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CANADIAN INDEPENDENT.

VOL. VII.

TORONTO, OCTOBER, 1860.

No. 4.

PRAYER FOR THE COLLEGE.

The request that the churches observe the second Sabbath in October, as a day of special prayer on behalf of the Congregational College of British North America, will, we are sure, find a warm and hearty response. The blessedness and necessity of prayer for that important object have been felt in former years, and now the call comes once more to repair to the throne of grace. It strikes us as peculiarly appropriate thus to invoke Divine aid, in proceeding to a work so closely connected with God's glory. A session in a theological course of study opened by prayer and consecrated by the united supplications of thousands in Israel, is full of promise. We see a beautiful harmony in the throbbing of so many hearts with one desire; we become conscious of a strong bond of affection between the churches and the College. This link of prayer unites the seminary to the throne of God, and leaves it on the care of Him who giveth pastors and teachers. As we have, on former occasions, pointed out the good results of these times of prayer, on the management and general prosperity of our loved school of the prophets, we shall, on this occasion, endeavour to show the influence of prayer in securing the blessed objects for which the institution exists.

God's work cannot be done without God's help; this truth is worthy of being kept before the mind in all labour for Christ. The work of the ministry is so solemn and responsible, that a due preparation for its holy activities may well be sought for those who have given themselves to it. To begin the work with God is right, both for the persons dedicating themselves to it, and for those helping them on. It is becoming to pause at the threshold without daring to rush in heedlessly where an angel might fear to tread. Our Directors need wisdom to encourage or keep back candidates for admission. Our loved Professors stand in need of the same grace, and a double portion of the Spirit in all their arduous and responsible work. Our young brethren, the Students, require a large amount of faith and strength of purpose, united with humility and meekness. Can these be had without prayer? Holy duties may appear so awful, and we may feel ourselves so worthless, that there is a shrinking from the post to which we are called; what then but grace is sufficient for us? And where is that to be obtained but at the throne of grace? Who can go forth to hard and self-denying toil unless strengthened by food from the Master's table?

We obtain glimpses from Scripture of the blessed influence of prayer in preparing the servants of God for the work given them to do. Calvary was preceded by Gethsemane. Our blessed Saviour appears to have prepared his disciples on one occasion, to go forth as heralds of the Kingdom, by a

night of prayer. The glorious events of Pentecost were preceded by the continued supplications of the hundred and twenty in the upper room. Paul and Barnabas were separated for the mission to which the Holy Ghost called them, by prayer. Now, in these days in which the influence of miracle is wanting, the demand for that of all prevailing prayer is the more emphatic. Success in spreading vital godliness throughout the land, is sure when the hand of the Lord works with his servants. Where, however, does that power, crowned with success in saving souls, begin? It has its inception in the preparation by God's grace of the chosen vessel destined to bear his name to them that sit in darkness. The shape, adaptation, and temper of an instrument must depend on the preparation it has undergone; and so the workman that needeth not to be ashamed, that can rightly divide the word, must be prepared—thoroughly furnished unto all good works. That preparation embraces not only the studies and acquirements which are usually deemed proper in the ministerial work, but the preparation of the heart, which cometh from the Lord. A deep, and continued interest in the prayers of God's people is therefore of vast moment to those having in view the consecration of a whole life to the work of the ministry. Luther said—"Prayer, meditation, and temptation, made a minister;" if this is correct, how large the demand on the fervent supplications of the churches on behalf of the Student. It is at our peril that we stand by with folded hands and silent lips, refusing to cry to heaven for that grace which alone is sufficient for them. These brethren are peculiarly placed—the tear and wear of study, the toil needed to acquire knowledge hereafter to be applied in their special work, demand the sympathy and prayers of the churches.

We have heard much in these days, of departure from the faith in other quarters, and this should lead us to look to ourselves and take heed to our doctrine. Error is always pernicious and often soul destroying. That God has blessed the churches in Canada with faithful men is a cause of abundant thanksgiving. Any root of bitterness springing up among us would spread havoc and death. We thank God, that the theology of our school of the prophets is sound and evangelical, that there exists no tendencies to wander from the footsteps of the flock. We, however, do right in pleading with God for the maintenance of the love of the truth in the hearts of the ministry—whether engaged in or preparing for the work. Truth is the instrument to wield in attacking the strongholds of Satan, the old truth of Christ crucified,—mere literary excellencies or philosophic novelties will avail nothing to secure the life of God in the soul of man. The time honoured doctrines of grace have won many victories, nor have they lost their energy, nor has the age outgrown them. We want faithful men to carry these words of life to the people, pray therefore the Lord of the harvest that he would send forth labourers into the harvest. We hold that the whole of a right course of training is properly a part of the sending. Made strong to labour, they go forth in due time at the call of the Master, individually feeling that "faith is the master-spring of a Minister—Hell is before me, and thousands of souls are shut up there in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his ability and his love—I want no fourth idea! Every fourth idea is contemptible—Every fourth idea is a grand impertinence." Filled with a yearning solicitude for the souls of men, they will cherish no inclination to trifle or speculate with the cure of souls, but Christ and his cross shall prove their

theme. Such are the ministers the churches must show they want by asking the Lord to send them.

With every expression of good will to the Congregational College of British North America, and fervent desire that the second Sabbath in October may this year be a time of refreshment to the churches, and a day of power in providing temporal and spiritual supplies for our much valued seminary, we conclude by saying to our beloved brethren studying for the ministry, "Love your Master—love your work—love one another," and you will find that God will command the blessing to rest on your service of preparation, and fit you for honour and usefulness in the noblest work which man may perform on earth.

STRAY NOTES ON PASSING EVENTS.

THE PRINCE has come and gone. He was permitted to arrive safely in our midst,—his progress from the moment he touched our shores, was through successive scenes of welcome and rejoicing,—and he has taken with him the best wishes and sincerest benedictions of a loyal and loving people. We have honoured him for the sake of his Royal Mother, than whom no sovereign has more worthily or more gracefully wielded the mightiest of earth's sceptres,—for his own sake as our prospective Monarch, and as such a sort of personification and embodiment of that great charter and palladium of human freedom, the British Constitution; and also, as the representative of that circle of princes and princesses, who are growing up like olive plants around our Sovereign's table—the pledge of permanence to the present glorious dynasty of constitutional monarchs,—and an interesting family group, lending one of the highest charms to the palace of royalty.

Passing over much suggested by this memorable visit, we cannot forbear asking, how will the interests of true religion be affected by it? In at least two respects, evil results are to be apprehended. No little countenance and encouragement have been given to Popery. This is every way to be regretted. The Constitution under which our future monarch is to reign, if his life be spared, is a Protestant instrument,—the succession to the throne is absolutely conditioned on the Protestantism of the successor; and many a past bitter experience may teach the British people at home and abroad to be jealous of a system which so far as it gets into the ascendent, is the destruction of our liberties—civil and religious. We cannot in this article review the Orange difficulty in its manifold bearings. Our estimate of Orangeism excites profound regret that such a confederacy should be put prominent either as representatives of Protestantism, or martyrs for it. On far broader grounds, all who are in heart hostile to the supremacy of the Man of Sin, should join in condemnation of the special favour shown to Romanism, and in resistance to that hateful despotism which is worming itself more and more into the councils and decisions of our provincial government.

In another respect, we fear injury to the interests of true religion from the Prince's visit. An impulse has undoubtedly been given to indulgence in ball-room revelry and midnight dissipation. Under colour of honouring the Prince, many have been tempted into scenes of worldly folly, which in ordinary circumstances, they would have scrupled to enter or to sanction. We have seen names on Ball Committees and in lists of attendant patrons and participants, at sight of which our heart has bled. Will not these royal dances inaugurate an era of thoughtless gayety all through the Province,

unless faithful rebuke from the pulpit and Christian press, and the corrective influence of Divine grace shall check the evil? Let all who know how to pray, plead at a throne of grace in reference to this matter, the blessed promise "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." One cannot help feeling concerned for the Prince himself in view of his expressed fondness for balls. It would be indeed sad if his intercourse with his future subjects in Canada, should strengthen tendencies, the indulgence of which must be fatal to true greatness and goodness, both in monarch and subject. A love of some indulgences is destroyed by excess. If excess of dancing can create disgust of it, surely his Canadian visit will cure the Prince. Most sincerely do we hope this may be the case!

A REMARKABLY BOUNTIFUL HARVEST has just been safely housed by our farmers. The barns are filled with plenty. Nay they overflow, and are encompassed with stacks of corn and ricks of hay. The landscape everywhere is dotted with grain mounds. The fruits of the earth have been yielded in almost lavish abundance. Good prices will most probably be realized for all this teeming yield of food for man, and beast, so that there is again a prospect of prosperous times all over our favoured province. The God of providence is also the God of grace. Shall we not therefore, having witnessed the fulfilment of the promise "then shall the earth yield her increase," believingly look for a faithful Divine regard to that connected pledge of spiritual good, "and God even our own God shall bless us: God shall bless us, and all the ends of the earth shall fear him?" Amid earthly plenty, we pine and starve in spiritual dearth. Adjacent regions, and lands dear to many of us as birth and patriotism can make them, have had "times of refreshing." A prayer hearing God waits only to be "enquired of" and "sought unto" to visit Canada in like manner.

THE BISHOP OF HURON has done good service to the cause of evangelical religion, by his recent thorough exposé of the Divinity teaching prevalent at Trinity College. It seems that a most mechanical and stereotyped mode of instruction is employed;—*theology being fed out to the students in small spoon-fuls—like "milk for babes,"—after the fashion of juvenile catechisms.* The matter of the teaching is however far more objectionable than the manner of it, little as that is calculated to make "strong men in Christ Jesus." From the examination of candidates applying to him for ordination and from prescribed answers in "The Provost's Catechism." Bishop Cronyn fully justifies the position taken by him some time ago: viz., that the doctrinal teaching of Trinity College is "*dangerous in the extreme.*" Truly it is high time to sound an alarm when candidates for the Christian ministry are taught such pernicious dogmas as the following:—"That justification is an impertinent subject to introduce before a congregation, as there was not one man in ten thousand who was not already justified!" That "the Virgin Mary was an instrument in bringing mankind into the kingdom of Glory!" That there is on the part of "saints departed,"—"interest on our behalf, and probable intercession with God for us!" That the Church of England "lost certain valuable practices at the Reformation!" (*Would God she were free of the worthless, mischievous, and semi-popish ones she retained!*) That "redemption is declared to the penitent in the authoritative absolution!" That "the sacraments are God's appointed means of salvation!" That "the recipient of the Lord's Supper, partakes of the glorified manhood of the Son of

God!" That "the Holy Eucharist sustains the spiritual life imparted by Baptism!" &c. How far from Rome are teachers of such divinity as this? From all such Romanizing professors of Theology,—“Good Lord deliver us,” our people, our rulers, and our “clergy!” Bishop Cronyn has undertaken an arduous and trying duty, but we rejoice that circumstances have, in the providence of God, forced it upon him. He is an earnest christian man, and loves, because he knows the truth. With every throb of anxiety in relation to this matter of which he is the subject, we deeply sympathize, as will all those who know how to recognize living Christianity whatever its garb, and have hearts large enough to wish true prosperity to every branch of Christ’s Church.

AN UNUSUAL NUMBER OF CAMP MEETINGS are being held during the present fall throughout Canada. The various Methodist bodies seem to vie with each other in this kind of effort, appointing meetings in such number and close proximity to one another, as to suggest rivalry. We have always felt some hesitancy in pronouncing judgment on Camp Meetings. That they are liable to serious objections, their warmest friends admit. That they are often productive of good their strongest opponents cannot deny. We observe however with much pain, one or two circumstances connected with the Camp Meetings of the passing Autumn. In some cases, refreshment tents have been established by the managers of Camp Meetings, at which, even on the Lord’s Day, provisions have been sold to attendants. The plea of justification put in, is, that the proceeds of such sales are applied to the religious objects of the circuit. But this is a lame apology for so grave a trespass on the sanctity of the Sabbath. Provision can be made for the wants of those who frequent Camp Meetings, without profaning the Lord’s Day with buying and selling. Better such meetings should never be held than encouragement be given by them to so prevalent and crying a sin as Sabbath breaking.

THE MONTREAL WITNESS in view of the thorough organization and steady encroachments of the Papacy in Canada, suggests the desirableness of an Evangelical Alliance in this Province. Few will question the importance of such a movement, but the practicability and *modus operandi*, are, to say the least of it, hard problems. The difficulties with which the British Alliance has had to contend, would be reproduced here, and along with them others, growing out of the peculiarities of our Colonial position. From our inmost soul we long for such an alliance. When shall it once be? We fear there is not enough of large-hearted liberality among the leading spirits in the various denominations among us to render the thing possible. The narrowness and bigotry of sect as displayed in our religious journalism, is most discouraging. Years ago we contended for liberty and frankness as no way inconsistent with catholicity and union. We cling to the theory still. The practical realization however is yet to come. Freedom of speech we shall never surrender for the sake of seeming but unreal union. Our view may be too desponding. There may be liberal souls in the various religious bodies who are prepared to make the *ideal*, *real*. What if the pulse of Canadian Christianity were to be felt by a Convention of all who desire, and will labour to found such an Alliance?

A NOTICEABLE INSTANCE of Presbyterial interference with personal independence and liberty, has lately occurred. The Rev. T. J. Hodgskin who has long had a predilection for medical studies, and is reputed to have attained considerable skill in the healing art, having received and being inclined to accept, an invitation to settle in Glenallan, the Hamilton Presbytery in dealing

with the call, saw fit to lay an injunction on Mr. H. as to medical practice. The Glenallan people do not like this, and have in some way objected or protested in reference to the action of Presbytery. How the matter will end, remains to be seen. Will Presbytery take off the injunction? Or will Mr. H. and his new charge yield to the mandate of higher powers? On what grounds the injunction rests, we know not. But, provided the medical does not eclipse the ministerial, it seems to us a happy and covetable thing to be able to relieve bodily ailments, as well the diseases of the mind. Much influence for good may be gained by a judicious use of such skill on the part of a minister. And, if an insufficient salary needs cking out, why is not healing the sick as apostolic as tent making? If opportunity offered, we should like to persecute our old friend and fellow-student with sundry questions as to this sample of Presbyterial restraint, contrasted with Congregational freedom.

Guelph, Sept. 18th, 1860

Ex V. I. M.

THE LITERARY QUALIFICATIONS OF THEOLOGICAL STUDENTS.

In view of the opening, within a few days, of another session of the Congregational College, we transfer to our pages a very interesting and instructive debate which took place at the last meeting of the English Wesleyan Conference. Those who have given any attention to the subject will be struck by the occurrence, in another denomination and in the old country, of precisely the same questions that have arisen amongst ourselves, and will see, in the views here set forth, a new illustration of the practical difficulties which encompass the whole matter.

QUALIFICATIONS FOR THE MINISTRY.

Mr Punshon read the following resolution of the London Committee:—"That this Committee, being deeply concerned to find that many candidates for our ministry are lamentably deficient even in elementary learning, offers a recommendation to the Conference that some standard of attainments be determined which all candidates shall be required to have reached."

Mr. Arthur: There scarcely can be a more important subject than the one introduced by this resolution. At an early part of the Conference some observations were made by different ministers, which I saw must bring up the question again. Mr. Vasey very properly called our attention to the fact that we do not set up literary attainments as a qualification for the ministry. Nor does the Committee propose to do so. If you were to bring to that Committee the most accomplished scholars in the world, that would be no qualification for the work they want them for. What they wish is, not to set up literary attainments, but rather to mark a certain degree of ignorance as a disqualification. It is argued that we ought to prize native strength of mind far more than mere literary attainments. By all means. There is no comparison between the two. The one is acquired—the other is God's own gift. But, Sir, I entirely demur to the view Mr. Vasey has taken, that you would find greater strength of mind among the less cultivated. If it is true that the cultivation of the mind produces fruit, then you will find among the cultivated greater strength of mind than among the uncultivated. I hold that we chose the right mode of introducing men to our ministry. You talk of its being a severity to young men to keep them back till they have done something towards their own cultivation. There is many a man among us to-day to whom the greatest blessing in his whole life would have been to have been kept back for one or two years until he had overcome the defects of his early education which have clung to him to this day. There is many a man to whom, if he had been forced to that, it would have been worth many a hundred pounds—worth to him in social *status* many a degree—worth to him in the culture and mental

development of his children, their prospects in life, and so on, very much; and in the enlargement of his sphere of usefulness it would have been untold riches. So far from it being an injury to compel a young man to qualify himself for the work, it is the greatest benefit of a secondary character. How are we to test the strength of men? Is it not one of the most proper tests just to find out what a man has done to improve himself—to find out what difficulties he has conquered? Take the ministers of the churches of Scotland; they are drawn from the same classes as our own. And what a blessing it has been to that nation, intellectually and socially, that those Scotch lads have been forced, upon hard fare, to work their way—and by their own sheer push and dint of enterprise to prove to the world that they have hard brains before the world gave them any credit for having brains at all. It has been no disadvantage to the youth, and immense service to the nation. We must rear up the same hard-headed race. The day is past when we can fight the battle of the world without converted and sanctified brains. Let us have them of the very highest degree. I have no faith in any kind of education at the beginning of which self-cultivation and self-improvement do not lie. I believe this movement is altogether healthful, valuable, promising to the Connection and promising to the young men. Let them bring out their strength of mind—let them show it. A great deal has been said about some men coming up with an extreme roughness, and yet turning out magnificent specimens of intellect: but Sir, at the very outset, at the time when these young men presented themselves to the Committee of Examination, there were proofs already given of what they had done—proofs of that native mind—proofs of great toil—and, wherever you find these proofs, your path is clear; but when you shelter under that a number of ordinary men who require very much to make them what we call “acceptable” men;—“acceptable”—and that is what a man is to come into the Christian ministry, for, just to be acceptable! Lots of those men require every advantage they can get to make them acceptable, and we are to cover their deficiencies by leading the splendid natural endowments of others. When a man has native strength of mind, however appearances may be against him, he will soon show it to the Committee. If there is a great soul in a man, though the body is rough and the tongue uncultivated, let him be brought before that Committee, and he will soon show what he is,—the secret will be out before he leaves. They will soon find out a John Hunt. There is no fear of that.

Mr. Osborn: Before a man can be recommended to the district meeting, his superintendent must certify that he has read the first four volumes of Mr. Wesley's sermons and his Notes on the New Testament, and that he has read and signed the General Minutes—which is conclusive that he is able to read and write. I submit to the Conference whether it is advisable to go further. I am desirous to see the qualifications of the Methodist ministry brought to the highest point to which they can be brought with propriety; but I doubt if this is the way to bring them to that. I am very much afraid lest men who possess eminent, though imperfectly developed qualifications, both spiritual and mental, should be lost to us by some such process as this. Many of the most unlikely men have developed to the greatest men. I wholly dissent from Mr. Arthur, when he says the Examination Committee will be sure to find out what there is in a man. I do not give them credit for omniscience. The practical working of a circuit is a very different thing from answering examination questions—from writing examination papers. Many men lose their self-possession entirely under such circumstances—even the paper frightens them, still more an examination before a body which the ex-President has more than once said was really “very formidable.” A man possessed of fine mental qualifications, as far as the structure and capabilities of his mind are concerned, may appear to very great disadvantage; and that examination paper which tests his ability to answer questions of a literary character upon a given subject without notice may exhibit him as a very bad writer—may exhibit him also as very imperfectly informed on certain matters, when he may excel in him all the elements of a great man and a good and successful minister. If I may venture an opinion as to the true remedy it is not at this stage of our proceedings that it is to be found. Where a man is accepted and recommended

to the Conference as a likely man, I would provide instruction for him. I would not let him go into a circuit a defective writer,—with such a deficiency of knowledge as Mr. Scott says would ensure his rejection as a schoolmaster,—I would teach him to write—I would teach him a little grammar—a little geography—a little history—and not leave him in his circuit for another year where, poor fellow! *he is perhaps a draper's assistant, as many of our candidates are, and has to stand behind a counter twelve or fourteen hours a-day, and go out on Sunday and preach twice.* Every hour he can spare is employed in making sermons, and it is all but physically impossible for him to prepare himself in other respects. You ask him to do too much when you ask him to polish himself in the way of education, so long as he is engaged in this occupation. Others are handicraftsmen; most of them are really under the pressure of poverty. If they do not work, they do not live. It does not please God to give us a large number of rich and well-to-do men for our ministry. We cannot help it; but that is the fact of the case. It has not pleased God to call many Methodist Preachers from among those who have received a liberal education; and I may say that some of those who have received a liberal education have not been the greatest credit to us in a literary point of view. I will not say the resolution ought to be opposed; but I do say we ought to know what the standard proposed is.

The Ex-President: If ever the period comes when the "Divine call" to our ministry, about which Mr. Osborn has so forcibly spoken, shall be undervalued, I hope that Methodism will have ceased to exercise any great influence upon the public. I do not think there is any fear of our seeking to lower the standard on vital matters. The simple question is, whether in these days—in which, to my personal knowledge, a very decent education may be got for sixpence a-week and if you choose to go as high as a shilling a-week you may get an education which will include geography, astronomy, and history, and many things beyond mere reading and writing—any man who feels within him an impression of his duty to preach, and who has neglected to avail himself of these common necessities of education, ought not to be received. I would not have you by any routine shut yourselves up so that you could not exercise individual judgment on any particular case. We are not by any means bound, I submit, to take men utterly destitute of all education. Take the case of an extraordinary man who is defective in these qualifications. Make him acquainted with your very moderate requisitions. Say, "Go and improve yourself for twelve months, and we shall then be glad to take you." Such a course would raise the whole style and character of your candidates. Only send back two or three men, on the ground that they are notoriously unprepared, and we shall soon have no such men presented.

Dr. Rule: If it be true, as Mr. Osborn has publicly stated, that the Church in England is the best Home Missionary Institution—how comes it to pass that the Church, whose ministry consists of University men, is so much more successful than we are in addressing the lowest? Ignorance will not do for them nor a low literary standard.

Mr. Rigg: The more we have of thoroughly trained and disciplined intellect amongst us, provided that the grace of God be kept up in the heart, the better will it be on every account. We shall have a simpler and more earnest, less ostentatious, less wordy, more effective ministry. At the same time, for one, I am not prepared for the immediate adoption of the resolution proposed by the July Committee. The Ex-President has told us that those who stand lowest in literary qualifications when they come before that committee are flattest in all other respects. I believe that is true, with few exceptions. I say, then, let them be declined on other grounds. Let them be declined because they are flat and low in other respects, because they are not likely on other grounds to make effective ministers. At the same time I believe there are a few exceptional cases in which men who are called to preach, and can preach effectually and mightily are exceedingly low in all matters of mere technical knowledge and literary attainment. Sir, I think that the sooner we get hold of these men the better. Let the "call of God" be ascertained,—the call of the Spirit; once let the preaching power be tested and known, and the sooner you take that man into your hands

with a view to improve him under the course of training, the better for him and for us. I am compelled to believe that even now there are men who cannot get those advantages which have been referred to; I am compelled to believe that there are men called to preach, having a heart of fire and love in their breasts, who only want education to place them among the foremost of men, so occupied from early morning till late at night, and so thoroughly spent and worn when work is done that they cannot obtain this sort of education. I would take those men to the Institution at once. I would have the Institution afford the preliminary and preparatory course of instruction. I would let the ordinary course be for two years for men of the ordinary average attainments, but to such as these I would give a preliminary year, not to be reckoned in the ordinary course, and to be counted off, when you consider whether they are to leave the Institution or not. That year would be a gain to them of many a year in their later life,—a better thing, I submit, than to send them back to battle with difficulties in the midst of every discouragement. I have been reminded again and again, whilst this subject has been before the Conference, both to-day and on a previous occasion, of a warning that fell from the Ex-President at the Committee of the Theological Institution. —“Beware of the literary fastidiousness of schoolmasters and of theological tutors and professors.” Mr. Scott should not bring the case of schoolmasters as a parallel. It is a school-master’s business to give technical instructions.

Mr. Arthur: As the mover of the resolution, I feel ready to accept the Secretary’s addition. Mind will show itself. That the case of the Schoolmaster and minister are not parallel, is true to a certain extent; but they are both teachers, and the parallel stops short because one is to occupy a position incomparably higher than the other. Your duty to the Methodist Church requires you to put in those positions only men who will not betray the position by leading the first person who comes into the chapel (to quote a case that I know personally) to say, “I will never acknowledge as my spiritual teacher a man who will call the altar of the house of God a halter.”

The *President* said that the resolution committed them to nothing until the next Conference. The resolution, as amended, stands thus:—“That this Committee, being deeply concerned to find that many of the candidates for our ministry are lamentably deficient, even in elementary learning, offers the recommendation to the Conference that some standard of attainments be determined, which, except in rare and extraordinary cases, all candidates shall be required to have reached.”

This was passed with two dissentients.

Trans-Atlantic Retrospect.

Retribution has begun in Syria; the Damascus and Beyrout murderers are already feeling the force of Fuad Pasha’s vengeance, who has set to work with an earnestness and vigour that speaks well for his sincerity and determination to do justice in the case. At Beyrout seventy individuals, convicted of having taken part in the late massacres, have been hung, and 110 soldiers shot; and at Damascus 167 similarly implicated, have been publicly executed. These acts of the Pasha have struck terror into the hearts of the Assassins, who are attempting either to leave the cities or to get rid of the plunder, the evidence of their guilt. This is but a beginning, arrests and executions are the order of the day, the governors of Beyrout and Damascus have probably been shot before this, no distinction is made between rich or poor, high or low in the stern finding of the voice of justice, and before the Pasha has done with the matter, the murdered Christians will have been terribly avenged. Meanwhile a portion of the French Expeditionary Force has landed,

and are prepared to support the Turkish Commander if his own troops should fail, as was greatly feared, some of them having already given utterance to their disgust at being compelled to avenge on the Moslems the death of "those dogs of Christians." Another question is now being seriously discussed—the ability of the Porte to prevent a renewal of the outbreak in Syria, and the duty of the Great Powers under the circumstances. One aspect of the question—the impossibility of a return to the previous state of things, is well shown in the *Nonconformist*, the article is so clear and true that we append it slightly abridged. But the question returns, what is to be done? Upon this the wisest heads of Europe are just now deliberating. We suppose that the decision will be, that while the rights of the Sultan will be as far as possible respected, yet if he does not find himself strong enough to keep order in his dominions, he will be compelled to accept Western aid for that purpose. Looking at the whole subject, it must be evident that the days of Moslem rule are numbered, the hand—a bloody one alas!—has traced its "Tekel" on the wall, and whether the Turkish Empire crumble to pieces or fall violently by its neighbours, its disappearance will, we are assured, turn over a new page in the history of civilisation and the progress of the Gospel. The following is the article from the *Nonconformist* :

The information daily received from Syria, shows the impossibility of maintaining the nominal authority of the Sultan in that eastern country. It is easier to raise a storm than to allay it. The fierce fanaticism which has long been slumbering amongst the Moslem population, aroused by the successes of the Druses, and stimulated by the guilty connivance of the Turkish authorities, has inflicted outrages and horrors upon the Christian population which would make the continuance of Turkish rule a cruel wrong. It has created a deep gulf between Mohammedan and Christian which no Pasha from Constantinople can fill up. In two short months have been destroyed by a horrible outburst of savage hatred, the fruits of twenty years peaceful industry. But the decimation of the Christian population of Syria is even more serious when regarded in the light of the future.

These massacres, unsurpassed in modern times in extent and atrocity, pre-eminently teach this lesson—that the day has passed when Christian and Moslem can live together, if the ruling Power is to remain in the hands of the latter. It is never to be forgotten that Mohammedanism is an exterminating creed, to which toleration is obnoxious. In the eyes of its disciples no real crime has been committed by the author of these outrages. It may be true that in Damascus it was chiefly the mob who took part in the slaughter. But did not the Moslems, from the Pasha downwards, connive at, if not directly encourage, the rising? An extract from the correspondence of the *Daily News* reveals the peculiar danger of the present state of things:—"For what had these Christians of Damascus done? Were they rebels? No. Did they try to rise, or dream of rising against their Moslem rulers? Far from it. Were they a turbulent, troublesome people? Or the contrary they were, almost to a man, traders, all with more or less stake in the country, and who, believing that the fanatical spirit of Islam was a thing of the past, had increased their talents a hundredfold in lawful trade, investing their gains in houses, lands, and stock. So far as honest industry, great thrift, and unflinching energy can make traders wealthy and honourable, these men, by the hundred, would have been an honour to any land, and in these days such men, thank God, are more prized in all Christian countries than any other class whatever. But these Damascenes were Christians—'dogs of Christians'—and to rise against them, burn their houses, plunder their goods, and dishonour their wives, were acts of merit in the eyes of the true believer."

To maintain the ascendancy of a race with a bloodthirsty creed, and a social economy destructive of morality, manliness, and material improvement, we have

spent millions of money and thousands of lives. Is it not time the delusion should cease, that we are thus subserving any good purpose?

The Syrian massacres have stripped off the tinsel that covered the real character of Mohammedan rule, and revealed its inherent corruption and cruelty. Civilisation has covered, not eradicated, the vices and fierce passions engendered by that sensual creed, and we find, as in the case of Ahmed Pasha, that the educated Moslem is more savage and treacherous at heart than the uninstructed Turk.

By this time the French expeditionary force is landed in Syria. That its arrival will cause a fresh outburst of Moslem fanaticism we do not believe. It will rather strike terror into the hearts of the dominant race, and enable Fuad Pasha to restore order and punish the guilty. Already, if report be true, the Turkish troops under the command of the Commissioner of the Porte complain of being obliged to act against those of their own faith, and are imbued with the spirit of their fellow-soldiers who took part in the massacres. How, then, can the tranquillity of Syria be ever again left in such hands. "Once this expedition is over," says a writer on the spot, "there can be no doubt whatever but that the fanaticism of every Moslem in Syria will be ten-fold greater than ever." In a few months, if the present *regime* is maintained, the withdrawal of European troops may be the signal for the exodus of the entire Christian population.

DR. CUMMING ON THE DESTINY OF GREAT BRITAIN.—The Paris correspondent of the *Daily News* writing on Sunday says:—The church of the Oratoire was crowded this afternoon with a fashionable congregation of English residents, the fair sex greatly predominating, to hear Dr. Cumming's sermon on prophecy, as applicable to the destiny of Great Britain. He made out, with a force of demonstration which, backed by many learned quotations and the free use of Hebrew roots, defies any impromptu contradiction, that within the next seven years the English government will collect together all the hook-nosed, dark-complexioned, black-eyed denizens of Houndsditch, St. Mary-axe, Cursitor-street, &c., give them a free passage to Jerusalem, and put them in possession of the Holy Land. To arrive at this result the reverend doctor is obliged, though he regrets it, to do considerable violence to the authorised version of the Holy Scriptures. He shows that where Ezekiel is made to denounce calamity by the use of the word 'woe' he in reality means 'Hoe!'—a rallying cry; that 'ships made of bulrushes' mean steam vessels; that 'Tarsish' is England; that 'seven times' means 360 multiplied by seven; and that one of the prophet's lions means the British lion on the Queen's coat of arms. These interpretations being granted, it is made plain to the meanest capacity that England is the nation predestined to restore the Jews to their inheritance, and to 'present' them on Mount Zion as an offering to the Lord of Hosts. These things are to take place sooner than Dr. Cumming would 'dare' to say in public, but he gives it to be understood that 1867, when according to his calculation the world will be just 6000 years old, is the very outside of the time. We are at this very hour, to use a poetical expression of his, on the Saturday night of the world's long dreamy week. The two great apostacies, Popery and Mohammedanism, are tottering to their fall, the rotten branches of the vine are about to be cut away, and the end of the present dispensation is at hand. Dr. Cumming's manner, perfectly free from rant and passion, is that of a demonstrator at a clinical lecture; he appears, as I have no doubt he does, thoroughly to believe the doctrines he teaches, and was listened to throughout with the most respectful attention."

THE KING OF SARDINIA AND THE PROTESTANTS.—The *Leeds Mercury* publishes the following as a "reliable communication, recently received from Italy:—"Our beloved King Victor Emanuel has offered to Mazzarella (a distinguished Protestant Preacher at Genoa), the chair of Philosophy at the University of Bologna, and I believe that he has already accepted it. Hereby the King offers a reward (so to say) for Mazzarella's literary productions, especially for his work 'Critique on Science,' the object of which is to lead the thoughtful to Christ. Such an act shows that the object of the book has been understood and apprecia-

ted. The Government draws the sword for conflict against the hierarchy by entrusting Mazzarella with the instruction of youth at the first University of Italy. Praised be God who prepares great things for poor Italy."

A NOBLE EXAMPLE.—The Rev. T. Binney appealed to his congregation at the Weigh-house Chapel on Sunday evening for the poor sufferers in Syria, and though no previous notice had been given, about 112*l.* or 114*l.* was collected at the close of the service.—*Patriot.*

THE BISHOP AND THE MUSICAL FESTIVAL.—The Bishop of Norwich was applied to a few days since to become a patron of the approaching musical festival in his cathedral city. His lordship, however, again adopted the course which he pursued when a similar appeal was made to him in 1857—that is to say, he sent a courteous refusal, alleging conscientious scruples as his reason. The bishop objects to the associations connected with some of our leading professionals being allied with performances nominally in the cause of charity.

The following remarks are made in the September number of *Evangelical Christendom* on an important discussion which occurred at the Tricentenary of the Reformation in Scotland held in Edinburgh in August last.

The meetings, however, would have been of a very barren character, had they been confined to a view of a former age. The study of the past is only valuable as it helps to throw light on the present, and in that sense it was used by the speakers. The burden of their addresses was that the battle in which their fathers fought is still raging; that, though the ground is shifted, the substantial issues are the same; and that, while the mistakes of the early Reformers are to be avoided, their courage, calm reliance on God, and fidelity to death, are matters of perennial obligation. One of the most interesting practical questions raised at the meeting, relative to the present duty of Protestants, was the spirit in which the Roman Catholic population of Ireland are to be approached. And it happened that on this point two distinct opinions were broached—one party maintained that the attention of the Irish Romanist is only to be engaged, and his interest roused, by engaging him in controversy. Another maintained that controversy, considered in itself, did more harm than good; and that though the Protestant advocate ought to be prepared for controversy, and ready to bear his part in it when it arises, yet the substance of his teaching and preaching ought to be the simple Gospel, free from any controversial aspect. The abettors of the latter theory are the agents of the Irish Presbyterian Mission; the holders of the other view are to be found among the missionaries employed by the Irish Church Missions. Our own opinion would have led us *a priori* to agree with the former; but we cannot deny that there is much to be said on the other side. In the first place it is important to observe, as was remarked at the meeting, that the training of the Irish Catholic youth is largely polemical. Their catechisms and school-books, and even their books of devotion, are all drawn up in an antagonistic spirit towards Protestantism. Any one who approaches them, therefore, with the Gospel in his hand will find himself drawn into controversy, whether he will or no. And then there is the all but decisive consideration that the controversial system has been attended with the greatest success, though the Presbyterian Missions have not been left without tokens of it also. Yet their progress has not been striking. On the other hand, the Irish Church Missions have won whole districts in the west of Ireland to the faith, and are still making rapid and visible progress. The truth is, that this controversy, like many others that deal with the varying phases of human nature, depends for its solution more on the character of the people to be addressed than on any rigid principle. The bold, outspoken, and coarse language used by the first Reformers would not be tolerated now, and indeed, they form, in the mouths of shallow and ignorant men, the standing topics of reproach against their memory. Yet it is no exaggeration to say that the men who indulged in the language which our nicer taste finds so offensive, were not only the boldest, but the most accomplished men of their day—the most

profound scholars, the most refined intellects, the most versant statesmen; and it must be held, therefore, that the language they adopted was that most calculated to tell on the popular mind. Their success is their justification. It does not follow that the adoption of the same language would be as universally acceptable now; but human nature is found, when we take a wide survey, to be in various stages of growth, and it may be that the condition of the Romanists of Ireland is in that condition which is most easily reached by controversy. The part of Christian sagacity is to find out and apply that weapon in the Gospel armoury which will be most effective for the purpose to which we mean to apply it—not which we find or fancy it is most pleasant for us to handle.

Official.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

OPENING OF THE SESSION.—The next Session will be opened (D.V.) on Wednesday evening, October 17th, at half-past seven o'clock. The service will be held in the Second Congregational Church. Address by Rev. James Porter.

REPORTS OF THE OBSERVANCE OF THE DAY OF PRAYER.—The Secretary hopes to be favoured by the several Pastors, as last year, with an account of the manner in which the Second Sabbath in October was devoted to services on behalf of the College. The Directors wish to feel continually that they have the living sympathy of the churches.

OCTOBER COLLECTIONS.—The resolution of the Annual Meeting embraces the recommendation of simultaneous contribution to the college on the Day of Special Prayer. It is of great importance to the successful working of the Institution, that this plan be adopted by the churches in every part of the Province. Its practical results, so far as it has been tried, have been most satisfactory. It will be seen from the forthcoming balance sheet, that although the prompt remittance of so many contributions last October, enabled the Treasurer to meet demands upon him with unusual punctuality, *there has been a considerable increase in the balance against us.* Let the School of the Prophets receive its tithe out of the abundant harvest now gathered in.

MODE OF REMITTANCE.—Church-officers are requested to remember, that it has been arranged between the Treasurer and Secretary, that the *latter* shall first receive and acknowledge all contributions, so that a full record and prompt acknowledgment may be made of the same.

Toronto, Sept. 28th, 1860.

F. H. MARLING,
Secretary.

VICTORIA CHURCH BUILDING FUND.

Answers have been received from a number of the Churches to my request for instructions as to the disposal of the above fund. But *one-half* of the amount is still unappropriated. It may be needful to repeat that the recommendation of the Union cannot be acted on without express instructions received from the donors to that effect. Will not every church and individual contributor communicate with the undersigned before the end of October, at the latest?

Toronto, Sept. 28th, 1860.

F. H. MARLING.

REPLY,

From the Committee of the Congregational Union of Scotland, to the letter addressed to that body, by the Secretary of the Congregational Union of Canada, according to its instruction.

The following communication, which has just come to hand, three months after the Annual Meeting of the Union to whom it was addressed, will be welcomed with so much interest, that it would be an injustice, to suffer it to remain unread, until the next Annual Meeting. With the concurrence of Professor Lillie our worthy chairman, it is, therefore, placed in the hands of the Editor of the "*Canadian Independent*," to be presented by him to the Churches and Pastors in Canada, at his earliest convenience. The Secretary is informed by an accompanying note, that a similar disposition has been made of the letter addressed to the Scottish Union, it being published, together with this reply, in the Scottish Congregational Magazine.

E. E.

 BELOVED FATHERS AND BRETHREN,

The very welcome and affectionate letter which was transmitted by your Secretary to the Congregational Churches in Scotland was duly received, but not for more than a month after the Annual Meeting of our Union, so that it was impossible to have its contents communicated to those for whom they were intended. We have no doubt that, if it could have been read to the brethren assembled in Glasgow, in the first week of April, it would have been responded to by them, with every expression of brotherly love and interest, which, we know, is generally felt by Scotch Congregationalists towards their brethren in Canada; and we shall take care to avail ourselves of the first opportunity of making its contents as widely known among our Churches as possible.

We thank you for the kind manner in which you express a wish for the presence of a delegate from Scotland, to be present at the Meeting of your Union. If it would be a pleasure to you to receive a delegate from us, we can say truly, that it would be no less a pleasure on our part, should circumstances permit us, on a future occasion, to send one.

We have good reason to regard our Congregational brethren in Canada, as, in a great measure part of ourselves; for, not only are they engaged in preaching the same Gospel, and maintaining the same testimony regarding Church Order and discipline with ourselves; but we also remember that there are not a few of the Pastors of the Canadian, and other American Colonial Churches, who have gone out from among us, and some who are affectionately remembered, as having exercised the Pastoral office in Scotland.

We can, with all confidence, say that a visit of a brother from the Congregational Union of Canada will be highly acceptable to the Churches in Scotland, and that when you have it in your power to send us one, to be present at our annual assembly, he shall not lack a cordial reception.

We know from our own experience, that the difficulties you have to contend with, are very great. To continue in such a work, in the face of such difficulties requires strong faith in Him who can make water to come from the flinty rock, and we rejoice to know that you are kept from fainting and being discouraged. Truth must appear of little value in the eyes of those who are unwilling to encounter difficulties in spreading it in the earth; and those who think that difficulties, amounting to seeming impossibilities, form a reason for

relinquishing the struggle, have yet to learn which be the first principles of God's Providential dealings with his people in leading them on to victory. He will not give His glory to man, and His witnesses must be ready to shew, as the first preachers of the Gospel did, that it is not by might, nor by power, but by the Spirit of the Lord, that all good is accomplished.

You are engaged in a great and important work, laying a foundation on which future generations will build; and we earnestly bid you God speed. May you ever have wisdom and power, so to act, that you may leave behind you a generation of men to carry on your work, who shall have been taught by your example, that it is not by appealing to the patronage, and support of civil Rulers, but by simple trust in God, that a solid and enduring edifice can be reared on the foundation laid by you.

We commend you to God, and to the word of his grace, which is able to build you up in all holiness, and truth.

In the name of the Committee of the Congregational Union of Scotland.

HENRY WIGHT,

Edinburgh, 29th August, 1860.

Secretary.

THE SECOND SABBATH OF NOVEMBER,

A day of special prayer for the outpouring of the Holy Spirit.

At the late meeting of the Congregational Union of Canada, the following recommendation was unanimously adopted.

“*Resolved.*—That the Churches and Ministers be recommended to observe the Second Sabbath of November, as a day of Special Prayer for the outpouring of the Holy Spirit on our land.”

This recommendation is presented thus early, in hope that it may be brought up, as a subject for *Church action*, at a regular or special meeting of each Church. The summary of statistics published in the July number of this Magazine, together with the Editorial review of the previous year, will suggest some special reasons for the earnest adoption of this recommendation. While the past year has been characterized by abounding peace and harmony throughout our Churches, as well as by an unusual earnestness of desire and prayer, for the world's conversion, the *additions to the Churches by profession, have fallen below the average.* Twenty-four, out of sixty-two churches, whose reports are presented in the Statistical Table, have received *none* from the world, throughout the year! Should not this fact, alone, call for humiliation and prayer! We know that the arm of the Lord is not shortened. Wherefore this withholding of His Power? We should doubtless all agree, that the cause is chiefly within the Churches themselves, including their pastors. Can we not, each church separately, and every member apart, do something towards its removal by faithful self-examination, and solemn renewal of our covenant with the Lord? He has honoured us, by constituting us His co-workers, and remembrancers. We must not overlook, for an instant, the solemn fact, that the progress of the Gospel is *instrumentally dependent upon us!* Let us one and all, come up to the help of the Lord. Let us break up the fallow ground. Let us give ourselves, with renewed energy, to the work of seeking the lost, and of winning to Christ those who are still neglecting the great salvation. If we have a mind thus to work, “and give the Lord no rest, till He estab-

lish, and till He make Jerusalem a praise in the earth," we shall soon have to exclaim "the Lord hath done great things for us, whereof we are glad! There never was a time, when the Churches of Canada were more efficiently equipped for service, or more desirous and expectant. If no visitation from on high should characterize the coming winter, many among us will be grievously disappointed. Let all the Churches improve the above recommendation, as an opportunity of simultaneously putting forth their united energies and importunities in order to secure the desired blessing.

Paris, 24th Sept., 1860.

EDWARD EEBBS,
Secretary of Union.

WIDOWS AND ORPHANS' FUND.

The following collections on behalf of the Congregational Ministers' Widows and Orphans' Fund, are hereby acknowledged:

Previously acknowledged.....	\$48 61	Col. from Church in Markham	\$5 00
Col. from Church in Danville.	5 00	“ “ Whitby...	8 00
“ “ Inverness.	4 45	“ “ Belleville	7 00
“ “ Cobourg...	6 00	“ “ Listowell	2 00
“ “ Stouffville	4 00	“ “ Sarnia ...	3 00
Total	\$93 06.		

Montreal, Sept. 28, 1860.

P. W. WOOD,
Secretary.

Correspondence.

To the Editor of the Canadian Independent.

DEAR SIR,—In your next issue or as early as convenient, say what is the Congregational plan of ordaining Deacons, with or without laying on of hands; and whether it is usual to receive Deacons as such when moving from another Church, or only as Members, and you greatly oblige,

Yours,

Listowell, 6th Sept., 1860.

S. R. M.

In ORME'S Catechism the question, "In what manner are they (Deacons) to be appointed to office?" is answered thus, "By prayer, and laying on of hands, Acts vi. 6." This practice is what we have usually known, although not without exception.

A deacon coming from another church can only be received as a member, unless appointed to the office of deacon by the vote of the Church.—ED. C. I.

ST. FRANCIS ASSOCIATION.

To the Editor of the Canadian Independent.

DEAR BROTHER.—At the request of the members of the "*St Francis Association*," recently assembled, I send you a brief notice of our quarterly meeting.

The members of this Association met in Sherbrooke, Tuesday 11th inst.

The brother appointed to preach, being absent, Rev. Mr. Pearl, one of our missionaries, labouring in Waterville, C. E., preached the association sermon from Rev. xix. 9.

Wednesday at 9 A. M. brethren Dunkerley, Parker, Duff, Pearl and Sherrill met with our venerable father Robertson, at his house. Though about ninety years of age "His bow still abides in strength."

The object of this association of ministers, is mutual improvement, by the reading of essays; Scripture Exegesis; and, reports from our several fields of labour; as well as reports from a more extended view of the Eastern Townships as a field of missionary labour. Our meeting begins Tuesday 4 P. M. and closes Thursday noon. A portion of our time is spent in *public* exercises, for the good of the people where we meet, and as the resident pastor may direct. At our September meeting, we also make arrangements for our annual missionary meetings, which are held in the winter.

This notice of our plan will give you a synopsis of the work of our meeting held last week in Sherbrooke. Nearly all the congregational ministers of the Eastern Townships are members of this association. "The work is great and large, and we are separated upon the wall one far from another." Brother Duff came sixty miles to enjoy the precious privilege of fraternal greetings, and to unite in the inquiry, "Watchman, what of the night?" Our field is open and extensive. Can you send us men? For those full of faith and the Holy Ghost, large and promising fields are here open. As a religious body, the Lord is saying to us, as he did to Israel, "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?"

Yours fraternally,

E. J. SHERRILL,
Secretary.

Eaton, C. E., Sept. 18th, 1860.

PROMPT PAYMENT OF PASTOR'S SALARY: AN EXAMPLE WORTHY OF IMITATION.

To the Editor of the Canadian Independent.

DEAR BROTHER,—Ministerial complaints as to tardiness in the payment of pledged salaries, are so frequent, and in most instances so just, that I cannot forbear citing a very pleasing case of an opposite character. I am justified in giving publicity to it by the principle, "honour to whom honour,"—by apostolic example, see 2 Cor. viii: 1,—and by the reasonable hope that as example is a most mighty influence, others may be stimulated to a like course.

I commenced my stated labours as pastor of the Congregational Church in this town, on the 1st of July. The salary pledged me was £160 per annum. My purse being pretty well depleted, and having contracted a deep hatred of running accounts, I requested monthly payments and quarterly settlements of salary.

The following is my record of receipts thus far:—Total \$160 00.

July 2nd	\$28 00	Aug. 13th.....	\$7 50
" 9th.....	20 00	" 26th	17 00
" 16th.....	20 00	Sept. 3rd	10 00
" 30th.....	24 00	" 10th	13 00
Aug. 6th.....	13 00	" 17th.....	7 50

The whole quarter's salary has thus been paid *a fortnight before the completion of the quarter*. This has been accomplished by the "Weekly Offering" plan,

—undoubtedly the New Testament method of raising means for the support and spread of the Gospel. The pastor has thus been put in possession of what the eccentric John Randolph called “the philosopher’s stone,” PAY AS YOU GO. Both he and his flock have been enabled to obey the precept, “Owe no man anything but to love one another.” Nor has the accomplishment of all this oppressed or burdened any one. A good system, well worked by the deacons, and practically concurred in by the people, has borne fruit every way creditable and satisfactory to all. May this example “provoke” many churches “to love and to good works.”

Yours very truly,

Guelph, Sept. 18, 1860.

W. F. CLARKE.

DR. CAMPBELL'S OPINION OF THE SABBATH HYMN-BOOK.

To the Editor of the Canadian Independent.

DEAR SIR,—Many of your readers will be interested in reading the following *critique* taken from a recent number of the *British Standard*.

Yours truly,

Toronto, September, 1860.

F. H. M.

The Sabbath Hymn-Book for the Service of Song in the House of the Lord. New York: Mason Brothers.

This volume, in its air and aspect, matter and form, is thoroughly American. It is splendid in the extreme, and complete beyond anything that has yet appeared on this side of the Atlantic. Mr. Mason, who made a lengthened sojourn in England some years back, is a great master in the science of music; and the public are here presented with the sum total of the results of his study, observation, and experience. The selection, in point of magnitude, is enormous, while the quality is of the very best description. We have twelve hundred and ninety Hymns, to which are added Chants in abundance, with Doxologies. The volume is divided into sixteen books, classified in the most elaborate manner. To this succeeds an alphabetical Index to subjects, which is so full and complete that it approaches the perfect. The mere index is a considerable publication, and it will enable the conductor of public worship to adapt the devotions to occasions in a manner that has never been surpassed. The index to passages of Scripture is equally full. Not satisfied with this, we have an index to the first lines of all the hymns; and, more still, an index to the first lines of all stanzas but the first. The rear is brought up by an index to all the authors.

Such is the work, and we need not hesitate to affirm that it is incomparably the most comprehensive and complete hymn-book in the English tongue.

THE NEGRO-CORNER DIFFICULTY.

To the Editor of the Canadian Independent.

MY DEAR SIR,—Herewith I enclose two extracts touching the “Negro-Corner” difficulty. One is taken from the columns of “the Patriot” and is the final deliverance of the Committee of the C. M. S. on the matter; the other, taken from the “Nonconformist,” is an extract from a letter of Mr. Macfie’s in which he defends the course he felt it his duty to adopt in relation to the same matter. As this subject has already been brought prominently before the attention of the readers of the *Independent*, I trust that a desire to give both parties in this unhappy dispute a fair hearing will secure for the enclosed extracts a place in the columns of the *Independent*. I may

also state, that the extract from Mr. Macfie's letter was handed to me by one highly honoured and revered by us as a denomination, and with the request that, after I had read it, I would forward it to you for publication, as he deemed it only fair that it should be published.

With much esteem and respect,
I remain yours sincerely,

Montreal, Sept. 17, 1860.

GEORGE CORNISH.

COLONIAL MISSIONARY SOCIETY.—VANCOUVER ISLAND MISSION.

The Committee, having reason to apprehend that erroneous impressions have been produced on the minds of their Constituents and the public, in reference to some recent occurrences in Vancouver's Island, deem it their duty to adopt and publish the following Resolutions :—

1. That this Committee never have sanctioned, and never will sanction, in Churches wholly or in part sustained by the funds of the Colonial Missionary Society, the compulsory separation in places of worship of the coloured races from the white population.

2. That on the receipt of letters from Vancouver's Island communicating the disagreement which had arisen between Messrs. Clarke and Macfie on this and other matters, there were circumstances which naturally led to the desire to avoid, at that time, direct and authoritative interference on the subjects in dispute; certain pointed questions, however, were sent to Mr. Macfie, under date of June 15 (prior to the agitation of the matter in the public press), touching the arrangements adopted in his place of worship, on the receipt of the reply to which the whole question will be reviewed, and definitely settled, in harmony with the preceding Resolution.

Signed by Order of the Committee,
THOMAS JAMES, *Secretary.*

Extract from Mr. Macfie's letter :—

"There are seasons in the experience of God's servants when duty leads them into awful solitude, which no human friendship can cheer, and nothing but the Divine presence can relieve. That has been my position in relation to my work here. . . . When I preached for him (Mr. Clarke), the first Sunday after entering the colony, I was amazed to find so large a proportion of the congregation made up of coloured people. . . . Where the two races are numerous, they sit apart in the places of worship. But Mr. Clarke flattered himself that he could revolutionise public sentiment on this point, though deeply rooted for ages, and he made it *primary*. I argued the subject with him kindly, and suggested a change of policy, to give the whites, who form the staple of the colony, a chance of hearing the Gospel. . . . I took no part in discussing whether the prejudice was well founded or not; I simply treated it as a matter with which we, as public teachers, had nothing to do. I held that we could not afford to offend people by introducing innovations. I thought that if the whites would not sit side by side with blacks, they should rather be humoured with their own familiar arrangement than driven from church altogether.

"I could not stand by and see the cause suffer in the bud. . . . No sooner had I opened my preaching-room than he broke confidence by publishing some correspondence that past between us, without my consent or knowledge. This was accompanied with gratuitous strictures of his in which I was innocently made the friend of slaveholders, and the foe of the slave! He could not distinguish between *prudent silence*, in order to gain those who by an open attack of their prejudices would be repulsed, and an *actual advocacy* of their prejudices. I was desirous of meeting their feelings to the utmost that was compatible with conscience, in order to leave them without excuse in regard to public worship. My trust was in duty and God. You know me too well to imagine I should deliberately act against the

right. I took no notice of the publication. All the public papers have alluded to it, but nothing has moved me to reply. My sole ambition is to preach the Gospel in dependence on the Holy Spirit. I do not believe in plucking off the withered leaves of error. Pour new life into the tree and they will fall off themselves. . . . As an individual I may have been as anxious as he for the breaking down of the wall of separation between the two races; but in my public capacity I felt shut up to prudent silence on the disputed point, leaving all minor arrangements to be decided by the majority. To dictate to them I knew would only rouse prejudice against my message, which it was far more important they should hear, than that they should have discussions on the quality of their neighbours in the house of God. I therefore would give no opinion on the subject, but in effect said, if you wont worship God in the same pews with negroes by all means satisfy yourselves how you shall sit, rather than not attend public religious ordinances at all.

"If ever the feeling of caste is to be dethroned, it is not to be broken down by a sledge hammer; if the preaching of the Gospel does not remove it, nothing else can. Were the missionaries in India to demand that the Brahmins should intermix with the Sudras, or should the Chinese missionaries insist on an amalgamation of the "To Min" (or fallen people, as they are called), with the higher ranks, what would become of the cause of Christ among them? . . . This is but the seed time, and I am prepared for even greater hardships in carrying forward this great cause. If the English people condemn me, they will do it in ignorance. I argued that the country was new, and that in laying the foundations we had no pattern to go by, and must charitably act together, though by various methods, to gain the common end. In my public addresses I pander not to carnal tastes. My sermons are chiefly taken up with the exposition of "the truth as it is in Jesus."

News of the Churches.

FATHER CHINIQUEY.

The Rev. C. Chiniquy has gone to Britain, partly to recruit his health, but mainly to be present at the tricentenary celebration of the Reformation in Scotland, held in Edinburgh during August. The invitation to attend that celebration emanated from the "Scottish Reformation Society." In a letter written previous to Father Chiniquy's departure, he gives a pleasing view of the progress of the work of God among his people in Illinois. In answer to a call for men as chosen instruments of Christ to carry the gospel to Canada, thirty-six young men have devoted themselves for that purpose, and have commenced a course of preparatory training.

SOUTHWOLD.

Rev. J. Durrant late of Stouffville, has entered into an engagement for twelve-months from 1st October with the church at Southwold, from which Rev. W. Burgess retired some time since. Mr. D's P. O. address will be "Talbotville."

REV. H. LANCASHIRE.

We are glad to learn that the health of Rev. H. Lancashire is re-established, and that he is at present engaged at Wadham's Mills, Westport, N. Y., where the Lord is apparently blessing his labours.

YARMOUTH, NOVA SCOTIA.

The Rev. George Ritchie on commencing house-keeping recently, received a generous donation in articles of furniture and provision, amounting to upwards of two hundred and fifty dollars, from friends in Yarmouth, desirous of promoting the comfort and usefulness of their minister.

RELIGIOUS AWAKENING IN WURTEMBERG.

A religious awakening has commenced in Wurtemberg, where numerous missionaries of the Methodist Church, and others, traverse the country and announce the gospel of salvation. The number of awakened souls is counted already by thousands, and it is interesting to see the re-unions which are held in different localities from Maulbronn to Ulm. It often happens that the houses are too small to receive all the worshippers, and that a considerable number are obliged to hear before the door. The Sunday schools are also filled; they number sixty, eighty, and a hundred children in each, and even more.—*Archives du Christianisme.*

ADDRESS TO REV. T. S. ELLERBY FROM THE YOUNG MEN OF HIS CHURCH AND CONGREGATION.

In the early part of September, a congratulatory address of a very pleasing character, from the Young Men of Zion Church, Toronto, was presented to the Rev. T. S. Ellerby, on his return from Europe. The deep interest expressed toward their beloved pastor, showing the strong hold he has on their affections, and promises well for the future. Our limited space forbids any extended mention of the address. Mr. Ellerby's reply was cordial and loving—breathing the spirit of the Christian pastor—and well calculated to increase the confidence and love of that portion of his charge to whom the response was given. We have much satisfaction in inserting the following extract, containing lessons of the deepest moment to young men everywhere:

“There is no higher honour, my young friends, than the being mindful of Christian duties—the aiming at Christian excellency—and the devotement of heart and soul to the work of the Lord. Many of you, I am thankful to know, have taken a stand for Christ. You are His young disciples and followers. Never be ashamed of bearing testimony for Jesus; but “seek to be strong in the Lord, and in the power of His might.” Give attention to reading. Avail yourselves of every means within reach for extending your range of thought, and enlarging your mental stores. Let yours be an intelligent Christianity. Pray for the help of the Spirit; and seek employment for such talents as you possess, and such adaptations for usefulness as you may acquire.

“Others of you have not yet given your hearts and your lives to Christ. This step is your “one thing needful.” This step should be taken without reserve, and without delay. Now is the time for you to make up your minds, and to range yourselves on the Lord's side. It is the side of honour—of peace—of happiness. Make it your side. You will never be happy until you make it your side: and now is your time.

“It is my earnest desire to see all the young men who attend my ministry “not hearers only, but doers of the Word;”—and this not for their own sakes merely, but for the sake also of the Gospel and the cause of Christ in our midst. There is work for you all. It is work waiting for you—work which needs your aid—work which would ennoble you, did you give yourselves heartily to it.”

Rills from the Fountains of Israel.

THE WELL OF LIFE.—By REV. W. ARNOT, D.D.

“The mouth of a righteous man is a well of life.”—*Prov. x:11.*

See what the Lord expects, and the world needs, from Christians. The mouth is taken as the principal channel by which the issues of life flow out for good or evil. It is a well. If it be full, it flows over; and if the overflow be sweet water, the border will be fresh and green. The well's supply falls in rain from heaven, and secretly finds its way by hidden veins to the appointed opening. The overflow fringes the well's brim with green, although the surrounding soil be barren.

As the world is a wilderness, and the righteous are wells in it, there is urgent need that they should get supply for themselves in secret from above, and that the out come of their conversation should be the means of reviving to all around.

In a hot summer day, some years ago. I was sailing with a friend in a tiny boat, on a miniature lake, enclosed like a cup within a circle of steep bare Scottish hills. On the shoulder of the brown sun-burnt mountain, and full in sight, was a well, with a crystal stream trickling over its lip, and making its way down toward the lake. Around the well's mouth, and along the course of the rivulet, a belt of green stood out in strong contrast with the iron surface of the rock all around. "What do you make of that?" said my friend who had both an open eye to read the book of nature, and a heart all aglow with its lessons of love. We soon agreed as to what should be made of it. It did not need us to make it into anything. There it was, a legend clearly printed by the finger of God on the side of these silent hills, teaching the passer-by how needful a good man is, and how useful he may be in a desert world.

Let your heart take in by its secret veins, what comes pure from heaven in showers of blessing; so shall itself be full, and so shall its issues, as far as your influence extends, contribute to fertilize the wilderness. The Lord looks down and men look up, expecting to see a fringe of living green around the lip of a Christian's life-course. If we get good, we shall be good: if we be good, we shall do good. This by a law of the new nature. Every creature after its kind, and the new creature too. The wicked have a power similarly exerted, but in an opposite direction, and with an opposite effect. The wicked are like the sea—the troubled sea. It is always heaving from its depths, and casting up refuse and salt spray upon the shore. A belt of barrenness runs all round. It scalds the life out of every green thing within its reach. The sea cannot rest, and herbs upon its border cannot grow. Thus the ungodly act, constantly, inevitably by a law. The evil get evil, and do evil. Sin propagates sin, and produces death. In our great cities there are many such restless salt seas. There are many clubs of corrupt men who, by the law of their nature, corrupt their neighbours. There are men of false principles, of foul tongues, of callous hearts, of vicious lives. These cannot lie still. They swing to and fro, and clash upon each other, and fling their own bitterness all round. Alas for unsuspecting youths who saunter careless on the edge! Each tender shoot of grace that may, in kindlier exposures, have begun to spring, is scorched out by these corrosive drops. All the borders of that sea are barrenness. Linger not within its tide mark. Escape for your life.

O! FOR AN OLIVET!—By REV. T. L. CUYLER.

A CHAPTER FOR CITY CHRISTIANS.

Every mountain in the Bible has some peculiar glory about it. But like the stars, one mountain differeth from another in glory.

Ararat is the father of Mountains; it smoked with the incense of the first sacrifice in the new world. Nebo was the majestic death-bed from which the lawgiver caught his earliest glimpse of the two Canaans—the one spread out in living green beneath him, the other unveiled above him in celestial glory. Sinai had its peculiar glory, terrible & seedingly; Horeb, too, with its "still small voice" Gilead aromatic with odorous balms—and Lebanon crowned with its everlasting glaciers, the Alps of the Old Testament. Each sacred mountain has a history written on its tables of stone. But no one is redolent with sweeter associations—no one utters a more impressive teaching—no one is more identified with our precious Saviour than "the mount called the Mount of Olives."

It was Christ's favourite resort. He "oft-times resorted thither with his disciples." As John was his favourite follower—the family of Lazarus his favourite household—Galilee his favourite water—so Olivet was his favourite mountain. When He grew weary of the heat and dust, the uproar and the turmoil of guilty Jerusalem, He bent his steps over the brook Kedron to the quiet sabbatic mount of Olivet. It always gave him cool asylum. It always spread its grateful shelters

from noontide heats and evening dews. Olivet cast no stones at him, never reviled him, never closed its doors in the face of the gentle Man of sorrows.

And if Jesus sought his Olivet for retirement from the world's Babel of jarring sounds, for meditation and for prayer, shall not every christian have his own Olivet too? For the sequestered rural Christian we need not speak now, but with the dwellers in great cities, the painful lack in life is the lack of quiet secluded thought, and undisturbed meditation. The farmer can have it as he follows the plough on the hill side. If a devout man, he is on a perpetual Olivet. The village mechanic has his long still hours, when the sunlight sleeps in the silent street, or when the monotonous raindrops keep steady time with his thoughts, on the roof of his humble shop. The mariner can be alone with God in the night-watches. But in the bustling, bewildering, time-taxing, soul-devouring, metropolis, where, alas! can a man "dwell apart?" Where can he escape the roar and riot of business? Where can he hide away? Where find his Horeb with its awful silences, or an Olivet for prayerful communings with his own spirit? From early morn till the hour of rest, he is in a whirl. The world meets him at the breakfast-table in the columns of the morning paper. He is at once assaulted with telegrams and bulletins, with stock reports and political manifestoes. Care collars him as soon as he gets into the street. The first man he encounters has some exciting intelligence, or some perplexing proposal. When he reaches his counting-room, his table is piled with letters demanding a reply before the next mail closes. Then the day's furnace of excitement begins to glow, and keeps at a white heat, until the "banks shut," the "board" adjourns, the stores begin to thin out, and in the crowded omnibus or rail-car, the weary man of business trundles homeward. Then for the late dinner, the evening newspaper, the evening callers, the evening entertainments, and in some happy cases, the evening prayer service in the house of God. Amid all this Maelstrom of excitement where is the quiet introspection—where the solemn meditation—where the soul's fellowship with Christ? *O! for an Olivet!*

Even the Lord's day is too often a day of outside occupation, and taxing strain upon mind and body. Two regular church services—often a third—with intervening labours in the Sabbath school and the prayer meeting leave but little time for reflection and heart study. Every good thing has its attendant evils; and the evil attendant on the Sunday arrangements of many philanthropic Christians in our large cities is a privation of all quiet meditation, and nearly of all closet duties and fire-side Bible-reading. With such good people there is more preaching than thinking, more head work than heart work, more swallowing than digestion. They hear one hundred-fold more than they heed or remember. There is no let-up from a pressure. The excitements of the week give place to the more sacred excitements of the Sabbath, and through it all the Christian heart is all too seldom alone with itself, and alone with God. *O! for an Olivet!*

Can none be found? Is it wholly impossible for our working Christians (and we do not say that, in so frightfully wicked a city as ours, they *ought* to work one hour the less)—is it impossible to find time and place for religious meditation, Bible-reading and inward communion? No, it is not. Even amid the calls within, and the "cries" without, a devout man can make to himself an Olivet. He can, with a little trouble to himself, rise an hour earlier for a sweet season of prayer and devotional reading. With this blessed closet service he can *hem* the whole day so tightly and strongly, that it shall not *ravel* into frivolity, worldliness, and forgetfulness of God. As he rides or walks to his place of business, he can school himself to sacred thoughts, or can snatch a few words from a pocket-volume of savoury truth. At noon-day he can run away for a few moments of silent prayer, even if he cannot reach the "business men's prayer-meeting." This was the usage of the late excellent Garret Noel Bleeker, a New York merchant, so eminent for his piety and philanthropy. He always had his mid-day season of devotion; if business interfered with his rule, then business had to give way, and not the wise rule itself. His Olivets of retirement made his face to shine with radiant godliness when in the busy haunts of men. *In secret* he fed those fountain

graces that flowed out in such beautiful streams of beneficence and holy living. Never did Mammon rob him of God; never even did external religious duties thrust aside the private devotions of the altar and the closet; nor did he hear more truth in the sanctuary than he digested in his heart, and wrought into his life.

Brethren! we cannot afford to dwell in the most sumptuous of earthly mansions if we have no Olivet. If it be not a lone mountain-top, or a sequestered grove, it may be a quiet chamber, a shop, an attic, or a corner of the counting room. Peter found his Olivet on a house top in a commercial town. John found his on the cliff of a sea-girt Patmos. Daniel found his in his chamber, while busy Babylon roared and raged on beneath his open window. Elijah found his on Carmel; and holy-hearted Paul had one just as good in the cabin of a storm-tossed ship. Our Olivet will be the spot where the soul communes with God, bonds at the mercy-seat, studies its own wants and weaknesses, and gets new strength from fellowship with Christ. It may have a Gethsemane of trial at its foot, but its summit, like the mount nigh unto Jerusalem, will be the *point of ascension* from which the soul will go up to the heavenly presence-chamber of the King of Kings.

The Fragment Basket.

TRIALS OF THE PREACHER.—If the clergy are to be justly blamed for not seeing the people, more do the laity err in supposing that their position is a mere sinecure, and that they have very little to do. We might inquire, very earnestly, whether that be not enough to tax the heart and hands of a frail man, which is almost too much for an angel's powers? But we will pass this by; what is called "head work," in common language, is appreciated only by a few. Some people think that the hands and arms only work, and that there is no such thing as the sweat of the brain. They suppose that reaping a field is far more laborious than writing a sermon; and the more clearly and simply is the theme deduced, the more they think that they could do like it. It is no more than just that these ignoramuses should be put right in that particular. Men do not speak like prophets, now-a-days, from immediate inspiration, but God exacts the labour of the head as well as of the hands. Every sacred theme which is handled from the pulpit, ought to be the result of intense study. And what a continual stretching of the mind, and struggle for the ingenuity, from month to month and from year to year, to set forth the truth with such force, vividness, and variety as to make the people listen, for the best of men will find dull and listless hearers if he repeats himself from day to day. Because he is a good man that is no reason why his audience should not have a doze, if they cannot help it. There are other anodynes besides poppies. Look around on a Sunday. Some of their eyes are like dead men's eyes, with a penny on them. There are two classes in church, consisting 1st, of those awake; 2nd (we regret to say it), of those who are comfortably asleep. The first class is subject to another division; of those who are serious and attentive, and of others whose imagination is extremely active. They imagine themselves out of church. Some are bargaining for a farm, and some engaged in the purchase of stocks; and, to judge from their eyes, which have an inverted look, they are dealing with those who are a "match for them." The object of preaching is to bring the souls of these men back, and put them into their bodies again; and as to the dormant set, to rouse them up as if by thunder and lightning, and so lay the matter before them that they shall think it not safe to get asleep. As to those who are attentive, the main object is to keep them so.—*The Rector of St. Bardolph's.*

TO SHAKE OFF TROUBLE.—Set about doing good to somebody; put on your hat and go and visit the poor; inquire into their wants and administer to them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard.*

FLATTERY IN PRAYER.—Suppose, as pastor of a congregation, you make the closing prayer on Sabbath after a brother in the ministry has kindly preached for you through the day. You allude to his sermons in terms such as worldly politeness employs on common subjects—that is, in terms of direct compliment. In thus cancelling an obligation to a fellow-worm, do you not offend against the sanctity of the place and the occasion, and the dignity (so to speak) of devotion?—I have no doubt that intelligent and conscientious people often feel, on this point, a degree of impropriety in the habits of ministers; and the same habits are sometimes carried to a greater extreme in more private devotions such as acknowledging the hospitalities of families.—*Dr. Porter.*

YOU ARE NOT ALONE.—There are always men who are already, even in their tender years, fighting with a mature and a manful courage the battle of life. When they feel themselves lonely among a crowd—when they are disheartened by that difficulty which is the rude and rocking cradle of every kind of excellence—when they are conscious of the pinch of poverty and self-denial—let them be conscious, too, that a sleepless eye is watching them from above—that their honest efforts are assisted, that their humble prayers are heard, and all things are working together for their good. Is not this the life of faith, which walks by your side from your rising in the morning to your lying down at night—which lights up for you the cheerless world, and transfigures all that you encounter, whatever be its outward form, with hues brought down from heaven?

TEARS.—There is a sacredness in tears. They are not the mark of weakness but of power. They are messages of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man was not mortal, I would look for it in the strong convulsive emotion of the breast, when the soul has been agitated, when the fountains of feeling are rising, and when tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one weeping in silence! Break not the solemnity by rude laughter or intrusive footsteps. Despise not woman's tears; they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted into sympathetic tears; they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is pleasure in tears, and an awful pleasure. If there were none on earth to shed tears for me, I should be loath to live; and if no one might weep over my grave, I could never die in peace.

A YES OR NO.—A simple "yes," or an emphatic "no," may cost you a fortune—may cost you a troop of friends—may cost you a political promotion—may cost you your character—may cost you your soul! How many a public man has had his whole career decided by his course in some trying emergency, or on some one great question of right. He is led up into the mount of temptation, where some gigantic iniquity bids him bow down and worship it, and promises in return, "all the world and the glory thereof." From that mount of trial, he comes down a hero or a fool. The die is cast. If he has honored justice and truth, then justice and truth will honor him; if not, his bones will be left bleaching on the road to a promotion he can never reach.—*Cuyler.*

PROFITABLENESS OF THE SCRIPTURES.—Out of the Bible have come all pure moralities. From it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with fingers between its promise-freighted leaves.

Poetry.

(For the Canadian Independent.)

AT DAY BREAK.

And *why* is night? this loss of time—
 This break in action, stoppage of all progress—
 This mean prostration of the strong, the bright, the good—
 This cov'ring up of flow'rs, and scenes and works—
 That splendid waste on high, magnificence unseen—
 (Clouds endless, trav'ling fast, yet stately,
 Moon, stars and distant suns all out at once—
 A courtly meeting of the worlds near earth,
 Yet darkness, stupor, broken fancies reign o'er man.)
 What means this dull and idle frequency?
 This separation of our race from what is grand?
 This weakness, meanness, loss, derangement?
 Yes, *why* is Night? Why not continuous day, and noon?

Night is not vacancy and stillness.
 It's softly done, 'tis true, yet *much* is done—much as in day.
 An equilibrium of the air's restor'd,—dews help to ripen—
 Myriads of insects sport in happiness at fire-fly signals—
 Many a bird beside the owl, and bat, and night-hawk
 Finds her day, and flits, and flirts, disdainng common hours—
 Beasts roam, and meet, and lay up stores—
 And birds of passage traverse airy ways on pleasure,
 Or seasons keep as suits their taste for heat or cold,—
 A music of the spheres is heard by nature's fav'rites—
 Children of genius look at beauties hid from vulgar eyes—
 The deeper, finer truths are brought to men of heart—
 And patterns new of thought are giv'n
 For universal distribution—
 Hearts yearn for distant good—decisions strong
 Are made and register'd—sharp-edg'd ideas
 Emerge from busy day's confusions,—
 Angels of judgment round the guilty go
 Whisp'ring to conscience final warnings—
 And lights of faith peer through as life's glare fades.
 Night's but the complement of day, a turn for other orders,
 A time for vast mysterious operations.
 Morning closes busy scenes, and sun-down opens day
 Of vast significance.

Yes, great is Night. It keeps Time's record,
 And thus makes days, and months, and years.
 It's *God's time*. Num'rous races wait upon Him—
 Progress vast is made around us and far off,
 (Man's but a child—much may be done he does not see or know.
 As infants sleep while parents are employ'd.)
 All nature gets refresh'd while man's away,
 A curtain darkly bright's drawn o'er the heav'ns
 While erring, grov'ling mortals toil and sin.
 Yes, "*God's time*,"—Darkness marks his grandeur—
 Darkness full of life and action—mercy, justice, wisdom.
 "His way is in the deep," "past finding out," "His paths."
 Our darkness is His light—His light but blinds us.
 The deepest mys'tries are most God-like.
 Parts of His ways are these, and only parts—
 Light shines effulgent there, while here 'tis dark.
 Blessed is Night to us, so heavy, dreamy, gross,

Can't bear long day—fast wear, soon die.
On us His back is turn'd, light's round us soften'd, almost gone.

Unending day's at hand.

Not "parts" alone of His vast ways we'll see, but all—

Yes, "see *Him* as he is," and so be "like Him,"—

Bright "Sun of Righteousness," arise. "Lord Jesus, come."

Toronto, September, 1860.

J. R.

Family Reading.

INSTANT . . . OUT OF SEASON.

What a wonderful book the Bible is! And how abundant and clear are its precepts and promises! Did we but betake ourselves in a true and right spirit to its sacred pages, in *every* emergency, we should have less cause to mourn over the many shortcomings we make, and the golden opportunities for doing good which we are ever failing to improve. We should, in our study of the inspired Word, see to it, that we imbibe the full and broad meaning of its texts, and not run away with but a half of the precept, leaving the other, and perhaps the more unpalatable portion, untouched and unapplied. Yet such clipping and choosing of the Word of God is by no means of rare occurrence; and even God's own people not unfrequently excuse themselves, and plausibly too, for the partial selection which they make of divinely inculcated law.

The brief text, here prefixed, forms an illustration of what we mean. A Christian in earnest about his Master's work, is labouring and praying to advance His cause. He seeks to strike while the iron glows, and to drive home the wedge when but the smallest opening is opportunely given. But he, too, often shrinks, absolutely shrinks, and retreats, from attempting to draw the bow at a venture, and to wing the arrow to a cold, worldly, uninquiring heart, fearing lest it should redound upon his own head, barbed with the sting of scorn and contempt. He is, in short, willing to be "instant *in* season," when the heart is already touched, and open to receive a word fitly spoken, or when death and bereavement lower near; but he excuses himself from the more painful and difficult task of being "instant *out* of season," by saying that there is "a time for everything," and that we must not "throw pearls before swine." Ah! see to it, you who thus argue, that you are not refusing to take up the cross which is laid down before you; and may the blessed results of the narrative, now to be told, of words spoken "out of season," induce many who read it to ponder the subject more profoundly and prayerfully, and to lay to heart the lesson taught.

In a small neat study there sat, one morning, a clergyman alone. He was in the prime of life, and one could not gaze upon that noble, manly face, without being struck with the calm, earnest, and truthful expression of his countenance. He was the pastor of a very large congregation, and he was greatly beloved and respected by all. On the morning alluded to, an attentive observer might have noticed a glow of pleasure and grateful feeling mantling over his face, and the question would rise to his mind, if not to his lips, What has called forth this new joy which is flowing over the heart of this good man, and causing even the tears to glisten in his eyes? We hasten to answer the question. He had just had a visit from a young lady, not one of his flock, but with whom he was slightly acquainted. The clergyman, Dr. Perry, had had occasion a short time previously, to write her a note explanatory of some little matter of business, about which she had applied to him. At the close of his note he added a few brief words of earnest personal appeal on the subject of her eternal interests. The words were prayerfully written. He knew not how they might be taken. This morning she had called upon him, and the occasion of her visit was to thank him with all her heart for his precious note. It had gone home to her soul, and touched a chord which had never been thus personally struck before. As the good man seated the beautiful girl beside him,

and heard her simple recital, he marvelled to be told that none had ever spoken to her on the subject of her soul's concerns. He shrank from making any remark that might suggest negligence on the part of her own pastor, but ventured to say, "You must often have heard similar words from the pulpit, Miss Adeline. They cannot have been new to you."

"Oh, I have often heard sermons preached, said the young girl, "but indeed I paid little attention to them, and didn't somehow feel that they were spoken to me; and our minister never, never spoke to me about my soul. You know, dear sir, I have been very gay, and am very worldly; and yet—and yet I have often, in the midst of it all, longed for something better, and have wished and expected that Mr. J. would speak to me; and when he has been at our house, how I have watched him, to see if he were, what I considered, consistent and true to his profession! He always behaves soberly and well; but I had just been thinking that religion was not surely such a solemn and serious thing, or else he would never come again and again and leave me to go on in, what he must think, a wicked vain course, without saying one word to me. I had just been pondering all this in my mind when your letter came. How it stirred me! How real it made religion appear, that you should try to warn and help me, a comparative stranger, and one whom you knew to be so gay and thoughtless!" Here Adeline's face flushed with emotion, as she continued, "And I could not rest without coming to tell you how deeply grateful I am for your kindness, and to ask if I may come and speak to you about my soul."

"Most welcome, my dear young lady, shall you be, and I bless God for His grace and love. When I wrote you these words, I felt that I was acting not *in season*, but *out of season*. Had you been one of my own people, I should have felt it to be quite *in season* to say a word about the one thing needful; but to you I felt it to be *out of season*, and yet I considered the command to be equally binding. For what am I? A servant of the Lord. And what is my chart in His service? His own Word, and I seek to be directed by its precepts. True, in that Word, I read the command of my God, which is equally binding, "Be courteous;" by which I am taught that I am not, in an unseemly way, to force religion upon men, but in a courteous, earnest manner, to be instant out of season, as well as in season. And this I prayerfully seek to do, desiring to have His glory and the salvation of men's precious souls as my aim and motive."

"I am sure," said Adeline, "that you will find many, among the most apparently unconcerned and thoughtless, who will heartily thank you for it, and whose surprise is excited, not so much by a minister speaking, as by the absence, on his part, of any personal conversation with them about religious matters. May I come and see you soon again, sir? for I have, I fear, trespassed too long already on your time this morning."

"I shall be delighted to see you, and am always at home every day till twelve o'clock."

"Thank you," said the young girl, as she rose to leave. "I shall come tomorrow; for oh! I have much to ask you, and I feel I shall be able to speak to you about what is now so deeply affecting me."

Such was the incident, which caused the pleased and grateful expression to illuminate Dr. Perry's face; and in lowly humility, when he again found himself alone in his quiet room, he poured out his full heart in thanksgiving to God, whose Spirit had thus blessed his humble faithful effort, and committed the awakened soul to His care, who alone teacheth savingly and to profit.

Strengthened and encouraged, and with a heart rising in love to His Saviour, Dr. Perry quitted his house at his usual hour. Methodical and punctual he managed to overtake more work, both within and out of doors, than many similarly circumstanced. One, and another, and another visit was paid, and one duty after another was patiently and earnestly fulfilled. At last, he turned his steps homeward, and looked with gladness to be met by his elder children, who had appointed to join their papa at the place where he was to conclude, for the day, his visiting labours. As he was looking in the direction whence they were to come, he was met by a gentleman, who had been, at a former period, an occasional

hearer of his, but whose change of residence had induced him to attend a church more in his vicinity. Sir George — accosted Dr. Perry, and in the course of conversation, told him how very unwell and poorly he felt, and that he was on the eve of departure to the Continent, in the hope that the change and baths, he should there procure, might be beneficial to him. Dr. Perry knew Sir George to be a man of fashion and of the world, and, as it was believed hostile to religion. He had, besides, ceased to be even an occasional sinner in his church, and was not all responsibility for his soul lifted from him? So Satan whispered; but the command. “Be instant in season, and out of season,” came powerfully to his mind, and, with a silent cry for help to the unseen, but present God, he, after kindly and politely expressing the hope that the means might be blessed to restore his weak body, spoke to him of a still longer journey they must both, ere long, take,—and, in a few earnest and affectionate words, pressed home upon him the solemn necessity of being prepared for the summons, when it should come, and of the vast and tremendously solemn results, which depended upon our state when death came. Sir George made no reply, and shortly afterwards the two gentlemen parted, and Dr. Perry had the impression that his words had fallen upon rocky ground, and that possibly his noble friend was offended at his words; but he had the sweet feeling that he had obeyed his heavenly Father’s precept, and he went on his way quiet and peaceful.

We pass over the few months which intervened between the incidents of this day, which happened in the early autumn, and ask our reader to follow Dr. Perry and his family to a lovely Highland district, the beauty and seclusion of which offered a delicious retreat to the somewhat overtaxed frame of the town minister.

Several weeks had been spent in the enjoyment of this summer residence, when one morning, among the letters which were brought for Dr. Perry, there was one, on the envelope of which “immediate” was marked. Hastily breaking the seal, Dr. Perry read a letter from Lady —, stating that her husband, Sir George, had returned to town, as she feared, only to die, and that it was at his urgent request that she now wrote, begging Dr. Perry to come to him without delay. That afternoon, the mail coach stopped at the sweet little cottage by the river side, and Dr. Perry, mounting on the top, was soon whirling down the glen, on his way to the railway station. It was late in the evening ere he reached his own home, and on entering he found, a note from Lady —, entreating him not to delay coming that night to Sir George, who longed for his arrival with eager impatience. Dr. Perry hastened to obey the summons. As he entered the sick man’s room, a smile of satisfaction overspread Sir George’s face, such as those around him had not seen for long before. After exchanging a few words, Sir George asked his wife and all his attendants to leave the apartment; and then spoke as follows to Dr. Perry:—

“Sir, I am a dying man; the doctors have told me so, and I feel persuaded of it myself;” “and,” he added gloomily, “I have nothing but a fearful future before me, and, soldier as I am, I cannot face it. Many a fire of cannonade have I stood and never flinched, but I cannot look beyond death, without anguish and fear.”

“Eternity must make any man shrink, who plunges headlong into it, without a Saviour and God to lead him gently by the hand and land him upon its shoreless banks. But there is such a Saviour, and He proclaims Himself to be the way, and the truth, and the life; and none who come unto the Father through Him shall be cast out, but shall be saved and blessed both for time and eternity.”

“A Saviour,” muttered Sir George, musingly.

“Yes, Jesus the God-man, the day’s-man between the holy and offended God and us offending sinners.”

“Ah!” said Sir George, bitterly, “I have denied Him all my life, and it is not to be expected that he will take any notice of me, in my extremity.”

“Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool, in the peace-speaking blood of Emmanuel.”

“Ah!” said Sir George, “if any one had ever spoken to me about these things, how different I might have been! but,” he added earnestly, “Dr. Perry, you are

the only minister who ever said one direct, personal word to me about my soul. Some have talked about religious matters before me, wishing me, I doubt not, to hear their remarks; but until you spoke to me that momentous day in — Street, I may truthfully say no minister cared for my soul, and, to tell you the truth, I was disgusted, and made myself believe that it was all form and profession with you clergymen; that you preached from the pulpit, but that, there, your office ceased, and that you just let men, like me, go on in our own way, however sinful and dangerous that might be. You, sir, are an exception to that case; and simply because of the words you that day spoke to me, and which have never left my mind, I have sent to you to help me, for I am in great agony of mind."

Sir George then related to Dr. Perry his past history, that since the age of eighteen he had been an avowed infidel, and had, by his practice and precept, induced others to follow his pernicious example. He told of the struggles he had had to stifle conscience and drown thought, and how it all proved ineffectual; "and here I am," added the baronet, "a perfect wreck at an early age, and without one ledge of solid ground on which to strike anchor, and that, at the close of a life, not only useless, but vile and contemptible, and wretched."

It is not our purpose to follow into the minute details of the subsequent weeks. Suffice it to say that Dr. Perry was made the instrument, in the Holy Spirit's hands, of leading the conscience-stricken man to flee for refuge to that blessed Redeemer, whom, all his life, he had denied. He was spared for a considerable time longer than had been at first anticipated, and every hour was spent by him in the diligent, unprejudiced study of the inspired word, in prayer and in conversation with Dr. Perry, who visited him regularly. At last, under the bright shining of the Sun of Righteousness, the veil of unbelief was dissipated and the proud infidel became as a little child; and, lying down at the foot of the cross, embraced His Saviour Christ, in the arms of a true and ardent faith. On one occasion, shortly before his death, when Dr. Perry sat beside him, he said, "How I shall welcome you to heaven, dear, dear friend, and in eternity I shall remember that blessed spot where you so faithfully spoke to me words of warning, which have resulted in such a glorious, blessed issue. Act to others as you have done to me. There are many who are waiting and expecting a word; and the parting exhortation of one who looks to you as the means of leading him from death to life, from woe to bliss, is, 'Be instant in season and out of season.'"

Such, dear reader, is but a sketch of two individual efforts made by a faithful servant of the Lord in obedience to his Master's command. One word of counsel we offer ere we close. Do not imagine that sacred words, lightly and unfeelingly spoken will draw down God's blessing. He may, in His sovereign grace, turn a word irreverently spoken into a blessing, but such is not His common way to work. It is in the word spoken prayerfully, and having for its aim God's glory and man's good, that the blessing may be looked for; and the more that the precious seed is thus scattered as well as sown, the more extensive and glorious will the golden harvest be. Fail not also to remember the precept, "Be courteous, be gentle," in all your dealings with your fellow-men. Many a good action has failed of effect, from the bad way, or the rough and injudicious manner, in which it has been done. As one has beautifully and truly said, "Let the activity that is for Christ be from Christ, and it will never be undue or misplaced."

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad cast it o'er the land."

A DIFFICULTY CONSIDERED.

A gentleman on being expostulated with, on his own neglect to seek earnestly the salvation of his soul, excused himself on the very common, but insufficient plea, "That the Christian world was divided into so many sects that he should be at a loss to decide with which one to unite." The reply he received was substantially as follows: "You greatly deceive yourself if you regard this as a satisfactory excuse for an irreligious life. You make that a *primary* which is only a

secondary question. There are various sects which have distinguishing peculiarities but there is a great foundation—'repentance toward God, and faith in our Lord Jesus Christ'—on which they are agreed. Now, your first consideration should be to get a safe standing on that foundation, and then you will be able without danger, more deliberately to determine with which sect to unite. You may lose all, even the precious life of your soul, if you wait in your present perilous situation to settle this really secondary question. Look at that vessel trembling under the power of the gale, her sails rent, her seams opening, her rudder lost, and she driven helplessly toward the rocky shore. Of what are her crew thinking? Is it not the main and absorbing object with every one to secure a safe footing on shore? Suppose one of them, with death staring him in the face, should refuse to make an exertion for his safety, because he had not determined whether he should be entertained at this house, or that which he describes on the land. This is your case. Get to shore first, set your foot firmly on the rock, then you may safely take time to decide to which house you may repair."

"MOTHER! WHERE AM I GOING?"

"I AM a sceptic now," said the wretched young man; "and it was what I saw and heard in my early home that hindered me from being a disciple of Jesus. My father and mother must answer for my being just what I am. My heart was sometimes stirred within me at the Sabbath school, and I often went home resolved to become a young Christian; but ridicule and quarrelling soon drove away such thoughts. There was no peace for any who cared for their souls in my home.

"At one time we lost a dear little brother. During his illness, I used to teach him the hymns I had learned at the Sunday school. One day he was singing, 'There is a Happy Land,' when my mother came into the room. He lifted his bright dying eyes to her, and said, 'Mother, I am going to the happy land, wont you come?' She did not answer for a short time, as the tears seemed to choke her,—she was not gone beyond weeping then,—and then she said, 'Alas! my boy, I fear I shall never reach that happy place!' The dear little fellow quickly replied, 'Jesus will love you too, mother, if you ask Him.' These were his last words, but they seemed to have no lasting effect upon the household. Some little time after, we lost a sister, and that was an awful scene. She was constantly crying out, Oh! mother, mother, *where* am I going?" and she died without knowing. Oh, we had a miserable home! All manner of evil ways were present before us. How *could* we, amidst all this, find our path to heaven? They must answer for it, whom we call father and mother.

"My mother is dead; and the scene drove my father mad; and I do not think my brain has been right ever since. All the sins of the past seemed to rise up before her mind, particularly the way she had brought us up. She called us all around her bed; and when we were all assembled to see her die, she said, in a voice that went through our very souls, 'My children, oh! my children, do, I entreat you, seek the Lord, then you may hope to reach heaven; but you will never—no, never—see your poor mother there! I have neglected all the most important duties of life, and I have led you all wrong. For *me* there is no mercy now; but there may be for you, if you seek it.' She then was constantly telling us that she was lost for ever and ever. If Christian friends talked of the mercy and the love of Jesus, her only reply was, 'Too late! too late!' and she died while telling my father he had helped her to die 'a lost sinner.' Her last words were, 'Lost, lost for ever and ever!'"

Fathers—mothers, if you care not for your own souls, surely you will pity the souls of your beloved children. Let them never have it to say, that they would have sought the Lord, but you hindered them. Ere your day of grace is past, plead—where this cry of faith was never repulsed—for mercy to yourselves and for your children. Hear the voice of Jesus—"suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."—*Mother's Magazine.*

RELIGIOUS WANTS OF A BUSY LIFE.

Social action, and material enterprise, and aggressive discovery, which are the grand characteristics of modern society, bring along with them the hazard of an irreligious self-reliance, a scepticism about all that is invisible and impalpable to sense, and a feverish propensity to judge everything by its show and its returns.

So the bulk of our enterprise out-grows its strength; and, in the pride of all his pushing schemes and marvelous machinery, man comes to esteem himself little less than a critic of revelation and copartner with the Almighty, whom the Church of Christ ought to consider herself much beholden to, if he condescends to say kind things of her, and whom God himself cannot fail to covet as an ally for so much business and motion, if indeed there is any other God than the science that perfects the engine, and the motive power that turns the factory wheel.

As long as you preach to such a man about his stupendous capacity, and stimulate his arrogant activity, he hears. But tell him of the deep things of God, of self renunciation and repentance, of a cross and a consecration, of silent worship and a solemn faith, of resting in the Lord and waiting patiently for him—and you seem to clash against his glorious career of aggrandisement. All the more do we need this deep and stiller element in our piety. We want not only to work, but to believe that God in Christ works, and with mightier force than we—works through and by us, or without us, as He will; and that we are at best but inapt and incompetent instruments in his hands. “Be still, and know that I am God!” Let our loud march of an audacious civilisation hearken to that.—*F. D. Huntington.*

THE OPEN DOOR.

The daughter of a poor widow had left her mother's cottage; led astray by others, she had forsaken the Guide of her youth and forgotten the covenant of her God. She had entered upon that path of sin which leads down so quickly to the chambers of death.

Fervent, believing prayer, was now the mother's only re-source, nor was it in vain. He who heareth the cry of the afflicted heard the cry of that poor widow.

Touched by a sense of her sin, and anxious to regain that peace to which she was now a stranger, late one night the daughter returned home.

It was near midnight, and she was surprised to find the door unlatched. “Never, my child,” said the mother, “by night or by day has the door been fastened since you left. I knew you would come back some day, and I was unwilling to keep you waiting for a single moment.” Oh! how does this simple story set before us the tender compassion and love of our Father in heaven, and His readiness to receive back His wandering ones. “Thou, Lord, are good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.” (Ps. lxxxvi. 5.)

Reader, are you far from God? Does your own heart tell you that you have sinned against Him? Are you afraid to think of his presence? Do you fear to meet Him as your Judge? Do you fear that your iniquities will shut you up under the everlasting condemnation?

Oh! remember now, at this moment, God sets before you *an open door!* It is wide open both by night and by day. He will not keep you waiting a single moment, and His voice is heard calling to you, “Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Is. i. 18.) Oh! despise not the goodness and forbearance and long-suffering of God! Come back to Him, trusting only in the name and in the blood of Jesus! Delay not till the day of grace is past, and the door of mercy is closed for ever! It will be too late then. “When once the Master of the house has risen up and shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open to us, *He shall answer and say unto you, I know ye not whence ye are: depart from me all ye workers of iniquity!*”—*British Messenger.*