fresh stores, and could always make them available. To these more solid endowments and qualifications he added a lively fancy and an inexhaustible fund of genial humour. The first gave him ready resources as a speaker—the last threw into his oratory a mellowness of tone, and over it a warmth of tint, resembling sunlight upon a stretch of interesting landscape. In his pulpit ministrations, indeed, these charming gifts were restricted

in their exercise within very narrow limits, by his profound reverence for the service of the sanctuary—but on the platform and in the parlour they exerted a potent, and, during the prime of his public life, a magical sway, bearing him sometimes upwards to the highest regions of eloquent discourse, and sometimes casting upon the homliest truths an unexpected play of light and shade which made them appear like new revelations.

His moral qualities were in beautiful harmony with the intellectual. They were unostentatious, but strictly reliable—not veneer, but solid throughout. Unselfishness and benevolence—comparative indifference to his own gratification, and thoughtful consideration for that of others—these were the two main pillars of the edifice. So great was the kindness of his nature that if it had not been guided by a sound judgment, and controlled by a vigorous will, it might have exposed him to the danger of compliance with things that he could not approve.

His godliness, placid and profound as one of the mountain-girded lakes of his own native land, lent a charm and gave solid worth to every other feature of his character. It was not demonstrative, but might be always seen. It was not professionally paraded, but they who watched him most closely could not fail of observing that it pervaded and governed his life. It made him ready for any service by which he could reasonably hope to advance the truth. He shunned no unpopularity, cared for no criticism, shrank from no derision, if he might but help on any principle identified, in his view, with the kingdom of Christ. He was never afraid, never ashamed, of his own religious principles—he never mistrusted them—scorned to disown them. His was the honesty of a clear conscience, and the genial courtesy of a heart subdued by the Gospel of gentleness and grace. In his nature, the lion and the lamb lay down together, and child-like simplicity fondled and played with them.

With aching heart we bid him adieu, “sorrowing most of all that we shall see his face no more.” His memory will be blessed, nor will the fragrance of his name soon die away. May He who enabled his servant to be “faithful unto death,” stimulate the friends whom he has left behind him to follow his example that they may share his reward.

---

Another man has also been called away who filled a large place in the pulpit gallery of the metropolis, the Rev. Dr. Liefchild. With him we had but an imperfect acquaintance, having only heard him once or twice, but by reputation we knew him to be a faithful and successful preacher, “A good man, full of faith and the Holy Ghost.” From the *Daily News* and the *Patriot* we weave the following brief memoir:—

He was (with one exception) the oldest minister of his denomination, and has been before the public for about half a century. In 1808, he accepted a call to the pastoral charge in Kensington Chapel, then vacant by the death of Dr. Lake. During a space of fifteen or sixteen years, the church and congregation, which had fallen to a low ebb on his coming, greatly increased under his ministry. Subsequently Mr. Liefchild was for six years pastor of the church at Bridge-street, Bristol. Here he attained to the zenith of his intellectual strength and pulpit popularity, and found congenial intercourse in association with Robert Hall and John Foster, but more especially with Joseph Hughes, “one of his warmest and most intimate friends.” On March 16, 1831, he was publicly set apart as pastor at Craven Chapel, Regent-street, London. There his congregation on Sunday evenings during several years filled the spacious edifice to the doors, and must have numbered on those occasions at least two thousand persons. And the church which numbered three hundred persons on his coming, contained at one time more than nine hundred, the majority of whom, therefore, were the direct fruit of Dr. Liefchild’s ministry. It is calculated, in fact, that out of 1,929 members

who joined during his pastorate, 1,559 ascribed their conversion to his instrumentality. In co-operation with them a debt upon the chapel of between seven and eight thousand pounds was gradually discharged without extraneous assistance, besides being liberal contributionists to the religious institutions of the Congregationalists and other bodies. Dr. Liefchild also established twelve or thirteen societies in connexion with his chapel, each having its special benevolent purpose, and all combining to benefit the vicinity, and to co-operate with larger societies having similar objects. After having given his maturest years and his ceaseless attention to the discharge of his duties at Craven Chapel, without requiring any regular pulpit assistance during the larger portion of his ministrations there, and after having served the interests of numerous religious societies by preaching in nearly every city and town in England, and occasionally even in Scotland and Ireland, Dr. Liefchild felt it desirable to have rest from his exhausting labors, and notified his intended retirement from active public life. Thenceforward he became only an occasional, but always a highly esteemed and acceptable preacher. After his retirement, he resided in Brighton, where he consented to occupy for a time the pulpit of the new Independent chapel, and laid the foundation of what promises to become a flourishing church. Besides preaching, he busied himself in forming plans for uniting Christians of different denominations, and in using his weighty influence with resident ministers to carry them into effect.

The character of Dr. Liefchild's preaching was earnest and manly thoughtfulness, combined with a strictly logical evolution of ideas, which he commanded from the depths of his own experience, or which had been suggested to him by his profound knowledge of human nature. He possessed a remarkable and seldom-equalled power of arresting and sustaining the attention of his hearers through a lengthened train of exposition and argument, in which there was nothing said merely *ad captandum*; and he gradually rose from logically-established position to position, until he concludingly reached a climax of personal application and practical enforcement, in which he put out all his strength, mental and physical. Hearers of all kinds and of all degrees of mental cultivation were spell-bound under these applications. None but those who were personally subjected to this influence can venture to estimate it; to others mere verbal description would seem overcharged. Nevertheless, the facts that for more than twenty years he held together a vast congregation, in the midst of the various pulpit attractions and novelties of London—that he was at no time subjected to those vicissitudes of taste which more or less affect most popular preachers in the metropolis—and that he continued popular to the end of his public life, and preserved the recollection and after influence of that popularity in the minds of those who remained with him upon the earth—these facts sufficiently prove that his power and fame as a pulpit orator were established upon a sound and true foundation.

---

We regret to learn that the Zambese Mission, which was organized by Dr. Livingstone in conjunction with the English Universities, has already been visited by d<sup>r</sup> h. Bishop Mackenzie, the head of the mission, died on the 31st January, on a small island in the river Rue; from the bursting of a blood vessel, but he had been previously much weakened by dysentery. On the 21st of the following month his assistant, Mr. Burrup, also sunk under the fatigues and sufferings he had endured. The conduct of the Makoloes is said to have been above all praise. They carried Mr. Burrup a distance of seventy miles back to the Mission Station, hoping that thereby his life might be saved, but it was too late. The survivors of the party are still persevering in the Mission. From Dr. Livingstone himself the intelligence is highly satisfactory.



There is no intelligence yet from the Rev. W. Ellis in Madagascar, but as he was to leave the Mauritius early in May, and as the King had given orders to expedite his journey to the capital, we may hope soon to hear from him.

The long expected judgment in the Court of Arches by Dr. Lushington, in the suits instituted against two of the "Essayists," has been delivered, and is practically a condemnation of those gentlemen, not for teaching contrary to the Bible, but contrary to the articles of the English Church.

"The general effect of the decision may be thus stated (we quote from the *Nonconformist*.) The belief of the clergy, so far as it is promulgated, must correspond with the plain grammatical sense of the Thirty-nine Articles of Religion contained in the Book of Common Prayer. Within this narrow area they are not free to discuss, to object, to have a mind of their own, or to heed the voice of conscience, or the word of God. Beyond the limited range of this dogmatic synopsis of Christian doctrine, legally interpreted, they may preach what heterodoxy they please—may criticise away all that is supernatural in the facts of the Bible, may undermine its authority as a revelation, and may "reject parts of Scripture upon their own opinion that *the narrative is inherently incredible*, and disregard precepts in Holy Writ because *they think them evidently wrong*." In a word, the gist of the judgment is this—that a clergyman of the Church of England is not bound to conform his teaching to the standard of the Bible, but to that of an Act of Parliament, constituted by the State the law of belief to the Church three hundred years ago.

The Burial Bill of Sir Morton Peto, giving to Dissenters the right in certain cases to bury their dead in consecrated ground, is creating great excitement just now. The whole thing is shocking to the susceptibilities of the Episcopal Church, and they are petitioning against it most heartily. We have not space in this number further to notice it, if still before the public we will do so next month.

#### RECEIPTS OF THE RELIGIOUS SOCIETIES FOR 1861-'62.

BRITISH AND FOREIGN BIBLE SOCIETY .....	£91,682*
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—	
Church Missionary Society .....	£160,000
Wesleyan.....	137,280
London.....	79,576
Baptist.....	33,151
	410,007
COLONIAL, CONTINENTAL, AND OTHER MISSIONS—	
Society of the Propagation of the Gospel in Foreign Parts	83,135
London Society for Promoting Christianity among the Jews .....	37,421
Colonial and Continental Church Society .....	28,960
Primitive Methodist (Home and Foreign) Missions.....	14,252
United Methodist Free Churches Missions.....	7,192
Society for the Propagation of the Gospel among the Jews	6,274
Colonial Missionary Society.....	5,137
Turkish Missions Aid Society .....	5,104
Christian Vernacular Education Society for India .....	4,066
Foreign Aid Society .....	2,419
Evangelical Continental Society .....	1,762
	196,472

\*Receipts from sales not included.

## HOME MISSIONS—

Church Pastoral Aid Society .....	46,351	
London City Mission .....	37,150	
Irish Church Missions to the Roman Catholics .....	30,194	
Additional Curates Society .....	23,197	
British Army Scripture Readers and Soldier's Friend Society .....	10,368	
Church of England Scripture Readers Association .....	10,231	
Missions to Seamen .....	6,000	
Protestant Reformation Society .....	4,386	
Baptist Irish Society .....	3,001	
Irish Evangelical Society .....	2,920	
London Diocesan Home Mission .....	1,982	
Baptist Home Mission .....	1,843	
Lord's Day Observance Society .....	1,101	
Church Home Mission .....	1,096	
		179,820

## TRACT, BOOK, AND MINOR BIBLE SOCIETIES—

Religious Tract Society .....	12,770*	
Book Society for Promoting Religious Knowledge among the Poor .....	7,900	
Naval and Military Bible Society .....	3,252	
Bible Translation Society .....	2,361	
Trinitarian Bible Society .....	1,330	
Prayer-book and Homily Society .....	1,313	
		28,026

## HOME RELIGIOUS EDUCATION SOCIETIES—

Church Education Society for Ireland .....	45,958	
Ragged School Union .....	8,600	
Church of England Metropolitan Training Institution ...	4,364	
Sunday School Union .....	1,244	
		60,166
		£966,173

VISIT OF THE MADIAI TO EXETER.—On Wednesday evening the far-famed Madiai were introduced to an Exeter audience by Mr. Soltau, one of the lay ministers of the Plymouth Brethren. The meeting was held at the Royal Public Rooms. Mr. Soltau gave an interesting account of the persecution of the Protestants at Florence, and a Rev. — Muscardi, formerly a Roman Catholic missionary priest in Jerusalem, rendered into English the interesting speech of F. Madiai. The object of the meeting is to get funds for the re-establishment of a Protestant cemetery at Florence. The Christian converts having no other means of getting at the Roman Catholics think that they could address the crowds who come to the cemetery on occasions of funerals, and that out of the doorway of death they would lead some to the threshold of eternal life who are now grovelling in the worse than Egyptian darkness of Roman error. The proceedings of the evening were closed by the Rev. Grattan Guinness, who delivered an eloquent and impressive speech, the staple of which was intense Calvinism, though on the whole there were some threads of an uncertain colour which showed that the fabric of his faith was not wholly of the Calvinistic tissue.—*Western Times*.

\* MR. REGINALD RADCLIFFE, who has been for some time in Geneva, has received notice from the police prohibiting him from preaching in the open air. He has, however, continued to preach, notwithstanding the interdict.

The following notices of Anniversary Meetings were in type for the July number, but were crowded out.

The meeting of the SUNDAY SCHOOL UNION was, as usual, one of great interest. The report was read by the Secretary, Mr. Watson, and commenced with a review of the proceedings of the Union since the period of its first public meeting in 1812, then went on to sketch the foreign operations, giving copious details with regard to schools aided by grants of the Society's publications or otherwise. In reference next to domestic proceedings, it is stated that "the committee have organized a Training-College for Sunday-school teachers established upon that system of evening classes which in London and elsewhere, has been applied to secular education with such marked success. Two classes have been opened, on alternate Tuesday evenings; the one for the study of Biblical illustration in its various departments as applied to Sunday-School instruction; and the other for the study of the principles and art of teaching. The committee have taken measures to ascertain the number of Sunday-schools in the metropolis (including all, whether connected with the union or not) and they are found to be as follows:—Schools, 893; teachers 17,039; scholars, 190,079. With regard to the funds of the Union, it appears that the total expenditure on the benevolent account of the Union, amounts to £1,280. 14s. 6d. The income has been £1,244. 2s. 3d., leaving a small deficiency of £36. 12s. 3d.

A Sunday School convention is to be held in London in September next.

Closely connected with, and supplementary to, Sunday Schools, are RAGGED SCHOOLS, and although we know but little of them practically in Canada, yet in London and the large cities of England they have done, and are doing, incalculable service. From the report of the work given at the Annual Meeting, we find that there are—

In connection with the Union 171 school buildings 201 Sunday-schools with 25,000 scholars; 172 day schools with above 18,000 scholars, and 211 evening schools with above 9,000 scholars. The industrial schools were 3,600, and the voluntary teachers numbered 2,800. The appeal for a special fund of 3,000*l.* had been responded to to the extent of 2,000*l.*, and it was hoped that the other 1,000*l.* would soon be forthcoming. The gross income had been 8,600*l.*, and after meeting the necessary expenditure a balance of 1,239*l.* remained.

The Earl of Shaftesbury, who has been from the first a warm friend of Ragged Schools, presided at the meeting.

There remain yet unnoticed a large number of noble societies which are doing a great work in the Earth. The CHURCH MISSIONARY SOCIETY, with an income for the year of £140,000, and missionaries in all parts of the world. The BAPTIST MISSIONARY SOCIETY, sustaining sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and having nearly six thousand members. HOME MISSIONARY SOCIETIES, connected with every denomination, a fact which is a striking reply to the sneers of those who ask why christians do not let charity begin at home; we count about twenty societies, whose object is purely the evangelisation of "Home." Let this fact be always remembered. Then there are in addition the Societies which make Ireland the special field of labour, as the IRISH EVANGELICAL SOCIETY, supported by Congregationalists, which sustains thirty-five agents, and has under its care eighteen Sabbath schools. The Episcopal IRISH CHURCH MISSIONS, with an income of more than £30,000, and the BAPTIST IRISH SOCIETY. The various societies for the evangelisation of the Conti-

ment as **THE FOREIGN AID SOCIETY** (Episcopal). **THE EVANGELICAL CONTINENTAL SOCIETY** (Nonconformist). Each liberally supported and each doing a good work. And so we might go on through the various Tract and Book Societies, offshoots and co-workers with the great Bible and Tract Societies—**EDUCATIONAL SOCIETIES**, secular and religious—**TEMPERANCE AND LORD'S DAY OBSERVANCE SOCIETIES**. The aggregate of money, of labour, of zeal, of piety represented by these Societies is enormous, and the leavening influence they must possess is great indeed.

May God increase, strengthen and purify them, that as year after year passes away, they may become increasingly useful, and may hasten the day of universal light and holiness.

We have but little room left, but must not omit to mention the meeting of **THE CONGREGATIONAL UNION OF ENGLAND AND WALES**. We just extract the following very brief notice of its proceedings :

The annual meeting was held in the Weigh-House Chapel. The Rev. S. Martin took the chair and delivered the introductory address. The address reviewed the position of affairs, and defended the celebration of the Bicentenary. The Rev. G. Smith read the annual report, in which the Bicentenary celebration is also defended. The Rev. J. Corbin, the secretary of this Committee, read a report detailing the origin and work of the organization. It mentioned that the St James's Hall Addresses, published by Messrs. Jackson, Walford, and Hodder, had been circulated to the extent of 16,000 copies ; that the pamphlet had been sent to 736 newspapers, to every Congregational minister, and to many Members of Parliament. After full consideration, the Committee had entrusted the preparation of the Memorial Volume to Dr. Vaughan. The sum received for the purposes of the celebration amounted at the opening of the present meeting to £81,737, 11s 6d. Since then Dr. Brown had promised £1000 from Cheltenham, and Mr. Tarrant £1000 from Derby. This would make the figures £83,737 11s. 6d. ; and if all the churches of the denomination would contribute something, the total amount would become greatly increased. The members of the Congregational Union met a second time at the Weigh-House Chapel, on Friday evening, May 16, but the session was held with closed doors. The Rev. S. Martin read a paper suggesting topics that needed discussion, and a free conversation ensued of a general and somewhat discursive nature.

By the last list of subscriptions published, we see that the amount already exceeds one hundred thousand pounds sterling !

---

## Official.

---

### CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The fifteenth annual sessions of this Union will (D.V.) be commenced at Sheffield, N.B., on Thursday evening, the 11th September, and will probably be continued till the Tuesday following.

In addition to the usual business there will be an ordination service, and a centenary celebration of the Church at Sheffield. Delegates are fully expected from Canada and the United States.

ROBERT WILSON, *Secretary*.

## News of the Churches.

REV. E. BARKER.

This esteemed brother has removed to **NEWMARKET** to take the pastoral oversight of the Congregational Church there. The engagement with the Church is only, *at present*, for the period of six months, with the intention, however, of a continued engagement should Mr. Barker's health be found equal to the work. We sincerely hope that the "fulness of the blessing" will rest on our brother in this new sphere.

FRANKLIN, C. E.

We desire briefly to chronicle a very successful effort on the part of our Church in Franklin, C. E. Our friends, with much effort and liberality, provided an entertainment, which was called a "Pic-Nic Bazaar," observed on the afternoon of the 17th inst. The Durham Brass Band, and singers, were in attendance. Several speakers, from different denominations, addressed the company on interesting and instructive subjects. The day was delightful, and everything went off very pleasantly. The avails of the meeting, after paying all expenses, were \$102 60. (One hundred and two dollars and sixty cents.) This, considering the dry season, and the depressed state of things owing to the American War, was a large sum to raise. The amount has been appropriated as follows:—\$60 on the debt of the Church; \$20 to the Pastor towards the deficiency on the amount applied for from the Missionary Society, and the balance appropriated to repairs, &c., in building.

By this effort the debt on the Church is reduced to \$78 25, which we hope, in a year or two, entirely to remove.

It may be remarked that this Church has passed through many discouragements, especially during the last eight years. At one time, it appeared as though the candlestick would be removed out of its place. The Church has been without a Pastor most of that time. They have only received one addition to the membership, while many have been removed by death, and otherwise. The debt on the building was more before this effort than it was eight years ago. Those who were regarded as members of our congregation eight years ago, had, many of them, united with other denominations. But still, God has preserved to Himself a choice and united, though small people here. And now the set time to favor Zion seems to have come. At the last Communion, and the only Communion we have yet observed, we received three additional members—one by profession, two by letter. There are several enquirers. The congregations are good, and the attention marked. Oh, that God would revive His work, and make this little one to become a thousand.—*Communicated.*

Franklin, C. E., 23rd July 1862.

BIBLE SOCIETY.

We are happy to learn that Rev. Dr. Thornton, of Whitby, has been appointed an Agent of the Upper Canada Bible Society. Dr. Thornton has been a Minister of

the Gospel in Canada for nearly thirty years, possesses a perfect knowledge of the country, and, being an able speaker, cannot fail to prove efficient as Agent of the Society.—*Globe*.

---

GENERAL CONFERENCE OF MAINE.

Our readers will be pleased to know, that several churches in the State of Maine have recently enjoyed quickening times. The *Christian Mirror* gives an account of a Conference and Prayer meeting held at the opening of the General Conference of Maine, from which a clear impression of the work may be taken: it says—

The religious services of Conference week were most appropriately commenced with the Special meeting for Conference and Prayer, in the 2nd Parish church, Monday evening. The house was filled at an early hour. The Introductory devotional exercises were conducted by the Pastor, Dr. Carruthers. He stated the object of the meeting—to hear representatives from churches which had been blessed with revivals, the past few months—That the pastors of the churches in Bethel, Bath, South Paris, Farmington, Lewiston, Auburn, and Brunswick, would occupy, each, ten minutes—speaking in the order of the progress of this work of grace.

Bethel, Rev. J. B. Wheelwright disclaimed all worthiness, on the part of pastor and people of Bethel, of such blessings as they had enjoyed. As he first entered this church last November to witness, for himself, the revival scene then enjoyed, the choir were singing—'Oh, to grace how great a debtor!' The wonderful blessing his church had enjoyed was all God's grace. There had indeed, been praying ones there, and during the Fall an unusual spirit of prayer: souls were converted. He felt that he needed help. A few Christians (about fifteen) were invited to his house for consultation. They resolved on going to work. A prayer-meeting was appointed. An aged Christian led in prayer, confidently asking the audience to bow themselves before God—the entire congregation fell upon their knees—as they rose the Spirit descended—came down upon the waiting assembly—it was a pentecostal season—many wept—some sobbed aloud. Souls were found to be anxious for their salvation. Mr. Hammond labored with them two weeks, and after his departure, meetings were continued. In some parts of the town there are inquirers now. Sunday night his people had a meeting to pray especially for a blessing on this special meeting for Conference and Prayer, and on this Conference. His observation during the revival in Bethel had shown that, those whose prayers are accompanied by personal effort are most blessed of God in their labors.

Rev. D. Garland, represented the other church in Bethel. They had always been blessed with a circle of praying women.—One mother in Israel, who has just gone home to heaven, often, in her last sickness, burst out in prayer for a revival. She prevented the morning watches with supplications that God would bless the people of Bethel. There were those in his parish who recently were wont to curse God, who now called upon him in prayer in the great congregation, and, like the woman of Sychar, as soon as they were converted they went to preaching the Word. Twenty had united with his church, and more were expected in July.

Rev. J. O. Fisk, of Bath, would like, if he could, to give the audience a picture of what he witnessed the night before at Lewiston. If any thing could move them, it would be such scenes as he enjoyed there. Wearied with the public duties of the sanctuary, he hesitatingly went to the evening meeting. He found an audience nearly as large as the present one. Six or seven members of the church prayed in rapid succession. It was then suggested that the more recent converts should add their testimony to the Gospel's converting power—there was an im-

mediate and hearty response. The meeting closed a little before 10 o'clock—and during that brief season there were seventeen prayers and twenty or twenty-five addresses. The speaker had lost all sense of weariness, with which he entered the meeting, and was then sufficiently refreshed to enjoy another. The work in Bath, as elsewhere, was preceded by a revival of meetings and other means of grace. There was a deep and abiding spirit of prayer. Two persons spent a whole night at the throne of grace. The work among children was especially interesting. The speaker had, at the children's wish, spent hours in conversing and praying with them. Very interesting cases were given of the power of truth upon both adults and children.

South Paris was represented by Rev. A. Southworth. He observed that in every genuine revival, except in cases of a miracle, there must be the work of God, and the work of men. The preaching of the Word, and Prayer were the chief instrumentalities. They observed the week of Prayer in January—and further meetings were requested. The place for prayer became too strait for them. Mr. Hammond spent two days with them, and Drs. Carruthers and Chickering added their labors. All classes had shared in the revival, those in the shop and on the railroad—parents at home and children in school. A little boy of thirteen years of age having been led to Christ, became very anxious for his father's salvation, and that of the whole household—and set up the family altar, and this little priest continued thus to honor God before parents and sisters. Another boy of seven or eight years of age was so impressed by the truth that he could not rest, day or night, nor would he let his mother rest—continually assuring her "I know I love Christ, but I don't know that Christ loves me." He spent a whole day in prayer for the assurance he wanted—at the close of that day he told his mother, he now 'knew that Christ loved him.' About forty had made profession of religion in South Paris.

Rev. R. B. Howard, of Farmington, rejoiced when he heard of the appointment of this meeting. He remembered how much importance Edwards attached to revival narratives as a means of grace. They had gone out to Temple and New Sharon, with the story of what God was doing in Farmington, and it had quickened Christians, and brought down upon the parishes the influences of the Spirit. He hoped this meeting would be blessed by thus hearing from other churches where revivals had been, and still are enjoyed. He visited Bath, early in the progress of the meetings there, and became exceedingly desirous of similar ones among his own people. He knew the Baptist brother had long been very anxious for a revival. He went to consult him, and found him ready to co-operate in any way for so desirable an object. A union prayer meeting was decided on. There had not been the least sectarian jar in all their meetings. A church fast was appointed. It was discovered that there were persons already inquiring the way of salvation. They sent for Mr. Hammond, but Providence sent blocking snow storms, and he was delayed some days. Dr. Tappan was detained over a sabbath; and there are souls who date their conviction to the words he uttered. When Mr. Hammond did arrive, notwithstanding the unfavorable state of the roads and weather, the house was crowded. Men who had not been to church for years came to hear him—one, who had not visited the sanctuary for eleven years—another who had not read the Bible for six years, became subjects of renewing grace. This revival had taught the speaker one thing—to preach that there is such a place as Hell. There had been special providences among them that had been blessed to a circle of business men. Two deaths were mentioned, of a very interesting and instructive character. There had been forty-five added to the Congregational church, and twenty more will be examined for the communion service in July. There had been an addition of forty to the Methodist, and twenty to the Baptist church. The Christians of Farmington have a meeting to-night to pray for this meeting, for Portland and for this Conference.

Rev. Mr. Balkam of Lewiston said—it seemed to be the way of God's providence to project new and additional instrumentalities, and it would be as easy to change the orbits of the planets, or the stars in their courses, as to alter the appointments of God's Spirit. In the reports of the Cumberland Conference this church is the only green spot, and the influences that have gone from the meetings here. These meetings were reported to us. Christians were anxious to secure the labors of the Evangelist, but the difficulty of raising the compensation was an obstacle. Two young men, who had heard Mr. Hammond here, and in Bath, said, send for him, and when the people hear him, they will compensate him. It has been a year of affliction with the Lewiston church. Repeated deaths, and under the most melancholy circumstances, had occurred. But these afflictions had been blessed. As soon as meetings for prayer were called, they were crowded. Among the first converts were some, who came to meeting for the most idle curiosity. And there are outlying masses which ordinary preaching never reaches. Dr. Barnes said, there are in Philadelphia 100,000 who are entirely outside of religious influence—having no form or semblance of Christianity. The speaker referred to the consciousness of sin, manifest in those under conviction, as really painful—and of the necessity of more individual activity—he believed that thousands might have been secured in the ark, instead of hundreds, if Christians had been more active. Their nets were actually broken—the fish were so many they could not be brought to land.

Rev. A. C. Adams' church, in Auburn, is intimately connected with that at Lewiston. The revival in his parish is largely connected with, and attendant upon, that over the river. He could not fasten upon any point of difference in the history given of the revivals except that it came upon them *without* any preparation. "Before you call I will answer." A little company agreed to devote half an hour daily to prayer. Their sending for an Evangelist, in his case, was a practical question. The speaker's health made it a matter of necessity. A morning prayer meeting brought a spirit of prayer. The first Saturday afternoon for children was one of marvellous interest. They felt that they might be forgiven that afternoon, as well as at any other time. They had faith and believed unto salvation. The interest continued, and seemed advancing. The prayer-meeting that morning appeared to him the nearest to heaven of any he had attended. Forty-two were yesterday propounded for admission to the church. Twenty-five children also give good evidence of conversion. The Lord hath done marvellous things for them.

Professor Chadbourne, of Bowdoin College, never felt less worthy to speak, nor was he ever more deeply impressed with the blessedness of the pastoral office. With Dr. Tyler, he could say, that his heart yearned for pastoral labor. He did not feel authorized to speak, in detail, of the extent and power of the revival in Brunswick—that is the privilege of the pastor, Dr. Adams. It had extended to the college—and he could say that of the many revival scenes in which he had been engaged, he never knew one in which so many irreligious men were silenced. He had doubted the expediency of open-air meetings—but he knew one young man in Brunswick attracted thither, and struck by an arrow of truth. The history of the last few weeks will be felt throughout the existence of the college, though it should be extended to a thousand years. Of the Evangelist he could speak from many years' acquaintance—Mr. H. having been his pupil at Williams College—and he was the same ardent, working Christian then as now.—They had ridden together, and it was as easy for Mr. Hammond, when a Sophomore, to stop by the way and address travellers on the subject of religion as it was for the speaker to inquire the road, or distance to any place.

The meeting was closed before 10 o'clock. The exercises were interspersed with songs and prayers. We have only given, in the above, the substance of the remarks made, in the fewest possible words—omitting anecdotes and names, which we did not feel at liberty to publish.



## Bills from the Fountains of Israel.

### THE STORY OF JOHN CALAS.

Three hundred years ago war was declared at Toulouse between the Catholics and the Huguenots. The two sides fought desperately with arms in their hands. On the 16th of May, 1562, the Catholics compelled the Protestants to accept a capitulation, by the terms of which the Protestants were to leave the city in safety on the condition that they laid down their arms at the Hotel de Ville. The Protestants, having no distrust, began at once to lay down their arms; but by virtue of a maxim then generally admitted, that the faithful were not bound to keep sworn faith with heretics, the capitulation was shamefully violated, and the disarmed Huguenots were massacred to the last man. This event is recorded by all the historians of the time, De Thou, Mézerai La Popelinière, in the memoirs of Condé, and of Montluc—above all, there is to be found a very detailed account of it in the general history of Languedoc of Don Vaissette, Vol. 5, p. 217 to 225 and p. 631. Some of these historians state that as many as 4,000 Huguenots perished in this butchery.

This horrible massacre of 1562 was celebrated in Toulouse in 1662, in 1762, and the Archbishop regardless of the world's opinion, determined to celebrate it again in 1862. The French Government, however, to their lasting honour, have just denounced the original deed as one of the foulest blots on the history of the country, and apprised the blood-extolling Archbishop that they will not suffer it.

We lay before our readers the narrative of an incident of thrilling interest in connection with the celebration of 1762.

The story of John Calas has been often written, but perhaps it has not, since the time when it was fresh and new, received, at least in this country, that attention which it deserves. It illustrates Popery in its character and in its influence upon the condition of society where it prevails. It is memorable also from the connection in which it stands with a most remarkable epoch in French history, with the relaxation of that terrible persecution to which the Protestants had so long been subjected, and with the ascendancy of that infidelity which Popery had unconsciously engendered and nursed, and which in the mysterious Providence of God was appointed to be instrumental in avenging the sufferings of his servants.

It would perhaps be too much to say that Calas was a martyr for his religion, and therefore, although his execution took place almost a month later than theirs, the minister Francis Rochette and the three brothers Grenier are commonly regarded as the last martyrs whose blood the woman arrayed in purple and scarlet colour, the mother of harlots and abominations of the earth, has yet been permitted to pour out upon the soil of France. God grant that it may be indeed the last, and that she may never have power to add to the number of her victims, till the day come when her own torment and sorrow shall be complete, and the vengeance of heaven shall be executed to the uttermost! And yet it is certain enough that John Calas also died because of his religion, and that it was his Protestantism which aroused against him the passions of a horrid mob, as much infuriated by Popery as the mobs of the next generation, thirty years thereafter, were infuriated by Atheism: and filled his unworthy judges with prejudices, which led them to convict him of a most monstrous crime, notwithstanding his perfect innocence, and without any evidence deserving of consideration. The story of John Calas is a dark and awful passage in the history even of France, of the Popish Church, and of mankind.

Calas was a merchant of Toulouse, where the house in which he lived may still be seen. He was prosperous in business; was married, had a family of six

children: was highly respectable in character, and might have spent his days in great comfort, if the harassing persecutions of the period would have permitted any Protestant to live in comfort in France. His wife was an Englishwoman by birth, the daughter of a French Protestant refugee. His household consisted only of his own family and one domestic, a woman who grew old in his service, a devoted member of the Church of Rome, who was notoriously instrumental in leading his third son, Louis, to change his religious profession, but was retained after all in the service of the family. Louis Calas, however, had other reasons for his change of religion than those which convince the understanding or satisfy the conscience. He saw that his Protestantism was an insuperable barrier in the way of his worldly advancement. He renounced it, quitted his father's house and found a zealous friend in the Archbishop, who declared himself his protector and demanded that his father should allow him an annual sum for his maintenance, which the afflicted father consented to do. The conduct of Louis aroused the indignation of his eldest brother, Mark Anthony, a youth of very different temperament, who disdained to purchase, by the baseness of a similar apostasy, privileges which he eagerly desired, and from which Protestants were rigorously excluded. Mark Anthony Calas had studied for the bar, and longed to enter upon a profession towards which his mind had turned from a very early age with peculiar enthusiasm. But no Protestant might, and he sought in vain the consent of the magistrates. In the intensity of feeling excited by his brother's apostasy, he entertained the thought of going to Geneva to study for the ministry of the Protestant Church, "the Church of the Wilderness." "My dear friend," said his master, an old advocate, to whom he mentioned his design, "it is a bad trade which leads to the gallows!" The young man suffered himself to be dissuaded, but he sunk into dejection and melancholy. It was evident that the excitement connected with his brother's conduct, and the hopeless inactivity in which he was compelled to drag out a wearisome existence, had combined to unsettle his mind, and he was known to meditate suicide.

Such was the state of matters in October 1761. On the 13th day of that month, it happened that a young friend of the family, Francis Gobert de Lavoisse, the son of a celebrated advocate of Toulouse, passed through the city on his return from Bourdeaux to his father's country-seat, and, an accidental interview having taken place, he was induced to postpone his further journey and remain to supper. Immediately after supper, Mark Anthony Calas rose from table and left the room with an aspect of more than usual sadness and dejection. He passed through the kitchen, and the aged domestic invited him to draw near and warm himself at the fire. "Ah!" he said, "I am burning," and went on. About ten o'clock Lavoisse took leave, and John Peter Calas, the second of the family, accompanied him to the gate with a light. But at the inner gate of the warehouse they were horrified to find Mark Anthony hanging from one of the beams a corpse. The father was speedily upon the spot, and the mother of the unhappy youth, although an attempt was made at first to conceal from her what had taken place. A surgeon was brought by Lavoisse, and every art was employed to resuscitate, but in vain. It was obvious that suicide had been committed, but there was a natural wish, upon the part of the family, to conceal this if possible, for the probability of madness, to which in many cases of self-destruction too great weight is now given, was then scarcely considered, and the most atrocious inhumanity was commonly perpetrated in the treatment of the dead bodies of those who died by their own hands. The lamentations of the afflicted were heard, however, in the street, and a crowd soon collected, amongst whom a feeling of antipathy, towards all Protestants was at least as strongly manifested as that of sympathy or of horror. Two magistrates of the city also made their appearance, one named Lisle de Brive, and the other David de Baudrigue, the latter, a man remarkable for his violence and imprudence, both of which qualities he presently found opportunity to signalise: Both the magistrates, indeed, seemed convinced, at once, that the young

man had committed suicide, and they were upon the point of retiring with those who had accompanied them into the house of woe, when, just as they were moving off, a voice exclaimed from amongst the crowd, "Calas has killed his son, because he was to have abjured to-morrow." It never was known who spoke these words, but Satan had found some fitting instrument. The malicious suggestion was eagerly adopted by many of those present. Immediately David de Baudrigue saw every thing in a new light. His colleague in vain endeavoured to reason against his fanatical zeal. "I take all upon myself," he said—arrested the whole family, with their servant and Lavoisise, and transferred them and the dead body to the town's house. John Peter Calas was leaving a lamp burning on the corridor. "Put it out," said one of the officials, with a bitter smile, "you will not come back so soon.

(To be continued.)

---



---

## Fragment Basket.

**THE SPLENDID PREACHER.**—He (Richard Baxter) preached as feeling that the truths of God were too great and glorious in themselves to be covered up with the little trappings of human adornments. He would as soon have thought of hanging the rainbow with tinsel. His eloquence consisted not in rounded sentences. . . He never preached a sermon to display his scholastic learning, or his power of logic; but his aim was ever to win souls to Christ. If fine and elegant sermons are tolerated at all, it is in the press only, when they are to be read as discussions of a subject, and read either as an intellectual exercise or as a discipline of conscience. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse, and astonish, like brilliant fireworks, but they throw daylight on no subject. They draw attention to the preacher, instead of the subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants; and amid the coruscation of the pulpit his skill and his art are admired and applauded, but Christ is not glorified. If angels weep and devils mock it is at the pulpit door of a splendid preacher. —*D. Jenkyn.*

**PREACHING—WHY IT FAILS OF EFFECT.**—Instead of coming right out in the strength of God, with the naked sword of the Spirit, to do battle with sin and error, it is too common for the preachers of our day to study to be ingenious, original, eloquent, to make literary sermons, popular sermons, as one says. To this end, instead of confining itself within its proper commission, that of delivering God's message in God's way, it ranges abroad over creation to find novel and strange subjects; and then it seeks to handle them in a new and original way, decking them out in tropes in figures, and all fine things, just suited to make the whole exhibition elegant and popular, it may be, but utterly ineffective and powerless as to all spiritual impressions. Preaching it seems to me, often fails of effect, because it does not aim at effect. It stops in itself, or is satisfied with doing its task, with making a sermon and delivering it, without aiming so to construct, to point, and push it home as to make it felt by the hearer. It is not enough addressed to man as man, to man in his every-day walks and wants as related to God and eternity. It has not enough of the lawyer-like element in it, which having stated its case to the jury, bends all its energies to get it. It is too abstract, too much in the form of an essay or dissertation, stopping with the proof, but not applying what has been proved. This is like preparing a medicine without administering it, or like planting a battery and fixing the guns, and then spiking them, lest by letting them off they should do execution in the ranks of the enemy.—*Dr. Hawes.*

## Poetry.

### A MOTHER'S WAIL.

#### AN EPISODE OF LANCASHIRE DISTRESS.

Dead—dead—dead !

Far better it should be so ;—  
To lie in a pauper's coffin there,  
Than sin's temptation to know,  
For O ! my girl was bonny and fair,  
But beauty's a curse you see,  
When hunger and want, disease and care,  
Such merciless fiends can be.  
It was for her sake that, day by day,  
My heart grew heavy and sore ;  
Till hope itself seemed ebbing away  
From my life's dark sunless shore.

Dead—dead—dead !

She was starved to death, I say !  
Because of the fierce and cruel strife  
'Mid our kinsmen far away.  
Man, look on her face, so worn and pale,  
On her hands, so white and thin ;  
Hers was a spirit that would not quail  
From striving her bread to win !  
But, yonder, closed is the factory gate,  
The engine is red with rust ;  
And what could we do but starve, and wait  
Till peace should bring us a crust ?

Dead—dead—dead !

With her brother lying ill,  
And her father shivering on the step  
That leads to the silent mill !  
Alone I kneel in my blinding tears—  
Alone in my black despair—  
My heart o'erburdened with gloomy fears,  
Yet far too bitter for prayer !  
Why do you prate how the world still grows  
More kind and more wise each day ?  
War's bloody flame still glitters and glows ;  
The clives of peace decay !

Dead—dead—dead !

O God, that my curse could fall  
On the heads of those whose selfish aims  
Have worked such woe for us all !  
Man, blame me not for my burning words,  
Nor bid me these thoughts disclaim ;  
For death has riven the silvery chords  
That swelled through my anguished frame.  
True I'm only a woman, whose heart  
Lies struck by a mortal blow ;  
But, God ! how keen is the bleeding smart  
A mother alone may know !

*British Ensign.*

## Family Reading.

"WASTE PAPER" NOT ALWAYS WASTED.

"It is my own firm belief—and in that I suppose I am only expressing the belief of all Christians—that as a rule, *God's Word*, 'the incorruptible seed, that liveth and abideth for ever,' is that by which the soul is instrumentally brought to God. St. James so speaks to those to whom he wrote his General Epistle (James i. 18).

"With what confidence then may we use that Word of God! Young mother, you are looking round on that centre of souls of which God has made you one of the living centres—one of those 'binary stars' that move round each other within the system of your happy home, but which, to your own little system of stars, look almost as one star: so one are you in mind, in wish, in purpose, in word, in deed, that your children can never know that you have *two* wills, because they never see that you have *two ways*. Young mother, you are teaching those dear ones out of *God's Word*. Never doubt its power, never doubt that there is in it—in every part of it—in the smallest single grain of it—the mysterious principle of eternal life; hid you know not where, but surely *there*; working you know not how, but sure to work. It may lie dormant in those young hearts for years, but though dormant it is not dead; the time will come when God shall quicken it, when 'the rain from heaven shall descend, and the fruitful season' shall come, and the hidden life in that Word shall be made to appear, and the soul, in which you have sown that 'incorruptible seed of the word' shall live by the might of the 'quickening Spirit.'

"A single text of that Word, a text to man's eye and judgment the most unlikely to work such a work, can do what no eloquence of oratory, no closeness of reasoning, no power of personal influence, no restraints of discipline, no appeals to feeling, can effect. When God takes the text, *that sermon must tell*; *God speaks* it in the ear, the deaf ear is opened, and hears the word that accomplishes what it commands, and enables what it enjoins.

"He of whose case I wish to speak, is now gone to his rest, or I would not tell this. He was an afflicted man; severe and painful disease had taken a strong, sharp grip of him. Trouble had followed him closely, and narrow circumstances were the necessary result. His mind was much tried by doubts and difficulties in his religious course. He was not an infidel, but he was not a believer. He was not a sceptic in the sense of one who is looking more to the objections against Christian truth than 'considering' the arguments for it. He was not one who, while saying that he sought for truth, leaned his back on that Book which is the only repository of revealed truth, as if he knew it while welcoming heartily and admitting freely all that can be said against it. He was anxious to find what would *fix* and *settle* him. Did any man ever seek this *honestly*, as He who knows all, and, in the end, not find what God, though then 'an unknown God' was teaching him to long and search after? I believe not.

"The man in this state of mind, went one day to buy some butter. It was delivered to him wrapped in paper. The paper was printed paper, and, as he carried it home he read it. The words which he read exactly met his case; they removed the difficulty under which he had especially laboured; they showed to him how, in Christ Jesus, God not only *forgives*, but how He is as *just* in forgiving as he is merciful; how he forgives—not *at the cost* of justice, which is the case whenever mercy is shown to a man who is proved to be guilty, but *by virtue* of His very justice; how, 'if we confess our sins, He is *faithful* (for He has promised) and just (for justice has been satisfied in Christ) to forgive us our sins, and to cleanse us from all unrighteousness.' He read on, and then anxious to find whose

writing this was and what it was, he found that it was part of a sermon, printed in one of the monthly magazines; a humble endeavour to open the meaning and show the deep and wonderful principle contained in the words, 'a just God and a Saviour.' It pleased God by that text and by the simple explanation of it, to settle that tossed and troubled mind. I do not say that 'the great calm' came at once, but the troubled sea 'began to subside,' the conflicting thoughts and emotions, that had raised the storm, began to drop, till they ceased to rage; and peace—God's peace, that peace which passeth all understanding—began to move over the spirit of that man, like the dove over the once troubled, but now subsiding waters.

"He found that the writer of that sermon was now the minister of the parish church nearest to which he lived; and that church became *his* church, and continued so as long as he could go out at all. Well do I remember his honest, earnest, deeply attentive countenance, that so exactly told, by its expression, the character of his mind within. Sunday after Sunday he sat there in his place drawn thither in a chair, which we had bought and kept to bring those to church who otherwise could never have come—drawn there by a humble Christian brother, to whom the small weekly recompense was a boon and help; and while many came there, as many come everywhere else, as to a kind of ecclesiastical parade, at which they are *expected* to appear, he came there with the honest and good heart; 'he heard the Word, kept it, and brought forth fruit with patience; and so he grew in grace and in the knowledge and love of God.' His loved and loving wife became such an one as himself. She 'did what she could,' as one of my valuable helpers among the sick and poor, always 'ready to every good work,' always kind, gentle, cheerful; their room 'a little heaven below,' so neat, so clean, so orderly, so *respectable*. I love that good old English word; it is full of meaning, and few things when analysed show the combination of a larger number of separate elements of good than are found to meet in the characters who deserve that name.

"Many and many a happy and useful conversation have we had together in that small room; many and many a striking word have I heard from that honest Christian man; many and many a poor sufferer has his gentle wife helped to relieve and comfort. They are both *gone*; happily, peacefully to their rest, among the spirits of just men made perfect.

"He will never forget those words with which God met him, 'God's words, ministered by us;' and for myself I would wish no greater favour than that any sermon of mine *might* be sold as waste paper, and used for the commonest purposes of business, so that the waste paper might be turned to such account.

"I would not have dared to tell this, if I thought that I had anything to do with this man's change. No it was 'the Lord's doing' and His only; 'marvellous in our eyes' as *all* His workings are, and another proof how wonderful He is in His doings toward the children of men,' and how what men call 'chances' are really 'Providence,' arranged by Him 'who ordereth all things according to the counsel of His own will.'"—*Rev. W. W. Champney, M. A.*

---

#### THE BURIAL.

"As they lay the body on the ground, it appears that this new-comer, Nicodemus, has brought with him a mixture of powdered myrrh and aloes, about one hundred pounds' weight. The richest man in Jerusalem could not have furnished more or better spicery for the burial of his dearest friend. It is evident that these two men have it in their heart, and are ready to put to their hands, to treat the dead with all due respect. Their fears disarmed, assured of the friendly purpose of those interposing thus, the Galilean women gather in around the pale and lifeless form. The white shroud is ready, the myrrh and the aloes are at hand, but who shall spread those spices on the funeral garment, and wrap it

round the corpse to fit it for the burial? This is a service, one of the last and the saddest which our poor humanity needs to have paid to it, which, as if by an instinct of nature, woman's gentle hand has in all ages and in all countries been wont to render to the dead: and though the Gospel narrative be silent here, we will not believe that it was otherwise at the cross; we will not believe but that it was the tender hand of that loving womanhood which had watched at Calvary from morning-tide till now, which offers its aid, and is permitted and honoured to wipe from that mutilated form the bloody marks of dishonour which it wore to swathe it with the pure linen robe, and wrap around the thorn-marked brow the napkin, so falsely deemed to be the last clothing of the dead.

“One thing alone is wanting, that the manner of the Jews in burying may be obeyed—a bier to lay this body on, to bear it to the sepulchre. There has been no time to get one, or it is felt that the distance is so short it is not needed. The body has, however, the best bier of all—the hands of true affection, to lift it up and carry it across to the new tomb which waits to take it in. The feet let us assign to Joseph, the body to Nicodemus, and that regal head with those closed eyes, over which the shadows of the resurrection are already flitting, let us lay it on the breast of the beloved disciple. The brief path from the cross to the sepulchre is soon traversed. In silence and in deep sorrow they bear their sacred burden, and lay it gently down upon its clean cold rocky bed. The last look of the dead is taken. The buriers reverently withdraw their footsteps, the stone is rolled to the mouth of the sepulchre:—separated from the living, Jesus rests with the dead—

“At length the worst is o'er, and thou art laid  
Deep in thy darksome bed;  
All still and cold behind yon dreary stone  
Thy sacred form is gone.  
Around those lips where peace and mercy hung  
The dews of death hath clung;  
The dull earth o'er thee, and thy friends around,  
Thou sleep'st a silent corse, in funeral-vestment wound.”

“The burial is over now, and we might depart; but let us linger a little longer, and bestow a parting look on the persons and the place,—the buriers and the burying ground. The buriers have been few in number; what they have to do, they must do quickly; for the sun is far down in the western sky when Joseph gets the order from Pilate; and before it sets, before the great Sabbath begins, they must have Jesus in the grave. Yet hurried as they have been, with all such honour as they can show, with every token of respect, have they laid that body in the tomb; they have done all they could. The last service which Jesus ever needed at the hands of men it has been their privilege to render. And for the manner in which they have rendered it, shall we not honour them? Yes, verily, wherever this gospel of the kingdom shall be made known, that which they thus did for the Lord's burial shall be told for a memorial of them; and henceforth we shall forget of Joseph that hitherto he had concealed his discipleship, and acted as if he were a stranger to the Lord, now that, when Christ was in such a special sense a stranger on the earth, he opened his own new sepulchre to take him in; and we shall forget it of Nicodemus that it was by night he had come to Jesus, now that upon this last sad day he came forth so openly with his costly offering of myrrh and aloes, to embalm Christ for the burial. Of the Galilean women we have nothing to forget; but let this be the token wherewith we shall remember them, that, the last at the cross and the first at the sepulchre, they were the latest at the grave; for Joseph had departed; Nicodemus and the rest are gone; but there, while the sun goes down, and the evening shadows deepen around, the very solitude and gloom of the place such as might have warned them away—there are Mary Magdalene and the other Mary to be seen

sitting over-against the sepulchre, unable, to tear themselves from the spot, gazing through their tears at the place where the body of their Lord is laid.

Let us now bestow a parting look upon the burying-ground. 'In the place where He was crucified there was a garden, and in that garden a sepulchre.' Plant yourselves before that sepulchre, and look around. This is no place of graves; here rise around you no memorials of the dead. You see but a single sepulchre, and that sepulchre in a garden. Strange mingling this of opposites the garden of life and growth and beauty, circling the sepulchre of death, corruption, and decay. Miniature of the strange world we live in. What garden of it which has not its own grave? Your path may, for a time, be through flowers and fragrance; follow it far enough, it leads ever to a grave. But this sepulchre in this garden suggests other and happier thoughts. It was in a garden once of old—in Eden, that death had his first summons given, to find there his first prey; it is in a garden here at Calvary, that the last enemy of mankind has the death-blow given to him—the great Conqueror is in his turn overcome. Upon that stone, then, which they have rolled to the mouth of the sepulchre, let us engrave the words—'O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.' What a change it has made in the character and aspect of the grave, that our Saviour Himself once lay in it! It has stripped it of its terrors, and to many a weary one given it an attractive rather than a repulsive look. I heard a voice from heaven saying—it needed a voice from heaven to assure us of the truth—'Blessed are the dead who die in the Lord.' The grave to such is, indeed, a bed of blessed rest. Buried with Jesus, they repose till the hour of the great awakening cometh, when with Him they shall arise to that newness of life over which no shadow of death shall ever pass."—*The last days of our Lord's passion.*  
*Rev. W. Hanna, LL.D.*

---

## Obituary.

---

DIED, in the township of Garafraxa, county of Wellington, C. W., on the 2nd of June, 1862, Andrew Cowie, aged 85 years. The deceased was a native of the parish of Culsalmond, Aberdeenshire, Scotland, where his ancestors, chiefly farmers of the middle class, and noticed for their sobriety and industry, were born, lived, died, and were buried for many generations. His parents were regular church-going people; but it seems that it was only in their later years that they became savingly acquainted with the truth as it is in Jesus. His mother, whose maiden name was Cruden, belonged to a very respectable family of the neighboring parish of Auteherless, and was a woman of remarkable amiability of character and equanimity of temper. She was twice married to husbands of the same name and surname, though not nearly related; and the numerous posterity of the families of both are now filling important places in the church and society in the fatherland, and in this the country of their adoption.

It is impossible now to fix the precise date when the deceased found rest for his soul in the atonement of Christ. For a long time his convictions were deep, and his religious impressions strong. He was at first connected with the Established Church of Scotland, but is known to have felt much dissatisfaction at the carelessness and manifest ungodliness of many who took their seats at the table of the Lord.



For a number of years, Mr. Cowie, Antiburger minister of Huntly, preached at Culsalmond, where many hungry souls were fed with the bread of eternal life in a humble chapel built of turf, but whose walls were beautified with salvation. About the year 1800, the Rev. Rowland Hill visited that place. On that occasion the departed, and many of his kindred formed part of the large assembly that heard the gospel preached by Mr. Cowie and the eccentric but earnest stranger; and the spirit of life from the Lord entered many who before had only been dr bones in the valley of vision. It was about this time that the deceased became a decided Christian. Shortly after this, Robert and James A. Haldane visited the sphere of Mr. Cowie's labors,—who being possessed of great catholicity of spirit entered with a whole soul into all the religious movements of the day. The result was, that he was cast out of the Secession Church for allowing these laymen to preach in his place of worship. Then bands of faithful and liberal minded men formed themselves into societies and churches on Congregational principles and held meetings and established Sabbath Schools in many formerly destitute parts of the country. In all this the departed took a lively and active interest. For many years did he travel eight or ten miles on Sabbath to the Sabbath School where he usually spoke two or three hours, and then returned home the same night to be ready for the labors of the week on Monday morning. There are many hallowed spots in his native and adjoining parishes where the labors of this Sabbath School teacher, and we may say Evangelist, were blessed of God to the salvation of souls.

About the year 1808, Andrew Cowie was united in marriage to a pious and intelligent Christian, named Janet Wisely, who became the mother of a large family, who still survive their loved parents, and who, we trust, are partakers of the same grace and expectants of the same glory.

In 1838, he and his family emigrated to Canada and settled in Garafraxa where he has been a useful and active member of the church. He was long in connexion with the church in Eramosa, and was one of the few that united in the formation of the Congregational church in Garafraxa in 1856; where the interest he ever had in the ordinances of the sanctuary was not diminished, though the infirmities of age prevented his wonted activity. He was faithful in reproof of evil—ready to console and comfort the afflicted, and a frequent visitor at the bed of sickness and death, where his instructions and his prayers were well adapted to impress all who heard them. He was an affectionate instructor of the young and had a wonderful facility of introducing religious truth into every conversation. He was essentially a man of prayer. His conversation was always in heaven, and he always sought to bring others with him to that better country. Toward the close of his life he seemed distinctly conscious that the hour of his dissolution was nigh, and was anxious that nothing should be left for him to do or say when the silver cord was being unloosed. Without much bodily pain, he gradually fell asleep in Jesus.

“As sweetly as a child

Whom neither thought disturbs nor care encumbers,

Tired with long play—at close of summer's day

Lies down and slumbers.”

R. B.

In the obituary of Mr. ANDREW GERRIE, the name was printed, through inadvertence, Andrew Cowie, in the 2nd line and in the 23rd line, page 64.