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THE  
CANADIAN INDEPENDENT.

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VOL. VII.

TORONTO, MAY, 1861.

No. 11.

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THE APPROACHING UNION MEETING.

On Wednesday, the 12th June, 1861, the messengers of the churches are expected to assemble in union in the city of Kingston. Our annual gathering has on former occasions, proved a season of sweet refreshment to the souls of the brethren, and has not been unproductive of good to the general interests of the Congregational denomination in Canada. Let us for the meeting now in prospect, anticipate the highest success. To attain that end, the presence and blessing of Him that walketh in the midst of the golden candlesticks, are emphatically necessary. Christ's words—"Without me ye can do nothing," may be felt as possessing a meaning in connection with all deliberations for the advancement of His cause on earth. Hence the appropriateness of continuing in supplication, that the power of Christ may rest on his servants. Their cry may well be,—If thy presence go not with us, carry us not up hence.

Brethren will bear with us when we hint, that it is of the utmost consequence that we come prepared, through that preparation of the heart which is of the Lord. The questions arising out of the present position of our missionary operations, and our connection with our brethren in England, involve such momentous consequences, that, in our opinion, it will require all the wisdom and grace existing in our Union, to settle them in a way honouring to God, honourable to ourselves, and fitted to advance the future welfare of the churches. We hope then and pray, that the approaching Union Meeting may produce hallowed results—that those present may feel that it was good to be there, and that an all prevailing spiritual influence may be enjoyed, spreading revival and life through the land, as streams from Lebanon.

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OUR HOME MISSIONS AGAIN.

The Communication of the Secretary-Treasurer, and the articles in the April number of the *Canadian Independent* which it elicited, plainly shew that both in England and in Canada our missions are the subject of earnest consideration. This, we regard as matter for thankfulness, provided those concerned take a sufficiently calm and comprehensive view of the case, and grapple fairly with the real point at issue.

When the union of the several Societies was effected, it was distinctly understood by our friends in Canada, that the new organization was to embrace the peculiar spheres, both of the Colonial and the Canadian Societies. But for this, the union would never have been consummated. Indeed this fact

appears on the face of the new arrangement, and is implied in the name and constitution of the new society. The new society was to be a Canadian one, connected it is true with the Colonial Society, yet not as "an auxiliary," its relation was explicitly declared to be that of a "co-ordinate" body.

Two pledges, and only two, were required from the original Committee by the friends in England. The first, "that no augmented liabilities are to be placed upon them *without their consent.*" The second, "that Canada shall raise among its churches and their friends on this continent, *at least as large a sum as heretofore.*" These pledges were cheerfully given, and have both been kept inviolate. Every year the list has been sent home, and *every grant* has obtained the sanction of the English committee.

At the close of the first year's operations, Canada raised \$1823, a larger amount than had ever been previously realized,—last year, closing June 1860, the amount raised was \$3164.

Now it is right to observe, that the friends in England do not blame us for not observing the terms of our agreement; they do not charge the officers or committee of our society with mismanagement in any form whatever; they do not find fault with the missionaries, but on the other hand, express their belief, that they "are faithfully performing the duties devolving upon them." What then is the trouble? They cannot understand why some of our stations have been so long on our "Grantee list," and think "that some of our churches ought in some way to be dealt with." They fear "our grants will degenerate to the character of endowments, which are opposed to the principles by which we are distinguished." They therefore propose two plans, *first* to abandon *unproductive* stations, *secondly* to adopt "*the sliding scale.*" It is not our intention in this article to notice these plans further than to remark, that the *first* is not a new principle but *has* been acted on by the Canadian committee, in *every* case, where the station has *seemed* to them *really unproductive*; and that the *second* principle, however well it may work elsewhere, is not suited to Canadian Congregationalism; has been adopted and has failed, and would again, if tried, soon relieve the society of some of its grants; but would at the same time relieve it also of some of its most promising rural churches, and many of its most faithful missionaries.

We, however, while unable to adopt the last suggestion of the English committee, should be thankful for their interest and advice. The only thing about which we should have feeling, is, that they do not in this matter seem to have sufficient confidence in those who have wrought the society in this country; and are not sufficiently disposed to make due allowance for the peculiarities of the Canadian field. It is possible also, that the committee in England may have lost sight of the actual relation existing between them and our Society. There is confessedly a little more of the *emphatic* in the communications from London, than we could have wished; and although as Canadians we have been somewhat accustomed to such language, (not however hitherto from the Colonial Society), we find it hard to learn to like it.

We do not think we have yet reached the extreme necessity indicated by both the brethren who have written on the subject, namely, that of forming a new society independent of the Colonial society. It is impossible to say what may be the issue, but as yet the matter has not assumed a form in which amicable adjustment may not be secured. We have some hope, that if the case were again presented by explicit correspondence, our friends in England

would see reason to waive their proposed policy ; and perhaps might be induced to allow us greater latitude of action. We would have much more hope of this, if one of our brethren could be sent home, personally to represent the whole subject to the English committee.

We very much fear our closing remarks of "E" are too hopeful, and may leave wrong impressions on the minds of our friends in Canada and at home. The churches, considering their ability, have in most cases done nobly in their contributions to the funds of our society. Our rich churches are few in number. Most of our self-sustaining churches have little to spare after meeting their current expenses ; and but for the self-denial of the Pastors more than one of them might have been, and not wrongly, still receiving aid. The idea of doubling our contributions however pleasant, we cannot but regard as utopian.

As to the idea of forming another Society, we would only say, that it would not be very seemly for us to cast aside the Colonial Missionary Society, should co-operation with it be still found practicable. The term "veto power" is rather a strong one, for the power claimed, and hitherto exercised by the committee in England ; and it would be somewhat difficult to *prove* the erroneousness of the principle to which reference has been made, should the principle be fairly stated.

Before parting with those who have so liberally aided us in our work, and hitherto so cheerfully co-operated with us in our plans, perhaps it might have been nearer the truth to have said—who have till very lately so willingly followed our suggestions. Let us try and get a right understanding with them on the only point at issue. As we believe we are in the right, let us maintain our self respect and our just claims, and should we have to dissolve our partnership, let it be done in the spirit of our common Lord, carefully striving that the responsibility of separation shall rest with them, and not with us.

If the adoption of the proposed policy would drive some of our loved brethren from their spheres of labour, as we are confident it would, inconsiderate separation might have the same painful issue.

K. M. F.

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### THE AMERICAN CRISIS.

A deep and overwhelming interest in the events that have recently transpired in the States, must fill the mind of every lover of freedom. Our readers have doubtless traced the course of events as recorded in the newspapers of the day ; now, although it is not our province to detail the particulars of a struggle which we trust will be crowned with the triumph of the right, yet there are points of all absorbing influence in this convulsion of a mighty nation, which strike us in their moral and religious aspects, to which we feel bound to refer. We trust the doom of slavery shall be pronounced, and that the foulest blot on the escutcheon of the United States shall be wiped out. Every true friend of liberty and lover of his country, must weep to find the sacred shield of law thrown around a system of barbarism and oppression, and therefore Hope lifts a tearful eye through the havoc of battle and the strife of men, in anticipation of the removal of that defence. God may through the present commotions be opening a way for the Free States of the North, to free themselves forever from the shame and curse of all co-partnership with slavery. Recent-

intelligence indicates a strong determination to stand by the righteous side; we pray, that that spirit may never flag. The toil, and strife, and watchings of the men of a former age will, if need be, find a parallel in the efforts of their descendants. The Puritan spirit is not yet paralysed; it has force to stand face to face with the questions that demand solution in this crisis. We listen for words of hope, we look for heroic actions, affecting the rights and wrongs of millions of men.

Yet withal, we cannot help feeling, that in this struggle, many, North and South, having no direct connection with the cause of this commotion, will feel bitterly its results. There is also a danger to the spiritual prosperity of churches, and the progress of the Redeemer's glory in the salvation of men, arising from troublous times, which leads us ardently to pray—that the counsels of ungodly men may speedily be put to shame; and freedom, peace and prosperity bless this continent, no longer cursed with slavery's seeds of woe and deeds of blood—that soon throughout this vast land, Liberty and Law, Righteousness and Truth may spread their bloodless triumphs.

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#### THE CANADIAN INDEPENDENT.

We ask our friends who are in arrears to the *Independent*, to make an effort and remit during the month of May, the amount due by them. It is impossible to go on hopefully and vigorously, unless liabilities are met; now this course which we recommend, would exactly answer the purpose. It would be both just and generous to have the seventh volume close with a bright prospect for the future. Prompt action in this matter, will convince us that there is some degree of appreciation of our labours. Thanks are due to those of our kind readers who have done nobly in forwarding their subscriptions. It would do us good, if the dollars that are due would come pouring in before the Union meeting—first of all, we would feel proud of our supporters,—then the *Canadian Independent* would feel cheerful and strong; whilst our friends themselves would have self-respect, a quiet conscience, and such a feeling of peace between them and the *Canadian Independent*, that we suppose their feeling would be, "I wish I had sent that dollar sooner." Try the plan dear friends, and see if you do not realise the result thus foretold.

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#### VISIT TO THE INDIAN MISSION AT SAUGEEN.

(Concluded from page 295.)

After a supper, spread with right royal bounty by Henry Jones, jun. late of Colpoy's Bay, and now the official "Writer" and Interpreter of the tribe, we repaired again to the Chapel to attend the Missionary meeting. The place was well lighted with side-candles and an immense tin chandelier mounting fourteen more. These kept a young lad, snuffers in hand, continually on the alert. His lowering and hoisting of the chandelier was quite a feature in the proceedings. Henry Jones was voted into the chair. After devotional exercises, he made some remarks, and then called upon me to explain more fully the constitution and aims of the Canada Indian Missionary Society, which I did, and then waited for Joseph Jones to give the substance of the speech in Ojibway. Mr. Hooper spoke, urging reasons why this missionary enter-

prise, and every other, should be supported by its friends, to make it an instrument of saving souls. This was likewise interpreted. All the other speeches were in the *vernacular*; by Anjecahbo Francis Wahbaze; the second Chief (I have forgotten his name); Joseph Jones, the chairman; and some more. Although it was near midnight, there seemed to be no diminution of the interest. Still the orators exerted themselves, and still the soft beating of mocassined feet, (so different from the rattling din of our assemblages,) cheered on the "taking" passages. The animated gestures as they got warm on the subject, and the (to us) uncouth gibberish,—the ready laugh, or clap, or stamp, showing they quite carried their audience with them—the great chandelier swinging up and down with extra and needless flourishes, followed by the great black eyes of every *papoose* in the house,—the occasional snatches we got, when something was said *too good* for our friend Jones to keep to himself; and the singing liberally interspersed, pitched sometimes on so high a key that no white man could be inspired enough to reach it, (though the Ojibways did,) all combined to form a scene both novel and exciting to us.

Each of the speeches was prefaced by a bow, and "Mr. Chairman!" but all the rest was in Ojibway. Wahbaze's speech was worth preserving. He said he was born away near the Mississippi, in paganism. He never heard of Kishemanitu (the Great or Good Spirit) till twelve years old; and then only casually from a French trader. He asked his mother who Kishemanitu was; she told him to be still, and not to be asking foolish questions; and that was all he could learn for several years. At length he came to Canada, and in the neighbourhood of Orillia first heard of God and His Son Jesus. He then entered the communion of the Anglican Church. He was most anxious for the moral and social improvement of the Red man, and urged the claims of the C. I. Society upon the audience. Although we had in private protested against it, a collection was taken up, and I am inclined to think urged by some of the speakers. Two caps went round, into which all put something, and which were then placed on the table with sufficient force to *chink* well; at which the young boys laughed. Then the Chairman announced that a subscription paper was ready; which he headed with a dollar. Three or four others marched up to the table and promised the same. At last the meeting closed; and with a great amount of hand shaking and *bu-zus*, we retired to Henry Jones's for the rest of the night.

While the two Joneses and a young relative, occasionally assisted by Mr. Hooper, were singing hymns, English and native, I took occasion to examine and ask questions about the Ojibway language, and the various translations into that language. The Ojibway, like most, if not all the American Aboriginal languages, is unwritten; and the Roman characters are used. It is deficient of the sounds represented by the consonants *l*, *r*, *f*, and *v*. It has all the vowel sounds of the English, but wants some of the combinations; as for instance, the sound of *th*. The language therefore has a harsh sound to our ears—any language wanting *l*, to say nothing of the others, would sound unmusical to us. There is a certain sound of *u*, which I think would be best represented by *uh*. which in the version of the New Testament issued by the American Tract Society, is represented among the Roman characters by an Italic *v*. The *i*, in this version is to be pronounced *e*, and the *e*, *a*. Though this version is, in consequence of this spelling, more acceptable and better

understood among those whose only foreign language is a smattering of French *patois*, it is exceedingly difficult to those Indians who wish at the same time to learn a little English. Peter Jones's version of the Gospels is much easier and plainer, though this is said to be superior as a literary performance. I suggested an edition of this translation remodelled in the spelling, which seemed to meet with favour in the eyes of all the educated Indians present.

Our host, Henry Jones, who came with us next day to Tara, in Arran, and spoke for us at the meeting, is quite willing to take hold of a School among his countrymen, and is eminently qualified for it. He spoke of a young man too, ready to devote himself to the ministry, and the training preparatory for it. It was touching to hear Anjcahbo plead for help to his people. He said he had but one way of gaining knowledge—by the ear; the world of literature was shut out from him, and no wonder if he felt sometimes as though he had nothing new to say. Joseph Jones too, of some standing and rank among his people, is ready to be sent, wherever and whenever the Society wills. He told us once in our prayer meeting at Owen Sound, of hearing Mr. Fenwick give an exhortation here, and then on his way home, kneeling down behind a log, where no eye could see him but God's, and with strong cries and tears seeking mercy. And he hoped he then found it. We hope so too. There are said to be 40,000, speaking the language of the Ojibways and Crees, nearly, if not quite identical. And about 125,000 Indians in all, in British America. A vast number, and nearly all as yet pagans. I shall recommend to the Board of Directors, the immediate appointment of a teacher for the Saugeen Reserve, and the printing of a small Catechism of Christian Doctrines in Ojibway, for distribution. It is much to be hoped that the Board will, by the liberality of its friends, be able at the opening of navigation to locate a white missionary and at least one Native teacher, in the vicinity of Manitoulin Island. Colpoy's Bay is already provided for.

Owen Sound.

WILLIAM SMITH.

## REFLECTIONS AND JOTTINGS UPON A RECENT MISSIONARY TOUR.

What a distinguished privilege to be permitted to take part in advancing the interests of the Redeemer's Kingdom! Yet *all* Christians may share in this noble employment, whatever the circumstances in which they are placed. Ministers and people may alike participate in it, and the benefits it yields.

As each Missionary season advances, it is gratifying to observe how many minds are exercised, the various exertions made, and the anticipations indulged. The annual visitation of the deputation appointed, the interchange of thought and feeling between ministerial brethren, the gathering of the people for missionary purposes, and the solemn, instructive and practical nature of the exercises are peculiarly adapted to effect spiritual good.

Those who visit the stations of beloved brethren observe and learn much as they pass from place to place, and have many opportunities of usefulness, which they do well to improve; and those who are visited, may in various ways receive benefit from the intercourse and services in which they share.

Our female friends, as usual, have been found active as collectors, in ministering to our funds. Many thanks are due to them for the warm interest they manifest in this department of Christian labour. It is no less encourag-

ing to notice the cheerful response and co-operation on the part of those to whom they appeal, the cordial hospitality afforded to the missionary deputation, the aid rendered in facilitating their journeyings, and the sympathies and prayers, the liberality and zeal so extensively called into exercise.

We much wish that our *lay* brethren, though not engaged in the ministry, but yet capable of addressing public meetings, would take part in these visitations. They could render important service to the churches, and materially aid our deputations. Their co-operation on *former* occasions is gratefully remembered by many, but we failed this year in securing it. We hope they will volunteer for the future. We are aware of the pressure of business, and how difficult it may be to devote a lengthened period to journeying; and the sacrifices of time and comfort, wear and tear, incident to such an undertaking; but, believing that many of our brethren have a high regard for the honour of their Master, and wish well in relation to His cause; and moreover, that they would, were they determined to make the attempt, be honoured as the instruments of good to many, we sincerely hope henceforth to observe their activity as witnesses for the Saviour in our future meetings.

We must not omit to notice, however, our *young friends*, who, by their Missionary Boxes, or otherwise, cheer us with their contributions. It is very pleasing to observe children thus engaged, whether contributing in our Sabbath Schools or receiving funds among friends and neighbours in the community. The *Juvenile Fund* is no less important than the adult.

The *system and promptitude* which many have evinced, in having the subscriptions *ready* for the annual meeting, also deserves our warmest commendation. Those who have tried this plan find it practicable, and it is on many accounts preferable to the delay, uncertainty, and confusion arising from the opposite course. We hope the practice will become more general.

Many opportunities have been afforded for scattering precious seed by intercourse with individuals and families, as well as in public meetings, which the deputations have aimed to improve; and hereafter they hope to reap themselves, or to rejoice with those who do so. We know a few instances of usefulness arising from the former, and we cannot doubt of success from the latter, judging from the character of the enunciations we have heard.

Then, the *expression of kindness to Ministers in the way of suitable donations*, must not be overlooked. There are many persons, doubtless, who wish to cheer and aid their minister by some unexpected token of friendship and love, but they do not know *how* to do it. As *suggestive*, I will give a fact or two of recent occurrence. In one part of our Missionary District, *two ladies* originated a *surprise Donation party on New Year's Eve*, the result of which was, a donation in money and kind of upwards of forty dollars, to say nothing of the pleasure and encouragement derived from so unexpected a visit, and the intercourse it occasioned. In another locality, a beloved brother was entertained by his people in a school-house to which he had been invited, when *several articles of dress*, useful to himself and family were presented, and a *handsome sum of money* to purchase a *gentleman's plaid*, which is said to have many advantages to those who travel. In another station, a person called at the house of the pastor with a new carpet bag, labelled—"From the Ladies of the Congregation," and when he opened it he found a *fine suit of clothes* for himself; and subsequently, *many useful articles* were sent for his wife and family. Early in the year another minister's wife re-



ceived *ornamental* presents, which she cannot fail to appreciate. These things we mention, not for parade, but as *acknowledgments* of a people's thoughtfulness, and with a view to aid others. But should any prefer to present a *literary* donation, we would suggest "The Independent" newspaper, published in New York; "The Congregational Quarterly," published in Boston; some of the Theological Reviews; or some recent work on Science, Morals or Religion, useful to a minister.

Here our Jottings terminate. They might be extended, but we forbear, fondly hoping that our Missionary exertions this year will be more successful than the last, and our churches become less dependent on the generous aid so long rendered by the Colonial Missionary Society; and we should greatly rejoice to hear of aggressive efforts, an extension of our boundaries, and enlarged success.

Whitby, March 19, 1861.

J. T. B

### CONGREGATIONAL INSTITUTE PETITION.

For the benefit of our readers we insert the following from the *Christian Guardian*, April 17th, 1861.

"The Theological Institute of the Congregationalists, at Toronto, is now called the Congregational College. A committee of this institution has prepared a petition to the Legislature in opposition to University Reform. We have already shown the absurdity of their plea for a monopoly; all that is necessary is to show the *inconsistency* and *selfishness* of their course. We find this done ready to our hand, in a note to Dr. R.erson's recent pamphlet. The note is as follows:—

"While these sheets are passing through the press, my attention has been directed to a printed "Petition (to Parliament) by and on behalf of the Annual Meeting of Subscribers to the Canadian Congregational Theological Institute (now bearing the name of the Congregational College of British North America) held in Montreal on the 15th day of June, 1860." This Petition is a protest against the Wesleyan "appeal made to the Legislature at its last session for the division of the endowment of the University of Toronto and University College among 'all the colleges now established, or which may be established in Upper Canada,' most of such colleges being under the control of ecclesiastical bodies." The argument of this petition against the Wesleyan Memorial, is that it asks for a "*sectarian distribution of the University Endowment*," that it involves the principle of grants to churches, and the union of Church and State, the semblance of which should be removed. These statements are not only disproved by what I have said in the text, but by the express declaration of the Wesleyan Conference Memorials, both of the last and the present year. In the State of New York, the State Literature Fund is distributed among the Seminaries of Learning throughout the State, upon the same principle as that prayed for in the Wesleyan Memorial in regard to the distribution of the University Fund; and among said seminaries are those under the control of the Congregationalists and Baptists, as well as of the Methodists and Presbyterians; men have too much intelligence there to call such a system Church and State Union. But there is no institution in all Canada whose "Subscribers" are so largely relieved by means of the University Endowment as those to the very "Canadian Congregational Theological Institute" from which this petition emanates. Its classical tutor is actually the salaried classical tutor and Registrar of University College, and its students have received their

educational instruction by attending the lectures in University College, or by the teachings of its tutor. Here is not indeed "Church and State Union," not indeed "a sectarian distribution" of a State Endowment, but a Theological Institute having one of its two instructors salaried by a State Endowment, and that Institute living half its life in a State endowed College! The Wesleyans repudiate any endowment for a Theological Faculty or Professor; they ask no aid for their Literary College as a Church institution, nor for anything that it may do as such; but they demand that the non-denominational University educational work it does shall be recognized and aided the same as the kindred work of a non-denominational College. Here is the same secular educational work done by two Colleges—the one under denominational control, the other under the control of no denomination. This "Congregational Theological Institute" would proscribe the work of the former because its control is denominational, and endow the work of the latter because its control is non-denominational! And after all half live itself on a State endowment!! How much intense sectarianism lives under the garb of professed non-sectarian liberality!

It is worthy of remark, that the only religious bodies that have formally advocated the Toronto University College Monopoly are those who have Theological Institutes or Colleges in Toronto, the elements of whose educational life are largely, if not wholly, derived from University College—the names of the Theological students equally appearing in the lists of University College students—a convenient and profitable partnership, at least on one side. Neither I, nor I believe any other advocate of University reform—can have objection to such an arrangement; nay I admire the sagacity of it; but surely Theological institutions that flourish so luxuriously in the clover of State University endowment ought not to begrudge their neighbours of other religious persuasions a few wisps in their non-theological work of literary education. Least of all, ought they to employ epithets, and make representations, and ascribe motives and principles, that misrepresent the sentiments and proceedings and characters of their neighbours. How different was the great and good Dr. Chalmers' appreciation of education in connexion with Christian Churches, when he said. "*It is the Churches and Colleges of England in which is fostered into maturity and strength almost all the massive learning of our nation.*"

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## Trans-Atlantic Retrospect.

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The death of the Duchess of Kent, mother of the Queen, has proved one of those occasions which ever and anon offer for the manifestation, by the people of England, of the deep-seated attachment they feel for Her Majesty, and of the loyalty with which she is regarded. For years the Duchess of Kent has led a quiet, unobtrusive life; her name has seldom appeared, save in the court movements of her daughter; but the nation has not forgotten the debt of gratitude it owes her for the training which has made Queen Victoria the most beloved of all the monarchs who have ever sat on the English throne. It was the result of early teaching which made the young princess, suddenly called to fill one of the highest places on earth, feel her need of God's help, and tearfully ask the venerable prelate who announced to her the great honour upon which she had entered to pray for her; and we feel assured that it was to the fact that the Court of Queen Victoria was pure and blameless, and her government constitutional, both in letter and spirit, that England owed her exemption from that terrible outburst of revolution and anarchy which swept over Europe in 1848. To Queen Victoria and the

training she had from her mother is owing, under God, the position the nation at present occupies; and it sympathises with the Queen in her womanly sorrow; but one tone pervades the entire press of England; there is not a word other than that of respect for the dead, and affection for the living. So may it continue to be: may such be the training of future sovereigns of the British nation; so that our children's children may rejoice in being citizens of an empire whose head is a model of purity and virtue to the subjects; and a proof to other governments that order and freedom may happily co-exist among a people whose monarch knows how to govern in obedience to the laws and constitution of the country.

Seldom has the political horizon of Europe been more clouded than at this present moment; men are casting their eyes above and before them, but all is dark and uncertain; save for the unhappy certainty that a storm is at hand—a storm whose violence, whose duration and effects it is impossible to foretell. Every mail brings us rumors of fresh troubles, of increasing discontent on the part of the peoples, and increasing blunders and obstinacy on the part of some of the rulers. Victor Emmanuel has been recognised by England as King of Italy—he has attained that, which a year ago would have seemed a wild dream: still there remains a small spot to mar the unity and completeness of his dominion. Rome is still under the sway of the Pope, guarded, too, by thousands of French bayonets. But the spot has to be removed. Rome has to cease to be politically papal and become Italian, nay, the centre—the brain of Italy; but how? peaceably, or by more bloodshed? The future is unknown; but we fear much. Then, Venetia is still under the iron rule of Austria and her cohorts; and all the movements of that wonderful man, Garibaldi, point to an attempt by him to finish the programme of Louis Napoleon, and set Italy “free from the Alps to the Adriatic.” Will he be successful? And if so, at the expense of how much blood and treasure? How many Magentas and Solferinos will be re-enacted? So also Hungary is rising, quietly, but with the determination of strength; and it will be no marvel if, this time next year, Kossuth is again in the land from which he has been so long exiled, its chosen and rightful ruler. And Poland, thrice slain—dead, to all appearance, for thirty years past—has turned in her grave, and dreams of a resurrection. It is painfully affecting to read the accounts of the massacres at Warsaw: no resistance, no fighting on the part of the Poles, but an assertion most unmistakable of national existence and hope. Then there are endless rumors of league; and counter leagues among the great powers—of warlike preparations in the second and third-rate kingdoms, as if a conflict was at hand greater than the world has ever seen. The clouds may pass away, the sun of peace may again shine forth; God grant it: but meanwhile our duty is clear; we are to “watch and pray”—pray that these tremendous calamities may not come upon the earth. But if war should unhappily come to pass, then it is ours to throw the weight of our prayers, our sympathies, our influence, whatever we have, in the scale, for freedom, and liberty, and right, and the overthrow of despotism throughout the world.

The third reading of the Church Rate Abolition Bill, in the House of Commons is fixed for 5th June. This may appear to be a great delay after

the second reading; but there are various hindrances arising from the customs and forms of the house which render an earlier date impracticable. Meanwhile both parties are exerting themselves to the utmost; and there is no doubt that the division will be a very close one, possibly closer than that upon the second reading. Whatever may be the present issue, there is but one opinion as to the ultimate result, the opinion of one of the most intelligent of the secular literary journals, *Once a Week*. It says:—

**CHURCH-RATE ABOLITION.**—For many and many a year past Sir John Trelawny has made this question his own, and has at length brought it to a point at which his proposals are annually approved by the Commons and annually rejected by the Lords. There can be but one conclusion to such a state of facts. Here is the Jew Bill again in another form. The Peers were beaten upon that in the long run—not without loss of prestige, which in their case is *pro tanto* loss of power. An affirmative decision was at length literally torn from them, and so it will be with regard to this matter of Church-rates.

**RELIGION IN NAPLES.**—The following is an extract from a letter from Naples in the *Record*:—“The sale of Bibles goes on well; and many priests, as well as laymen, are ready to leave the Church of Rome, but the great difficulty with the former is to find such employment for them as will afford them subsistence. The fact is, they must be employed in some way, such as colporteurs, Scripture-readers, or teachers in schools, until they are sufficiently advanced in Christian knowledge to be able to preach; but while they are employing their spare time in teaching others, they themselves should be undergoing a system of religious training; hence will arise the necessity for schools, colleges, a well conducted press, and the diffusion of religious knowledge by means of Protestant works. The plan, therefore, which appears at present most likely to promote Protestant Christianity among the Italians, is, not to interfere too much with them, either in regard to their form of Church Government or their plan of evangelisation. I feel more confidence every day in Gavazzi's judgment as well as ability. His oratorical powers are wonderful, and the clear way in which he explains everything he treats shows that he is fully acquainted with his subject. He continues his controversial lectures twice a-week, and preaches twice every Sunday to a crowded congregation; by dint of hard squeezing the room can hold about 250 people, and it is generally full to overflowing. Next week he proposes opening a school for adults four times a-week, and he and the Marquis of Cresi (who during exile in Switzerland came to the knowledge of the truth), who co-operates most amicably with him, think of opening a class for the instruction and examination of such priests as may have left their Church.”

**INTOLERANCE IN FRANCE.**—It appears that measures are to be taken by the French Government for the suppression of all religious associations (congregations) not already recognised and authorised by the law.

**GARIBALDI ON THE PAPACY.**—Garibaldi has addressed Sir. C. E. Eardley, Bart, as follows:—Euse et Calomo. (By the sword and the pen.) Caprera, Feb. 17, 1861. Sir,—I am grateful for all that the Christians of England have done for the welfare of man and the rights of nations. The Evangelical Alliance, over which you preside, is a good work. I shall receive with pleasure, by post, the offer which you have made of a Bible in many tongues, and I do not consent that a deputation of members of your society should put themselves to inconvenience for the purpose. \* \* The great majority of the people among us, if not Protestant in name, are very Protestant in fact, as is proved by the indifference—nay, even the contempt—with which they receive the anathemas of the Papacy, and the public ridicule which the miracles excite. Be persuaded, sir, that the Italian

people are much less Popish than has been said. As for me, be good enough to believe me the irreconcilable enemy of hypocrisy and of all despotism, and at the same time your affectionate,  
“G. GARIBALDI.”

THE PERSECUTIONS IN SPAIN—An affecting letter has been received from Don Manuel Matamoros, dated from his prison at Granada, March 12. It is addressed to Mr. Wm. Greene. After adverting to his present suffering state, he says:—

At midnight, on the 6th instant, four civil guards (*gens d'armes*), with their sergeant and a constable, entered the house of our suffering brother Alhama. His venerable mother admitted them. They demanded all his keys, and to be permitted to search the house thoroughly. His wife was in bed; not only because of the lateness of the hour, but also because of the very delicate state of her health after her recent premature confinement, which was brought on by her husband's imprisonment. They obliged her to rise, and searched the wool of the mattresses. The boxes, trunks, beds, clothes, pockets, the most trifling and insignificant things, were examined ..... while Alhama's children wept with terror at a sight so new and so alarming. For two hours these new familiars of the Inquisition persevered in their examination, without finding anything to incriminate the family, and they then departed, leaving, however, a woful track behind them, for our poor brother's unhappy wife, seized with a serious attack of epilepsy, fell, prostrate with grief, upon the bed from which she had been so rudely aroused; and the disorder of the house, clothes strewn on the floor, boxes opened, and beds unmade, testified of the unwelcome visitors who had disturbed this virtuous family. But this is not all. The same night fourteen more persons were cast into prison.

The police had received information that every night a meeting was held in the house of an artist (whose name we do not know), composed of artisans, members of the Protestant Church, for the purpose of reading the Bible, and performing such ceremonies as have been adopted by the Protestant Spanish Church. In fact, a number of the friends of this gentleman were in the habit of meeting at his house; but none of them belonged, or do belong, to our Church, but were chiefly artists who, after the occupations of the day, met to read the newspapers and discuss subjects of interest, but of which I am ignorant. This present persecution, however, was not made under any political pretext, but was simply directed against Protestantism. When the police entered the house there were fourteen persons assembled, amongst them an old blind man and three young children. All were engaged in hearing the reading of some periodical. The first words of the police agent as he entered were, “Oh, ho! now I have found the heretics I was looking for. Now we shall see what we can do with the Protestants of Granada.” The master of the house attempted to reply and to repel these accusations; but the agent struck him a barbarous blow across the face, which he repeated more than once. Having searched the house they took the fourteen inmates to prison, where they have been confined in the most rigorous solitude.”

Don Manuel goes on to detail further sufferings and indignities to which he and Alhama were subjected in the rigorous search of their effects in the prison cell to discover evidences of complicity with the fourteen new prisoners. Even his Bible was taken from him, and all his entreaties for its restoration were fruitless. The letter, which is of great length, contains the grateful acknowledgment of a sum of money which has been sent to the prisoners, and without which Matamoros believes he would have been forced to make his approaching journey to Malaga, on foot. He also alludes to the state of European politics, and considers that the clerical party in Spain, being much alarmed by the late events in Italy, press more heavily upon the Spanish Protestants than it might otherwise have done. The fourteen persons arrested, on proving that they were not Protestants, were set at liberty. But two others, who do really belong to the

Reformed Spanish Church, have been imprisoned. He however, hopes that they may be also released,

Matamoros believes that if a petition on behalf of Alhama and himself were presented to the Queen of Spain by Sir A. Buchanan, on the occasion of her approaching confinement, it might be favourably received, and their liberation might follow; but expresses very touchingly his hope that Sir Robert Peel's speech in Parliament and Lord John Russell's answer in the House of Commons were favourable. He concludes by desiring that our efforts may be redoubled in his behalf, as his protracted sufferings are more than he can bear.—*Record.*

**AN EASTER DUES STORY.**—At a recent anti-Church-rate meeting near Norwich, one of the speakers related the following anecdote which is good enough to be true:—"A clergyman in Bristol waited upon a Quaker for the purpose of asking for his Easter dues. He was politely shown up stairs, and conversation commenced—the clergyman at first not referring to the object of his visit. The dinner hour being near, the clergyman was invited to stay and partake of the meal, which invitation he accepted. A bounteous repast was served up, wine was introduced, and eventually a pipe and cigar were partaken of, the former by the host, the latter by the visitor. Encouraged by the friendly manner of his host, the clergyman determined to introduce the object of his visit, and after a few preliminary remarks, requested the Quaker to pay the Easter dues. 'I tell you what it is, old gentleman,' friend Broadbrim replied, 'you have had a meat offering, and a drink offering, and a burnt offering, but if you say anything about the Easter offerings, you shall have a heave offering out of the door.'

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## Official.

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### ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The next annual meeting of the above named body will be held on WEDNESDAY, 12th June, and following days, at KINGSTON, convening at 4 p.m.

The Committee of the Union will meet at the Congregational church on the same day, at two o'clock. Said Committee consists of Rev. Messrs. A. Lillie, D.D., H. Wilkes, D.D, K. M. Fenwick, John Climie, A. Burpee, W. Hayden, Messrs. W. Massie, T. Hendry, G. Chaffey, R. Rattenburg, J. Cridiford, J. Noon, and H. Freeland.

### ANNUAL COLLECTION.

Pastors and churches will please remember the Annual Collection in behalf of the Union, which, by common concurrence, with the recommendation of this body, is taken up simultaneously on the FIRST SABBATH OF JUNE.

In order that the claims of brethren entitled to re-imbusement of travelling expenses be met, the churches need to *increase* their contributions on the average, 20 *per cent.* The deficiency last year was met by the munificent supplementary donations of a few friends in Zion Church, Montreal.

Any church unable to secure the attendance of either Pastor or Delegate at the Meeting, will render valued service, and greatly encourage the brethren, by forwarding its collection in this behalf. Address to the Secretary-Treasurer at Paris, C. W.; or, if mailed after the 6th June, address to him at Kingston, C. W.

## STATISTICS.

It is hoped that before this number of the *Canadian Independent* is in the hands of its readers, the Statistical returns will have been mailed to the Secretary. But should any party to whom a blank form has been sent, have neglected to do so, he is entreated to attend to this matter before the next mail leaves.

If any Congregational Church has been overlooked in distributing the blank forms, its officers will confer an esteemed favour by informing the Secretary, who will supply such party by return mail.

Paris, C.W., April 24th, 1861.

EDWARD EBBS,  
*Secretary-Treasurer.*

## GENERAL COMMITTEE OF THE C. C. MISSIONARY SOCIETY.

A meeting of the General Committee of the Canadian Congregational Missionary Society, will be held (D.V.) in the Congregational Church, Kingston, C.W., on Tuesday the 11th June, at 10 a.n.

KENNETH M. FENWICK,  
*Home Secretary.*

## CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

As the annual report has to be prepared for presentation to the Union in June, it is extremely desirable, that the last semi-annual reports from the Missionaries, be sent *when due*, to the Home Secretary. Special attention is therefore called to this matter. Will the brethren in reporting, remember to state whether their churches have faithfully fulfilled *their* engagements.

Churches applying for grants, will please send their applications to the undersigned, on, or before, the 1st of June. Applications have to be made by the blank forms printed by the Society, one of which has been sent to each of the Missionaries; but should others be required, they may be had from the Secretary-Treasurer.

Kingston, April 22nd.

KENNETH M. FENWICK,  
*Home-Secretary.*

## CONGREGATIONAL UNION.

As it is desirable to have arrangements for the accommodation of Ministers and Delegates attending the Union completed before the time of meeting, those intending to be present are *urgently* requested to send intimation of their intention, at the latest by the 1st of June—earlier if possible.

Ministers, while sending their own names, would save trouble should they also give the names of Delegates from their respective Churches.

Much inconvenience and confusion will be avoided by prompt compliance with this request. All communications should be sent to

KENNETH M. FENWICK,  
*Kingston, C. W.*

## CONGREGATIONAL COLLEGE.

RECEIPTS SINCE MARCH 30<sup>TH</sup> 1861.

Toronto, (Rev. J. P.).....	\$3 00
Brantford, (additional) per Rev. J. Wood.....	3 00
Eaton, per Rev. E. J. Sherrill.....	9 00
Belleville, (on account) per Rev. J. Climie.....	5 00

The Session closed, as appointed, on the 17th inst. The Examiners in attendance were Reverends J. T. Byrne, W. H. Allworth, and J. Wood. The Rev. K. M. Fenwick, Home Secretary of the Missionary Society, was also present to arrange for the vacation-appointments. So many applications were received that nearly all the Students were supplied with stations. The following are the appointments made: Mr. Burchill, under the Canada Indian Missionary Society, will labour at Saugeen, Colpoy's Bay, and the islands and shores of the Georgian Bay. Mr. Strassenburgh will go to Moore and Wilkesport; Mr. Kean to Garafraxa for three Sabbaths, then to Bosanquet; Mr. R. Brown to Bosanquet for three Sabbaths, then to Garafraxa; Mr. J. Brown to Listowel and Molesworth, with Rev. R. McGregor; Mr. Sanderson to Oro; Mr. Smith to Florenceville, New Brunswick; Mr. Duff to Meaford; Mr. McGregor to Martintown and Indian Lands; Mr. Lewis to Alton and South Caledon; Mr. Douglas to Inverness; and Mr. Dickson to Danville, with Rev. A. J. Parker. Mr. Bryning, who has been unable to preach during the winter from a disorder in the throat, has been also included in this arrangement, going to Franklin, (Russeltown) C.E.

F. H. MARLING,  
*Secretary.*

Toronto, April 27th, 1861.

## Correspondence.

*To the Editor of the Canadian Independent.*

DEAR BROTHER,—The following has just been sent to the *Guardian*. Will you also insert it in your May number?

*To the Editor of the Christian Guardian.*

Toronto, April 27th, 1861.

SIR,—I have only to day seen your issue of the 17th inst., wherein you publish an extract from Dr. Ryerson's last University pamphlet, (of which I have seen no copy,) reflecting on the consistency of the Subscribers to the Congregational College, who have petitioned against a sectarian distribution of the University endowment, while themselves, as he alleges, "having one of their two instructors salaried by a State endowment, and their Institute living half its life in a State-endowed college."

Will you allow me to state a fact or two that will suffice to disprove so groundless an accusation?

In the year 1853, the Rev. Arthur Wickson was appointed Classical and Hebrew Tutor of our institution, at a small salary, for which only a part of his time was expected.



In 1856, the same gentleman, having meanwhile filled other educational positions, was appointed Tutor and Registrar of University College, retaining his appointment with us, at the same salary and with the same duties.

Since the latter date he has sometimes had our students reading the same books with his University College pupils, and in such cases he has personally arranged that the former should join with the latter in the same class. To accomplish this, he has entered them, at his own expense, as occasional students of University College. If the managers of our institution were aware of such an arrangement, for it never became the subject of official report or action, they did not interfere, for so long as the students received the instruction agreed upon from Dr. Wickson, it could matter but little within what walls it was conveyed.

Such an arrangement has "*sometimes*" been made; and sometimes, as during the session just closed, no occasion for it has arisen. But Dr. Wickson has always held other classes in our own Lecture-Room.

Besides this, the only attendance of our students at University College, has been when any one of them has taken out a ticket as an occasional student in any selected subject. I am grieved to say that this is all, for I would that every one of them matriculated and graduated there, before coming to us for Theology. For this declaration, of course, I am liable to a repetition of the denunciation you quote. But all without cause. Take the matter a stage or two farther back. Our Divinity student, let us say, has attended a Grammar and a Common school in his younger days. Can we not consistently send our future theologian to such institutions, and yet oppose as our denunciator does—the application to them of the sectarian principle? This is exactly what we would do in the case of the College. The position is clear, logical, and consistent.

But in respect to our present arrangement, the above statement, I trust, will induce the author of the charges in question, to confess that *he* has "misrepresented the sentiments and proceedings and character of his neighbours."

Though I do not write officially, I may excuse myself for taking up the matter by subscribing myself,

F. H. MARLING,  
*Secretary of the Congregational College.*

*To the Editor of the Canadian Independent.*

Montreal, 16th April, 1861.

The following letter, received a little while since from the Rev. Solomon Snider now labouring in Nova Scotia, tells what our brother wants, and will doubtless be read with interest. I shall be happy to be the channel of communication, should any one desire to assist in the erection of the church building.

Your's very truly,  
HENRY WILKES.

Manchester, N.S., Feb. 14, 1861.

Rev. H. Wilkes, D.D.

REV. AND DEAR SIR,—In June, 1859, two Missionaries left Toronto, C. W., at the same hour,—one filled with apprehensions of the future, timorous, undecided;

the other hopeful, his countenance radiant with hope, earnest, well qualified,—“designated to the work,” “recommended to the grace of God,” by public prayers, speeches, &c. They met on the wharf. Shaking hands they parted,—one to the extreme east of Nova Scotia, a voluntary exile for Christ’s sake, the other for Vancouver’s Island, the extreme west of British America. A brief twelve months saw him settled in Guelph, in Canada West, in ease and comfort. The other still holds on his way, amid the “wastes of Zion,” enduring fatigues, and hardship, to which his previous history furnishes no parallel. Now, when the Missionary at Vancouver’s Island requested aid to build a new chapel, the churches responded and sent him £100 currency. And this is to ask your advice in reference to our chapel: we have a good frame, but it is too small by at least twelve or fifteen feet in its length, and there is required a complete renovation in the *windows, seats, pulpit, and ceiling*. If you think fit you may propose to the Canadian Churches, to raise another £100 for the *East* as they did before for the *West*. The people here are poor, their fishing yielding nothing comparatively, and they have a sad prospect before them. Within 15 miles of the place whence I write, there are known to be 34 families, not 10 of which have provisions for 2 months to come. Our old house is filled with a regular, serious and attentive congregation. As soon as I can get a house to live in on this side the bay, I shall remove from Cape Canso and preach every Sabbath here, and in as many other places as I can.

After mentioning the pernicious course of unintelligent excitement to which the people have been exposed,—“During the winter a revival is got up; in the summer the people can’t take time to be pious,” and adverting to his strong desire to be able to maintain the credit of our denomination in the midst of many enemies, he proceeds:

But sir, I have a higher, a holier, a nobler aim. There is ignorance here, and awful darkness—a fearful amount of crime, and immorality,—and a people which will have no one to care for them if I go away,—shall I stay? Will your rich friends in Canada West aid me in fitting up a Meeting House?—or shall I too return to Canada, to add to your mortification, and the shame of Congregationalism? O let it not be said. One offers the church three acres of land, others say they will assist in building “a Minister’s house,”—but of that bye and bye. Then let your rich church members just help us in the chapel affair, and we shall soon see a large congregation meeting every Sabbath morning, and the present desultory movement will be at an end. It must be with yourself to recommend the above, I cannot do it. It makes my heart sick to think of going off without effecting anything.—Can you aid us? Will you?

I beg leave to subscribe myself,

Rev. and dear Sir, yours affectionately,

SOLOMON SNIDER.

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#### MISSIONARY MEETINGS MOSTLY IN UPPER CANADA THOUGH IN THE LOWER CANADA DISTRICT.

The Deputation consisting of Mr. McKillican and Dr. Wilkes, left by Grand Trunk Railway on Monday March 11th, for the Vaudreuil Station, on their way to St. Andrews, C.E. One of the friends of the cause met them with his sleigh and pair of horses and drove them to their destination. The day was beautiful, and the ice road on the river Ottawa, all that could be desired. There was no charge for this team; the excellent brother whose name is for the moment forgotten, cheerfully devoted himself and his horses for the day to the Missionary cause. There was a lively and well attended meeting in the evening—Mr. Sim, the pastor, in the chair who gave us a

good address; and besides the talking of the deputation, the Rev. Mr. Paterson of the Free Church, and Rev. Mr. Ireland of the Methodist Church delivered excellent speeches. This little church is of mature age, but is yet feeble. Mr. Sim labours faithfully amid many discouragements. He has for the time undertaken the charge of the Grammar School, and has therefore declined to receive the Missionary grant while so doing. Perhaps such places as this, and Franklin, and some others, cannot be self-sustained otherwise than by their minister obtaining a part of his income by Teaching.

On Tuesday 12th, a fine team from Vankleek Hill made its appearance to convey the deputation to Hawkesbury village and the said Hill. We have a church edifice at Hawkesbury which needs to be occupied; it has been vacant so far as our body is concerned since Mr. Elliot went to Ottawa. At "the Hill" there is a beautiful shell of a church edifice built of brick; but there is wanted the living voice and soul of the minister of Christ to induce its completion. It may be hoped that an effective student will proceed thither soon. Our meeting in the evening was very good, presided over by one of the Deacons. We were favoured with the help of two Methodist ministers and Mr. Boyd.

On Wednesday 13th, our Chairman of the former evening appeared with his team of noble horses and good stout sleigh, to "put us through" to Indian Lands 19th Concession. The Tuesday's ride was gratuitous and so was Wednesday's. Our friend considered himself repaid by godly converse on certain phases of religious experience; and he added to his gift of about two days work of himself and team to the Society, an excellent, simple, characteristic speech in the evening, at the plain, substantial, but somewhat sombre church edifice at the 19th Concession. Our worthy highland brethren take much more pains to have the head theologically right, and the heart in thoughtful communion with God and truth, than to have their sanctuaries neat or elegant. Yet surely the latter point is not without its practical value. With the exception of the speaker already mentioned, the deputation had no assistance at this meeting, which was well attended and interesting. Mr. Campbell, who was pastor, has devoted himself to the work of colportage for the Montreal Bible Society, and therefore this flock is without an under-shepherd. The visit of the deputation seemed to encourage them.

On Thursday 14th, another brother appeared with his conveyance, who did not leave us until he had placed us safely under the deacon's roof at Roxborough. The evening meeting was not large, but it was attentive and it may be hoped profitable. Here Mr. McKillican was upon his own pastoral field, from which, however, he has been absent with consent of the church, for nearly a year, and has been employed as Agent of the Canada Sunday School Union. The reason of this absence is the inexorable one of money. The people have not felt able to raise an amount, which, with the Missionary grant would sustain his family. The same difficulty occurred in regard to Mr. Campbell and his field adjoining; while the grants to the two fields were more than the Missionary Society could continue to make to that part of the general sphere of operations. Accordingly in view of the whole matter, an assembly of the church had been notified, to meet the pastor on the occasion of this visit. The following account of it may be of interest.

On Friday, at noon, following our Missionary meeting in Roxborough, the church assembled in the same place for conference upon matters affecting its

prosperity. After devotional exercises and the transaction of business, Mr. McKillican addressed the church at some length. They were reminded of the fact that they had now for a long time derived aid from the Missionary Society; he stated frankly several grounds on which he, as their pastor, would prefer no longer to receive missionary aid—and on account of which he considered it the duty of the church, to seek, as soon as possible to be *self sustained*. In order to effect this desired object, and be no longer a burden to the society, the uniting of both sections of the field 19th, with Martintown and Roxborough, was mentioned by Mr. McKillican as an important object on the ground of economy, and recommended it to the church's prayerful consideration. And while as pastor he cherished a tender and affectionate attachment to the church, he expressed the hope that they might be directed so to act, that in union their strength and usefulness may increase. He stated also that in the event of such a union being found practicable, and the prospect of their need as churches being supplied under the ministry of one adapted to the field—and his resignation necessary to further progress in view of the wants of the entire field—that he should then willingly and at once adopt the course by which in an orderly manner he may obtain his dismissal, and the church in due form, give a call to another.

Dr. Wilkes was then called upon to address the church, which he did faithfully, giving exhortation, counsel, encouragement.

After this meeting, movement was made towards Martintown, one of the deacon's teams being the conveyance. Here is truly a neat brick edifice, gracefully furnished. The meeting was not large, but it may have been profitable. From it kind friends took us on our way to Cornwall, showing to us generous hospitality by the way, in the shape of supper, lodging, and breakfast, and placing us at the Railway Station, early enough for the trains up and down. There arrived, it is hoped that we felt grateful to our Father for the loving Christian fellowship we had enjoyed, for protection and comfort by the way, for opportunities on five successive evenings, in different and distant places to speak for our blessed Master, for, on the whole, liberal contributions to his cause, and for having brought us to our point of parting in comfort. The trains come thundering on, and we part and enter them,—one westward to fulfil appointments for the Sunday School Union on the coming day,—the other eastward to add another Sabbath's ministry, to a nearly 25 years happy labour among a beloved flock. And so endeth this simple story, with the addition that expenses were only \$5.

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## NOTES OF A MISSIONARY TOUR.

### WESTERN DISTRICT. No. 2.

Beginning again on Monday, January 21st, Messrs. Robinson, Pullar, Barker and Wood, met at *Guelph*, where we had a very encouraging meeting, very efficient local help, and the largest audience I ever remember to have seen on such an occasion in that place. Here, as usual, the ladies had completed their work of collecting, in advance of the Missionary meeting; result \$28 07, adding to which, collections \$19, we have a total of \$47 07 from *Guelph*.

From that point, Messrs. Barker and Pullar went to *Eramosa, Garafraxa*, and neighbourhood, while the remainder of the Deputation proceeded to

*Stratford.* Here, too, the meeting was large and spirited, indicating, let us hope, no less improvement in the condition of the cause of which Brother Robinson there has the oversight. Collections \$20 69, and subscriptions yet to come.

On Wednesday, we had a bitterly cold drive of 35 miles to *Listowel*, where we had a rather small meeting, the attendance having been affected, doubtless, by the severity of the weather and other causes. We received, however, \$11 53, and had the promise of about \$30 more, so that it will be rather in advance of last year.

We had also a small meeting, on Thursday evening, in *Molesworth*, and a capital meeting, on Friday evening, at *Turnberry*,—both of them out-stations in connection with *Listowel*, where, although the collections were trifling, the subscriptions will probably reach about \$20. This part of the country is comparatively new, and generally very rough, but there are few fields of labour more promising to a man who can “endure hardness, as a good soldier of Jesus Christ.” We are glad to learn that Brother McGregor is to be assisted by one of the Students of the Congregational College, during the summer vacation.

The meeting in *Hamilton*, instead of leading off the series in this locality, as it usually has done, was not held until February 11th. Messrs. Ebbs and Wood composed the deputation, the former of whom preached by request of the Pastor, after which the latter presented a brief statement of the operations of the Society, and its claims upon the support of the Canadian Churches. The meeting was unusually small, owing chiefly to the almost impassable condition of the streets, but the few who were present seemed much interested and appear to have done their share. Collections \$38 50; somewhat less than last year.

*Barton*, depressed by the loss of their Pastor, who had just removed to *Stouffville*, seems almost to threaten to be behind last year. The attendance at the meeting was good, but the collection was small. Amounts since received foot up to \$25 74; perhaps more may come.

These meetings completed the tour in the *Eastern* Division of the District. It was arranged, in order to save expense, that those to be held in the *Western* Division should take place about the time of the Associational Meeting in *Sarnia*, which was to begin on the 19th of February. Messrs. McCallum and Baird were to have held meetings in *Bothwell*, *Dresden*, *Wallaceburg*, and *Wilkesport*, but the fearful snowdrifts which blocked up the roads just at that time, and sundry mishaps with the correspondence, on account of which the coming of the Deputation was unknown, prevented their doing so. The writer, however, met them at *Mooretown*, on his way to spend the Sabbath at *Wilkesport*; and there we held a pleasant little meeting, the result of which we trust will be the resuscitation of the cause in that village, a Student from the College having since been sent to labour in *Mooretown* and *Wilkesport* during the summer.

After preaching thrice on Sabbath, and on Monday evening again at *Mooretown*, the writer returned to *Sarnia*, where the lot fell upon him to preach (in the absence of Brother Ebbs, who had been delayed by the cars) before the Association, on Tuesday evening. On Wednesday evening, the Missionary meeting was held. The attendance was large, and the collection the largest of any in the whole series of meetings \$21 21, to which the

Sabbath collection, \$6 78, and sundry subscriptions yet to come, are to be added.

At *Warwick*, the regular Missionary meeting was superceded by a bazaar and tea meeting on behalf of the College, at which, however, the claims of our Missionary Society were presented side by side with the claims of our School of the Prophets. The results of the bazaar, so far as the College is concerned, are stated in the *Canadian Independent* for April (page 303). The contributions to our Missionary funds, although not so large as those to the College, will be in advance of last year. All honour to the ladies of *Warwick*!

Leaving *Warwick*, the Association so distributed itself as to hold *three* meetings on Friday evening, at Plympton and Bosanquet, where small but interesting gatherings were held, and at Southwold, to which Bro. Robinson and Bro. Watson, of London, went, where the meeting was, I am told, an average one, but considerably beyond the average in the amount of the contributions, \$40 having been already received, with \$12 50 more to come. The collections and subscriptions obtained at Plympton amounted to \$17 66, and at Bosanquet to \$4 75.

Other meetings have been held, concerning which all the writer can do is to indicate the amount of contributions received from them, neither having been present himself, nor having heard from those who were present, any particulars relating to them. The following completes the list :

Eramosa, collections, \$15 40 ; Garafraxa, collections, \$3 55 ; Ditto, on account of 1860, \$10 07 ; Eden Mills, subscriptions, \$7 50 ; London, collections, \$16 ; Watford, collections, \$4 84.

Brantford, April 24, 1861.

W.

## News of the Churches.

### SABBATH REFORMATION SOCIETY.

The Kingston Sabbath Reformation Society, have issued an Address to the people of Canada, on the important subject of Sabbath observance. In this age of indifference on the part of many, vigilance in guarding well the privileges of the holy day, is highly commendable. The length of the address, and the crowded state of our pages, prevent us from publishing it. We wish success to the friends of the Sabbath in Kingston.

### AN ARGUMENT FOR SUPPORTING WEAK CHURCHES.

There is a very feeble church in Maine, well known to the writer for some thirty-five years, during all which time it could have preaching only as aided by the Maine Missionary Society ; and, for most of that long period, it could have this blessing only in connection with one or more feeble churches in the vicinity, to which one missionary could minister in common. In the town in which the church in question is located, there was born more than half a century since, and lived till a young man, one who seldom attended public worship during his minority. Reaching his majority, he went to South America, engaged in mercantile business for a series of years, became wealthy, and returned with his wealth to his native town, where he entered largely into various kinds of business. From his youth upward to this time, though honorable and upright in morals and conduct, he was infidel in religious sentiment. The whole system of revealed

religion he rejected. Still he was somewhat constant in attendance on the public worship of the little feeble Congregational church of the town in which he lived. So disturbed was he at times by the preaching, which was food to the Christian hearers, that he would rise in his seat and openly contradict the statements of the preacher. Sometimes he would leave the house in the midst of the discourse, evincing great disturbance of feeling, rising even to anger. But he could not keep away from the public worship of the little church. Come he did, until overpowered by the Spirit of God; he rose and remarked to the audience, that he had long been a disbeliever in the religion of Christ, and had been able to refute all arguments in support of it, to his satisfaction, but one. That he could not dispose of; that had conquered him, and brought him to a full belief that the religion of Christ was from God; that argument was, the *persistent course of the little church in denying themselves to support the Gospel, and bearing its fruits in godly lives*. This argument was convincing and overpowering, and was blessed of God to his hopeful conversion. He soon joined the little church, became one of its most active members; contributed largely to the support of the minister; gave him a farm, and was ready to every good work. After a while he removed to Port<sup>land</sup>, Me., united with one of the churches there, and has continued a pillar in it to this day, using a large property to promote, at home and abroad, the kingdom of the Redeemer. The gentleman is personally known to the writer, and has been familiarly known to him for more than thirty years. Under God, he owes his conversion to the shining light of the feeble missionary church of his native town. Are not such churches deserving of continued support, though they never become strong in numbers or pecuniary means?—(*Correspondent in Congregational Journal*.)

W. C.

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## Review.

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RECEIVED from Messrs. Rollo & Adam, Toronto, the second volume of Dr. Wardlaw on the Book of Proverbs. We have not yet been able to read and characterize this continuation of Wardlaw's Posthumous Works. In the mean time, the Agents of the enterprising Publishers have our sincere thanks for their promptitude in forwarding this volume.

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## Rills from the Fountains of Israel.

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### BUNYAN'S PILGRIM'S PROGRESS.—No. 4.

Matt. vii. 7.—"Knock, and it shall be opened unto you."

THE WICKET GATE.—BY THE REV. JOHN WOOD, BRANTFORD, C.W.

Christian has no sooner escaped from the Slough of Despond, than a new temptation assailed him. He was walking solitarily along when he espied one coming across the field to meet him, whose name was, Mr. Worldly Wiseman, of the town of Carnal Policy, a very great town, and also hard-by from whence Christian came. Accosting the Pilgrim in a very sympathizing manner, he soon succeeded in gaining his confidence, and having ascertained from him the cause of his distress of mind, he proposed to him what he regarded as a speedier and better way of getting rid of it. Instead of going to the wicket-gate and the cross, he would have Christian go at once to the village of Morality, to the house of a gentleman whom he calls Mr. Legality, a very judicious man, and very skilful in helping men off with their burdens, and in the treatment of such as are

“somewhat crazed in their wits,” as he evidently imagines Christian to be, through excessive anxiety about religion. Mr. Worldly Wiseman is one of those who think it both unwise and unnecessary to *get excited* about such matters, and seems somewhat apprehensive of the consequences should Christian’s distress of mind continue. No amount of excitement or anxiety about worldly matters,—trade, politics, or news,—would have aroused his fears for him, or led him to entertain doubts of his sanity, for a moment. But Christian is thoroughly awakened to a sense of his danger, and intent on securing the salvation of his soul, and Mr. Worldly Wiseman, like Festus of old, thinks him mad. He urges him, therefore, at all hazards, to get rid of his burden;—to cease perplexing himself with the book he held in his hand,—the Bible, of which Worldly Wiseman speaks with great contempt,—and, having obtained relief by application to Mr. Legality, to settle down in the quiet village in which he lived, and send for his family to join him there. All this is intended, of course, to illustrate the temptation, experienced more or less severely by every anxious sinner, to fly to anything that seems to promise relief; and especially the temptation to seek it by the observance of a strict outward morality.

Unhappily the Pilgrim, more distressed and perplexed than ever, listens to this evil counsel, and sets out for Mr. Legality’s house. He soon found, however, that to get there,—or, in other words, to work out such a righteousness as would satisfy his conscience, and give him peace,—was not so easy as Mr. Worldly Wiseman represented it. He had no sooner set out than the mountain, along side of which his path lay,—*Mount Sinai*, the symbol of God’s perfect and holy law,—threatened to fall upon him, and sent forth flashes of fire as if it would devour him; so that Christian, overcome with fear, was unable to proceed any farther. He despairs of saving himself, his endeavour “to establish his own righteousness” has utterly failed. And now, when he is thoroughly humbled, and convinced of his folly, Evangelist comes to his help; and after gently chiding him, and counselling him to be more careful in future, to follow his instructions, he points him anew to the wicket-gate, and bids him God speed on his journey. “So he went on with haste,” till he reached the gate, “neither spake he to any man by the way, says Bunyan, nor if any asked him would he vouchsafe them an answer.”

Now over the gate were written the words, “Knock, and it shall be opened unto you.” Christian knocked, therefore, and not being immediately admitted, he did so “more than once, or twice,” determined to prevail by his importunity. He had gone up to the gate soliloquizing, in a strain that indicated no very great strength of faith,

“May I now enter here? Will he within  
Open to sorry me, though I have been  
An undeserving rebel?”

and it was this unbelief, doubtless, that occasioned the delay. Goodwill within heard his soliloquy, for He whom Goodwill represents takes cognizance of the thoughts of the heart, and of its most secret utterances of faith, or of unbelief. At all events, such a state of mind was sufficient to justify the delay; the Lord whose promise he doubted, however slightly, might have righteously refused to admit him until he had accepted it, and rested in it unhesitatingly.

Or perhaps the delay was deemed necessary to test Christian’s earnestness and perseverance. If a brief withholding of the blessing would make him look back, he was “not fit for the kingdom of God,” and therefore, should not be admitted. God often tries the faith of his children in this manner; and we see no reason why he may not also try the earnestness of the enquirer in the same way. He has not bound himself to give *as soon as we ask*, nor to open to us *the moment we knock*. Sometimes, indeed, he does so; yea, even “before we call he answers, and while we are yet speaking he hears.” But more frequently we have to wait for him “as they that watch for the morning;” and to wait long,—like as once *he waited for us*,—days, and months, and years! And sometimes the answer is deferred until the waiting soul *receives it in heaven*,—called away from earth



before the plans of an all-wise and beneficent Providence will admit of its being bestowed! Let us never doubt, however, the ultimate fulfilment of every Divine promise, for all the promises of God in Christ are yea, and in him Amen, unto the glory of God."

So Christian found it with regard to the promise over the gate. After knocking a length of time "there came a grave person to the gate named Goodwill, who asked who he was, and whence he came, and what he would have." Christian told him that he was a poor burdened sinner from the city of Destruction, going to Mount Zion that he might be delivered from the wrath to come; that he had been directed to that gate, as the entrance to the way thither: and asked him if he was willing to admit him. "With all my heart," Goodwill replied, "and with that he opened the gate;"—to which *Bunyan affixes the marginal note*, "the gate will be opened to broken-hearted sinners." Truly "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Christian had not expected such a reception. He had been hoping for a bare admittance, although his sense of his own unworthiness was such as hardly to permit him to hope for that, but to be thus welcomed, and admitted joyfully, as a father welcomes home a long-lost son, was something he could not have anticipated. But thus does God "abundantly pardon!" Oh! that men knew with what inexpressible tenderness and compassion the saviour, whom Goodwill represents, regards those who turn to him in penitence and faith! If there is "joy among the angels, in the presence of God, over one sinner that repenteth," how much greater the joy to him who sees in every ransomed soul the purchase of his own blood! "For this joy that was set before him,—the joy of plucking men from endless ruin,—he endured the cross, despising the shame." Thus he suffered for you, dear friends; oh! let him not have suffered in vain!

There is another thing worthy of note regarding Christian's admission at the gate; viz., that when he was stepping in, Goodwill laid hold of him, and pulled him in. Then said Christian, what means that? To which Goodwill replied, that "a little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain, from whence both he and they that are with him, shoot arrows at those that come up to this gate, if haply they may die before they enter in." These arrows, of course, are the various temptations with which Satan plies the soul in such circumstances. The point at which Christian had now arrived was the crisis of his spiritual being. Standing at that gate knocking, he was, like the scribe who came to Christ as an enquirer, (Mark xii. 28) "not far from the kingdom of God." But he was not yet in it. His hand was on the latch, but he had not yet entered through the door,—Christ. (John x. 9.) He might yet be lost, or be saved, and the enemy usually summons all his forces, and brings all his skill to bear upon the enquirer at that point. There he builds his castle, and establishes a garrison, to shoot down the soul that is escaping from him as a bird out of the snare of the fowler. If he can induce it there to doubt the mercy of God, and turn away from the gate in despair;—or if he can quiet its fears, so that it shall no longer feel the need of a refuge from the wrath of God,—or if he can lead it to the indulgence of some sinful course, and thus grieve the Holy Spirit of God, he may yet accomplish its ruin. But within the gate,—or in other words, a believer in Christ, it is safe; "the prey is taken from the mighty, and the captive is delivered." Satan may annoy, but he cannot destroy the soul that has fled to Jesus. Of all such he says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Hence, at a point so critical, the enemy redoubles his infernal diligence to compass if possible, the ruin of the soul; and Goodwill, ever watchful over the steps of the pilgrim, puts forth the hand of special grace, and pulls him in. "Then said Christian, I rejoice and tremble." He did not yet experience the joy unspeakable that flows from a vivid apprehension of Christ. "He saw men, as trees, walking." He had a little faith, though it was but a little. That little, however, was accepted by Him who never breaks the bruised reed, nor quenches the smoking flax.

Some surprise has been expressed that Bunyan should not have planted the cross alongside of the *wicket-gate*, instead of representing the pilgrim as walking a considerable distance farther before he caught sight of it. The weight of the objection, however, depends entirely upon the construction we put upon the book. If he intended to represent Christian as unpardoned until he arrived in full view of the cross, the sight of which at once eased him of his burden, we cannot help thinking that the *wicket-gate* is *misplaced*. Christ is the door, and the way unto the Father, and "no man cometh unto the Father but by him." We think, however, that such was *not* Bunyan's intention. The allegory is to be interpreted, to a great extent, in the light of the author's own religious experience, and viewing it from that stand point, we take him to mean that Christian was *pardoned* and *accepted* when admitted by Goodwill *at the gate*: but that he did not arrive at an assurance of faith until a considerable time after, when he obtained a full view of the cross, and was certified by one of the three Shining Ones who met him there, that his sins were forgiven. Only then did he lose his burden of guilt and uncertainty as to his spiritual state before God.

The experience of Christians differs considerably upon this, as well as upon other points. In some cases the transition from darkness to light,—from the deepest distress to the highest joy,—is instantaneous; the *wicket-gate* and the cross, are reached at the same moment. In other cases the change is as gradual and imperceptible as the dawning of the morning. The soul has cast itself upon Jesus, but has to wait long before it can confidently say, "thine anger is turned away, and thou comfortest me." Bunyan's experience was of this latter description; he was, without doubt, a Christian long before he ventured to regard himself as one. He had entered the *wicket-gate*, and had met with acceptance at the hands of Goodwill, but he only "rejoiced with trembling;" and it was many months before he obtained such evidence of his acceptance as quieted his fears and unloosed his burden. For this reason, probably, he planted the cross at some distance from the entrance to the narrow way.

Perhaps, however, the allegory would have harmonized better with Scripture, had he represented Christian as seeing the cross *dimly* or in the *distance*, as he approached the gate. At least, let us settle it in our minds, that whatever Bunyan meant to teach, the Bible assuredly teaches us that Christ has made peace for us "through the blood of his cross," and that the hope for eternity that does not centre in that sublime fact is like a foundation in the shifting sand!

Having admitted Christian, Goodwill inquires concerning his past life; and particularly as to what had induced him to become a pilgrim, and what had happened to him on his journey thus far. Christian tells him all, dwelling with much self-reproach upon having turned aside in search of Mr. Legality's house. He says as little as possible about Pliable, and his disgraceful retreat; but with the spirit of a truly humbled and penitent man, he thinks, not of the sins of others, but of his own. The Pharisee stood and prayed,—"God I thank thee that I am not as other men are, \* \* \* or even as this Publican;" and had Christian had *his* spirit, he would have confessed *Pliable's* sin, and forgotten his *own*. That kind of confession is very common, costing the soul that makes it, but little pain and self-humiliation before God. Christian however, possessed a truly contrite spirit, and stands amazed at the favour shown him by Goodwill in admitting him there. He can hardly realize his new position; but being reassured by Goodwill of his being heartily welcome, and receiving some instruction concerning his journey, he travels on to the Interpreter's house, where we hope to meet him again next month.

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Force yourself to reflect on what you read paragraph by paragraph, and, in a short time, you will derive your pleasure—an ample portion of it at least—from the activity of your own mind; all else is picture sunshine.—*Coleridge*.

## The Fragment Basket.

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**SPRING.**—When, after a long, frigid, barren winter, the Spring comes and loves the earth a little while, how wondrous is the change that takes place! When the month of May comes and sits upon the North as a bird upon her nest, there come forth from under its feathers sounds of new life; the forest echoes with the voices of joyous songsters; the roots start; the grass grows; the air smells sweet; all things are full of richness and beauty. Just so it is when Spring comes to the soul; when the heart is touched with the fructifying power of love. How instantly, under such circumstances, does there grow up beauty, and fitness, and satisfaction! When it is human heart that touches human heart, what a wondrous spring it brings! what flowers and promises of fruit! But oh, when it is the heart of God that brings spring to our hearts; when it is the heart of God that sets every root, and every bud, and every leaf in us a-growing, how wondrous is the beauty that is evoked! how wondrous is the promise of fruit that is held out! And when we have once loved Christ with all our heart, and soul, and mind, and strength, and are able to say, "To do thy will is my meat and my drink," we have achieved the victory; we have overcome all adversaries; we have found the way that is cast up, on which the ransomed of the Lord are to return and walk, with songs and everlasting joy upon their heads. When we serve God reluctantly, fitfully, by turns, partially, we are living a hard life, a starved life, a wretched life; but when we are so brought to Christ that we can say, "Thy will be done," we are living an easy, a fed, a happy life. The heart that every day can say "I love thee;" that every day can say, "I love thee;" that every day can say, "Not my will but thine;" that every day can say, "Lord, what wilt thou have me to do?" that, in short, can say, "My life is hid with Christ in God"—the heart that can say that, is able to pronounce the words of consummation, the words of victory. There is little more in life for him to do except to go on as an exemplar and laborer for God, waiting till the Divine call summons him to his glorification in heaven.—*H. W. Beecher.*

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**THE ASSURANCE OF FAITH.**—It is not God's design that men should obtain assurance in any way, than by mortifying corruption, increasing in grace, and obtaining the lively exercises of it. And although self-examination be a duty of great use and importance and by no means to be neglected; yet it is not the principal means, by which the saints do get satisfaction of their good estate. Assurance is not so much to be obtained by self-examination, as by action. The Apostle Paul sought assurance chiefly this way, even by forgetting the things that were behind, and reaching forth unto those things that were before, pressing towards the mark for the prize of the high calling of God in Christ Jesus; if by any means he might attain unto the resurrection of the dead. And it was by this means chiefly that he obtained assurance, "I therefore so run, not as uncertainly," 1 Cor. ix. 26. He obtained assurance of winning the prize more by running than by considering. The swiftness of his pace did more towards his assurance of a conquest, than the strictness of his examination. Giving all diligence to grow in grace, by adding to faith, virtue &c., is the direction the Apostle Peter gives us, for making our calling and election sure, and having an entrance administered to us abundantly into Christ's everlasting kingdom. Without this, our eyes will be dim, and we shall be as men in the dark; we cannot plainly see, either the forgiveness of our sins past, or our heavenly inheritance that is future, and far off, 2 Peter i. 5, 11.—*Jonathan Edwards.*

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**THE TRUE WISDOM.**—A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate

be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakespeare knew—all that Watt knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveller on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that can irradiate the face of death—commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steeps of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind, though your brows are never crowned with fading bays, if you win, through faith in Jesus, the crown of eternal life.—*Dr. Guthrie.*

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## Poetry.

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### HASTE NOT—REST NOT.

"Without haste! without rest!"  
 Bind the motto to thy breast!  
 Bear it with thee as a spell—  
 Storm or sunshine, guard it well;  
 Heed not flowers that round thee bloom,  
 Bear it onward to the tomb!

Haste not! let no thoughtless deed  
 Mar fore'er the spirit's speed;  
 Ponder well, and know the right,  
 Onward then with all thy might;  
 Haste not! years can ne'er atone  
 For one reckless action done!

Rest not! life is sweeping by,  
 Go and dare before you die;  
 Something mighty and sublime,  
 Leave behind to conquer time;  
 Glorious 'tis to live for aye,  
 When these forms have passed away.

"Haste not! rest not!" calmly wait:  
 Meekly bear the storms of fate;  
 Duty be thy polar guide;  
 Do the right whate'er betide!  
 Haste not! rest not! conflicts past,  
 God shall crown thy work at last!

## Family Reading.

### FAITH EVERYTHING.

Among a large number of young people, who, at one time, were in the habit of meeting me every week, for the purpose of personal conversation on the subject of religion; there was a very quiet, contemplative young woman, whose candour and simplicity of heart interested me very much. She did not appear to me, to be susceptible of much impulsive emotion, but to be very much a child of thought. Her convictions of sin which appeared to me to be deep and clear, were uniformly expressed more in the language of reason than emotion; so that I sometimes feared that she had only an ordinary and intellectual conviction, without much real discovery of her character, as a sinner against God. In addition to all the conversation I could have with her in the presence of others; I often visited her at her own home. And because of her apparent destitution of any deep emotions, and my consequent fear, that her convictions were more speculative than real; I labored to unfold to her the character of God, His law, the nature of sin, the state of her own heart; and aimed to impress truths of this kind upon her mind and conscience. She assented to it all. I urged upon her, the necessity of immediate repentance—her lost condition as a sinner, and the indispensable necessity of the atoning blood and righteousness of Christ, to save her. She said she believed it all. I cautioned her against resisting the Holy Spirit, by unbelief, by prayerlessness, by delaying her repentance and fleeing to Christ; and in every mode that my thoughts could devise I tried to lead her to the gospel salvation. But it all seemed ineffectual: she remained apparently in the same state of mind several weeks. She gained nothing, and lost nothing. Studious of her Bible, prayerful, attentive to all the means of grace, she was still without peace, and still manifested no additional anxiety, and no disposition to discontinue her attempts to attain salvation. For a time, there had been with her manifestly an increasing solemnity and depth of seriousness; but this time had gone by; and she remained to all appearance fixed in the same unchanging state of mind. Such was her condition when I visited her again, without much expectation of any good to result from anything I could say. After many inquiries, and trying all my skill to ascertain if possible whether there was any vital religious truth which she did not understand, or any sin which she was not willing to abandon; I said to her plainly: “Mary, I can do you no good! I have said to you everything appropriate to your state that I can think of, I would aid you most willingly if I could, but I can do you no good.”

“I do not think you can,” said she, calmly; “but I hope you will still come and see me.” “Yes I will, said I. But all I can say to you is—I *know* there is salvation for you; but you must repent, you must flee to Christ.”

We went from her house directly to the evening lecture. I commenced the service by reading the hymn of Dr. Watts:—

There is a voice of sovereign grace  
Sounds from the sacred word,  
Ho! ye despairing sinners come  
And trust upon the Lord.

My soul obeys the Almighty call,  
And runs to this relief,  
I would believe thy promise, Lord,  
Oh! help my unbelief.

To the dear fountain of thy blood  
Incarnate God I fly,  
Here let me wash my spotted soul  
From crimes of deepest dye.

Stretch out thine arm victorious King,  
My reigning sins subdue,  
Drive the old dragon from his seat,  
With his apostate crew.

A guilty weak and helpless worm,  
On thy kind arms I fall,  
Be thou my strength and righteousness  
My Jesus and my all.

This hymn was sung and the service conducted in the usual manner. I forgot all about Mary, as an individual, and preached as appropriately as I was able to the congregation before me.

The next day she came to tell me, that she "had made a new discovery."

"Well" said I, "what is it that you have discovered?"

Why, sir, said she, the way of salvation all seems to me now perfectly plain. My darkness is all gone: I see now what I never saw before. "Do you see that you have given up *sin* and the world, and given your whole heart to Christ?" "I do not think that I am a Christian; but I have never been so *happy* before. All is light to me now. I see my way clear; and I am not burdened and troubled as I was."

And how is this? what has brought you to this state of mind? I do not know *how* it is, or what has brought me to it. But when you were reading that hymn last night, I saw the whole way of salvation for sinners perfectly plain, and wondered that I had never seen it before. I saw that I had nothing to do, but to *trust* in Christ:

A guilty weak, and helpless worm,  
On thy kind arms I fall.

I sat all the evening, just looking at that hymn. I did not hear your prayer. I did not hear a word of your sermon. I do not know your text. I thought of nothing but that hymn; and I have been thinking of it ever since. It is so light and makes me so contented. "Why sir (said she, in the perfect simplicity of her heart, never thinking that she was repeating what had been told her a thousand times,) *don't you think that the reason why we do not get out of darkness sooner, is, that we don't believe?*" "Just that, Mary—precisely that. Faith in Jesus Christ to save is the way to heaven." The idea had not yet occurred to her mind, that she was a Christian: she had only *discovered the way*. I did not think it wise for me to suggest the idea to her at all, but leave her to the direction of the Holy Spirit and the truth of the hymn. If the Holy Spirit had given her a new heart, I trusted he would lead her to hope, as soon as he wanted her to hope. The hymn which had opened her eyes, was the best truth for her to meditate upon at present.

I conversed with her for some time. She had no more troubles, no darkness, no difficulties. All was clear to her mind, and she rejoiced in the unexpected discovery she had made. "I now know what to do," said she, "I must trust in Jesus Christ; I believe God will enable me to do so." It was not till after the lapse of some days that she began to hope that she had really become reconciled to God. But she finally came to the conclusion, that her religion commenced when she sat that evening pondering that hymn, and wondering that she had never discovered before that sinners must *believe*. She afterwards became a communicant in the church; and to the day of her death, so far as I have been able to ascertain, she lived as a *believer*.—*Spencer's Sketches*.

#### THE CHILD AND THE LIFE-BUOY.

The sun had set in storm; and, as the night drew on the gale increased. At midnight it was awful; and during the hours of darkness our bold ship, that had braved many a blast, was driven helplessly before the gale. We knew not where we were, nor whether we were drifting. No star shone above us; no lighthouse in any direction; no hope of calm nor prospect of making a friendly port. At last the dawn began to give its faint grey light to the sky and sea. We saw where we were,—drifting ashore upon a rocky coast, and just upon the first ridge of breakers. Quick as human hands could work two anchors were let go, to save us from danger; but it would not do. One anchor would not hold; the cable of the other snapped as if it had been a thread of rotten silk. The breakers were now

upon us, and one terrible wave swept over us, and carried us right upon a rock. All hope that we should be saved was then taken away.

But a crowd began to gather on the beach, and a boat was seen trying to make its way to us bravely. It struggled hard with its six bold rowers; but it would not do. One wild breaker caught it, as if it had been a bit of cork, and tossed it on a ledge of rock to the left. We saw the men struggling ashore, which they managed to reach in safety. We heard a cry from the shore, "Man the life-boat;" and immediately a dozen of the stoutest fellows set off for it. But it was two miles off; and the ship was going fast to pieces. Our safety was in sticking by the ship till the life-boat came. We waited and gazed across the white waves to see if it were coming; but it did not come; and if it did not, what were we to do? Was there no other help?

On the deck of the vessel, cold and dripping, but in a sheltered corner, I saw a mother and her child. The child clung to the mother and the mother to the child. In a little I saw the mother kneel. The little one knelt beside her and clasped its little hands. It was about five years old. Then the mother rose, and unfastening from herself a circular life-buoy which she had about her, she carefully tied it round the little one, or rather put the little one into it, and tied the preserver firmly under its arms. Having done this, she looked out to see if the life boat were at hand. But it was not to be seen, and the ship was beginning to go to pieces, as wave after wave swept over her. There seemed no hope. Then, as if making up her mind as to some fearful thing, she examined all the fastenings of the life-preserver, and, lifting up her child, she took advantage of a slight lull and dropped it into the waves! The child gave a terrible shriek and struggled, but the next wave seized it and bore it away from the vessel. As the gale was blowing right upon the shore, the child was soon in the midst of the breakers. Up and down it went, yet still onward. Now in the hollow of the wave, now on its top: now on the crest of its breakers, now covered with its foam and spray; it still went onward, the mother all the while kneeling on deck; and every eye there, as well as those on shore, turned to the little head, which, amid all the ups and downs never sunk. The shore was near, and in five minutes a shout arose from the crowd. A tall wave lifted the little one on its crest and was about to dash it on the rocks, when a sailor rushed forward and seized it in his arms.

The child was saved.

The mother saw it from the deck, though half blinded with the spray of breakers and the fury of the gale. She clasped her hands and gave thanks. Many a voice around her said, Amen.

As the child was landed the life-boat came in sight, and ere noon the greater number of those on board the vessel were safe on shore, and among them was seen the mother, clasping her child to her bosom in joy and praise.

Children! Remember the Life-preserver! Here it is "Jesus Christ came into the world to save sinners." Put this on, and it will save you in storm and swell. It will carry you to the shore of the everlasting glory.

Mothers! Never forget the Life-preserver for your children. See that Christ be in them and they in Christ. Blessed meeting! Mother and child upon the shore of the kingdom, all storms and shipwrecks for ever past.

#### AN ADDRESS TO THE LAITY BY A LAYMAN.

It is a solemn duty, on entering upon a work for God, to ascribe glory, honour and praise to him the Almighty, the Lord of Heaven and earth, and to exalt Jesus Christ, whom "God hath exalted with his right hand to be a Prince and a Saviour," Acts v. 31, Christ the Lord, who, with the Father and the Holy Ghost, ever liveth and reigneth the ONE TRUE GOD, blessed for evermore.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." John xiv. 33.

LET A GRATEFUL LAITY SHOW AN ANXIOUS, AFFECTIONATE REGARD FOR THEIR MINISTERS.

1st. In praying to God for a blessing upon them and their families, and upon their ministry.

2nd. In honouring them before their people, and before the world.

3rd. In encouraging, protecting, and defending them.

4th. In aiding them in their ministerial walk, by taking part in visiting the sick and afflicted, and in affording to them the means of relieving such in their distress.

5th. In furnishing them with Bibles, Testaments, tracts and books, and other necessary articles for the instruction of their people.

6th. In making them their almoners in *special* cases.

7th. In procuring for them the assistance of fellow-ministers, under occasional circumstances of peculiar necessity.

8th. In enabling them to visit distant or out-lying places, by affording to them the use of a horse, or carriage of some kind.

9th. In providing, erecting, adding to, furnishing, or repairing, houses of residence for them, under circumstances of necessity.

10th. In providing for them small portions of land, *not farms*, but garden-farms, as auxiliary to household-economy.

11th. In aiding them in the cultivation of their garden-farms.

12th. In providing libraries, books of divinity, and of ministerial usefulness, to be handed down as parochial or district heir-looms.

13th. In opening private libraries for their use.

14th. In aiding them under circumstances of legitimate distress.

15th. In aiding them under circumstances of sickness, whether of themselves or families.

16th. In aiding them when infirm or past their labour.

17th. In aiding them in the education of their families.

18th. In advancing the interests of their families in life.

19th. In caring for and helping their widows or orphan-families.

20th. In aiding them by presents from the field and the garden.

21st. In encouraging superior literary talent in their families, which may be exercised to the increase of income.

22nd. In aiding them in their endeavours to diffuse the knowledge of the Gospel of our blessed Lord and Saviour at home and abroad—a noble work for those redeemed by His blood, Rev. v. 9.

23rd. In transacting all in Christian love, with the utmost delicacy, and in strictest confidence, lest they or their ministry be reproached.

Here are some hints thrown out upon this most important topic; it is for the noble, generous soul (where is it?) to invent other modes of aiding ministers and facilitating their ministry.

Let the laity invite the counsel and aid of ministers in all that relates to the highest interests of themselves and their families.

Shame and a curse may fall upon those who neglect or impede the high ambassadors of the Lord Jesus Christ, and their holy warfare, and magnificent ministry-commission.

“Woe unto the wicked! it shall be ill with him. Isaiah iii. 11.—*British Ensign*.”

#### ALL HAVE INFLUENCE.

Do not say you have no influence. All have some. A gentleman, lecturing in the neighbourhood of London, said:—“Everybody has influence, even that child,” pointing to a little girl in her father’s arms. “That’s true!” cried the man. At the close he said to the lecturer, “I beg your pardon, sir, but I could not help speaking. I was a drunkard; but, as I did not like to go to the public-house alone, I used to carry this child. As I approached the public-house one night, hearing a great noise inside, she said, ‘Don’t go father!’ ‘Hold your tongue, child.’ ‘Please father, don’t go!’ ‘Hold your tongue, I say.’ Presently I felt a big tear fall on my cheek. I could not go a step farther, sir. I turned round



and went home, and have never been in a public-house since, thank God for it. I am now a happy man, sir, and this little girl has done it all, and when you said that even she had influence, I could not help saying: "That's true, sir." All have influence."—*Rev. N. Hall.*

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#### THE HAVOC OF WAR.

In any view, what a fell destroyer is war! Napoleon's wars sacrificed full six millions, and all the wars consequent on the French Revolution some nine or ten millions. The Spaniards are said to have destroyed in forty-two years more than twelve millions of American Indians. Grecian wars sacrificed 15,000,000; Jewish wars, 25,000,000; the wars of the twelve Cæsars, 30,000,000 in all; the wars of the Romans before Julius Cæsar, 60,000,000; the wars of the Roman Empire, of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000; those of Africa, 100,000,000! "If we take into consideration," says Dr. Dick, "the number not only of those who have fallen in battle, but of those who have perished through the natural consequences of war, it will not perhaps be overrating the destruction of human life if we affirm that one-tenth of the human race has been destroyed by the ravages of war; and, according to this estimate, more than fourteen thousand millions of human beings have been slaughtered in war since the beginning of the world." Edmund Burke went still further, and reckoned the sum total of its ravages, from the first, at no less than thirty-five thousand millions.—*Advocate of Peace.*

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#### TO WHOM WE BELONG.

A colored woman of Barbadoes, who had been a member of the Moravian Church for more than half a century, gave to her pastor, a few years ago, a small sum of money, to be returned to her whenever she should want it. When he relinquished his charge, he transferred the deposit to his successor Mr. Hartvig. The latter perceiving that the poor woman was evidently in want of pecuniary aid, informed her that he had money in his possession which belonged to her. At first she could not believe him; the remembrance of the deposits had apparently faded from her mind. She finally consented to receive enough for her immediate necessities; but Mr. Hartvig wishing to know what should be done with the remainder, in the event of her death, her answer was, "*Oh me belong to the Church, and me money too!*" There is a volume of instruction in this simple reply. How few Christians seem to feel that they have given their property, as well as themselves, to the Lord Jesus Christ!

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#### DO THE RIGHT THING.

Whenever you are in doubt which of two things to do, let your decision be for that which is right. Do not waver, do not parley, but square up to the mark, and *do the right thing.* Boy! when you divide that apple with your little sister, be careful not to keep the largest half for yourself.—Young man! don't sneak out of the basement door because you wish to escape your father's eyes.—Maiden! let not the most trifling deceit pass current in those little acts which make the sum of your life. No matter who you are, what your lot or where you live, you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure yourself, is to *do the right thing.* You may not always hit the mark; but you should, nevertheless, always AIM AT IT, and with every trial your skill will increase.—Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action, still, always, and in all cases, *do the right thing.*—Your first lesson in this will grow easier, until finally doing the right thing will become a habit, and to do a wrong will seem an absolute impossibility.