

apology instead of an actual performance of duty. Oh! do we realise this? Here are tens of thousands, as it were, in the visions of faith representing themselves as at the foot of the cross, and saying, "O Lord, we were hell-deserving sinners, we were suspended half over the bottomless abyss, ready to plunge into it in a moment, but Thou, O Father, in Christ didst manifest Thy glory by sending Him into the world, and Thou, O blessed Saviour, didst lay down thy life and shed thy precious blood to snatch me from the yawning gulf of perdition; Lord, I praise and thank Thee; I see the gates of heaven open to me through Thee; I see crowns of glory and palaces of light in Immanuel's land awaiting me; praised be Thy name, O blessed Saviour!" Now, what would you say if each individual were to sit calmly still and gaze at the spectacle of their fellow-creatures, in millions—millions, not of dead bodies, but of dead souls? Yes, here is one awful, tremendous procession of immortal souls, with the archfiend at their head carrying them away, exulting in his triumph, and plunging them down into the depths of woe, there to rejoice over them for evermore—another and another, in one long, endless procession, moving on day after day, year after year, through successive centuries! What would you think of the professing disciple that could realise that, and yet turn round and say, "Lord I thank Thee for having saved my soul, but as for these millions of lost souls that are going down to the pit of destruction, let them perish if they will?" Yet this, practically, is the spectacle presented by myriads in the bosom of the Christian Church at this moment; and is it not cruel selfishness, beyond the power of language to express? Is there not something absolutely fiendish in it? And if this be the spirit, which is greatly prevalent in the Church of Christ, how can we expect the blessing of God upon us and upon our instrumentality?

What! if I see souls perishing, am I to waste precious time in contending about petty miserable little points among ourselves, in petty skirmishes and mutual assaults, instead of reaching forth my hand to grasp them and rescue them as brands from the burning? I have my own views, as others have, upon matters of Church order and Church discipline; I hold them conscientiously, and will continue to do so, till better light be given me from on high; but this I avow, that I do not believe the Episcopal Church, or the Presbyterian Church, or the Baptist Church, or the Wesleyan Church, or any other actually existing Church, will be the model Church of the millennium—no, not any one of them. What, then, we want, as an Evangelical Alliance, is to hoist our flag of unity and love, and to be instrumental in the salvation of the world.

One of the wretched effects of our divisions at home is, that every Church is very much shut up within itself, as the chieftains and the clans in ancient days were shut up in their own little glen or valley, or isolated grated castle, so that they could see nothing beyond worth looking at. Now, the little periodicals that are published, though very useful in the particular denomination, are very little seen or known out of it. This is very sad.

Brethren, the aspect of the world is indeed dark in many respects; no one feels the pressure of the darkness of it more than I do; often have I smarted in spirit under it; and if it were not for that pole-star of prophecy that points so steadily to the bright and glorious future, often would my heart sink within me, and my spirit fail utterly.

It may be that all our existing organizations, so dotingly idolized, will have to go down into actual dissolution, so that out of the dissolved chaotic mass there may rise up a reconstituted Church, bright and pure, and worthy of Him who is its Divine Head and King.

Everything now may look ominous. The shadows of evening may seem to be closing fast on the hoary heights of old Christendom; the sun may seem to be setting in a red and angry sky; and all around the horizon clouds may be rising, black and lurid, and in their bosom lie sleeping the tempest that shall one day burst over the apostate and unbelieving nations; with only the occasional twinkling of a star, darkly shining, as it were, through the thickening gloom.

And when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan,

who cometh down in great wrath, fiercest, may ours be the faith to discern, even in all this, but the signs and presages of that hallowed morn that shall chase away the long dark night of ages—the heralds and precursors of the coming of Him in the glory of His kingdom, whether visible or invisible—of Him

"Whose coming like the morn shall be,  
Like morning songs His voice."

And then, amid the dawns of millennial glory, and the jubilee of our once groaning, but now renovated universe—then, oh, then, in ways which eye hath not seen, nor ear heard, nor imagination conceived, will be realised in a bright and glorious consummation, the longings, and the aspirations, and the designs of this holy Evangelical Alliance of Christendom.

#### ANTI-STATE CHURCH ASSOCIATION.

An Association bearing this title has been in existence in England for the last nine years. At its third triennial conference, which was recently held in London, there were present about 400 delegates from almost every important part of England. It was decided in the Conference to change the name of the Association, and it is to be hereafter distinguished by the name of "Society for the Liberation of Religion from State Patronage and Control." The constitution of the Society was revised during the sitting of the Conference, and the following *Object*, *Primary Rules*, and *Modes of action* are declared therein.

*Object*.—The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm.

The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes.

The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those Churches from all State Control.

*Primary Rules*.—The means resorted to by the society shall be moral and constitutional only. The society shall pursue its object without reference to sectarian or party distinctions. The society shall not be held responsible for any acts or opinions of its friends or advocates not performed or expressed with its authority and sanction.

*Modes of Action*.—By collecting and diffusing statistical and other information illustrative of the tendency and results of employing law in aid of religion. By making use of the periodical press, and by publishing tracts, reprints, and volumes, with a view to explain and further the society's object. By holding public meetings, and delivering lectures, on all questions within the scope of the avowed aims of the society. By organizing the friends of the Society in such a manner as will best enable them to exert their combined influence on the public mind, and on Parliament. By watching the proceedings of the Legislature, and of other public bodies, to expose and prevent any infringement of civil equality on religious pretences. By urging the duty of acquiring and exercising electoral power, for the return to Parliament of men of integrity, favourable to the society's principle, and willing to advocate it.

#### THE SANDWICH ISLANDS.

The mission to these islands was commenced in 1820. God prepared the way for it by one of the strongest revolutions that ever occurred. The national idols have been destroyed, the temples burned, and the priesthood, taboos, and human sacrifices abolished. This, however, had been brought about only through the desire of the absolute young ruler to enlarge the range of his sensual pleasures. It created no desire for the gospel; no welcome to the mission. The moral, intellectual and social desolation was none the less profound than before. Society was all in ruins, and so was every individual. Even the language was unwritten. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and chiefs, and property, life, everything was in their hands. Society could not exist at a much lower point than that at which the missionaries began their work.

That people has now become a Christian nation, not civilized, in the strict sense of that term; for a nation may be Christian, whilst its intellect is but partially developed, and its municipal and civil institutions are in their infancy. All the religion they now have claims the Christian name. A fourth part of the population are members in regular standing of Protestant churches. Not less than sixteen hundred new members were added to these churches the past year. In the same period \$24,000 were contributed to these churches for the support and propagation of the gospel. The language is reduced to writing, and read by nearly a third part of the people. The schools contain the great body of children and youth. The annual outlay for education, chiefly by the government, exceeds \$50,000. Nearly two hundred millions of pages have been issued from the press, in various works, making quite a respectable library, pre-eminent in which stands the Bible. The first article of the constitution, promulgated by the king and chiefs in 1840, declares that "all the laws of the Islands shall be in consistency with God's law." The laws and administration of the government, since that time, have been as consistent with this profession, to say the least, as those of any other Christian government. Mr. Lee, the Chief Justice of the Islands, in his report to the government the present year, says: "In no part of the world are life and property more safe than in these islands. Murders, robberies, and the higher class of felonies are quite unknown here, and in city and country we retire to our sleep conscious of the most entire security. The stranger may travel from one end of the group to the other, over mountains and through woods, sleeping in grass huts, unarmed, alone and unprotected, with any amount of treasure on his person, and with a title of the vigilance required in older and more civilized countries, go unrobbed of a penny, and unharmed of a hair. Where does the world afford a parallel of equal security?"

For this intellectual, moral, religious and social creation of the Hawaiian nation, the board has expended \$817,383, the Bible Society \$41,500, and the Tract Society \$23,800: a total of \$882,683, which is less than it costs to build a line-of-battle ship and keep it in service a year.

#### THE SABBATH: REMEDY FOR ITS DESECRATION.

In the district of a provincial town, a minister undertook to visit a district with four pious young men during the morning worship. He reported, "We found whole households, consisting of ten or twelve individuals, all living in constant neglect of public worship—parents and children mingled together, in their working-clothes, seeming to live as though they had no souls to be saved, no God to glorify, no hell to escape, no heaven to gain." "It was quite evident that the first work to be done was to get these families to go to public worship. We were met with endless excuses. They wanted clothes, they wanted shoes, they wanted time, they wanted some one to take care of the children, they wanted some one to take care of the house (this might have been plausible had their house stood upon legs, as they do in Terra Nova). In short their wants and excuses were innumerable. For a long time I answered their excuses, but at last I was compelled to remind them that they had forgotten the one want, which would swallow up all the other wants; and the old proverb is, 'Where there's a will there's a way.' This seemed to strike them very much. The young clergyman winds up his most interesting report in these words: 'Sinners have been converted, souls saved, and God is glorified thereby. There is a manifest change in the moral aspect of the district. Persons of the worst character have been reformed: drunkards have been made sober; swearers have been learned to pray; unconverted hearts have been renewed, and penitents have lived to God's glory, and died rejoicing in Christ Jesus.'

WELSH PEASANTS AND THEIR BIBLES.—When the arrival of the cart, which carried the first sacred load of the Scriptures, sent by the British and Foreign Bible Society, to Wales, in 1806, was announced, the Welsh peasants went in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off all the copies as rapidly as they could be dispersed. The young people were to be seen spending the whole night in reading it.