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THE

CANADIAN INDEPENDENT.

VOL. XII.

TORONTO, JANUARY, 1866.

No. 7.

ANOTHER MISSIONARY OUTLOOK.

In the watch-tower which we occupy for the present distress, there are windows looking every way. One overlooks our own beloved Canada; another, the great land to the southward; and another opens a view across the sea, to our native country. At one or other of these we stand and look longer than at all the rest.

In respect to the present condition of our Missionary affairs, we must confess ourselves to belong to the family of Mr. Facing-both-ways. That is, not in the bad sense of pretending to believe in opposites, or vibrating between them, but in the sense of having a warm regard to both parties, and a desire to see them co-operate for their mutual good, and, moreover, of seeing that all of the truth and all of the right does not lie with either. We may displease both, but being in a position in which we are required to speak, we will speak our honest thought, and leave it with our brethren and the Master.

Since we wrote on our Missions, in August last, several communications have appeared on the subject. We have heard again from Mr. Poore, and free utterance has been given to the thoughts of such as have felt themselves moved to write in reply. It seems time for us to take another outlook, and give some answer to those who say, "Watchman, what of the night?"

And first, a word at home. We cannot help observing, that in much that has been said against the course pursued by the Colonial Missionary Society and its Secretary, it has seemed to be tacitly assumed that on this side there has been little or nothing that has been faulty or wrong; that churches and pastors have done their utmost; and that the only parties to be blamed are the brethren in England. Our correspondents do not say this in so many words—perhaps they do not hold it; but their silence on any Canadian shortcoming, and their vehemence against the Society's course, make it very difficult not to draw such an inference. Now, we do not think that this is according to the facts of the case. Missionary aid has been reluctantly given by Committees, in certain instances, not on account of the absolute inability of the people, but "for the hardness of their hearts." Throughout the

year, we are receiving accounts of new efforts made by one church and another, for church buildings and pastoral support, which show that there are resources among them for greater things than are now done, provided the spirit of liberality can be awakened to its full measure. We are especially anxious to see such enterprise and self-reliance developed in our churches; and we fear that the tendency of much that has been said here, is to produce the self-satisfied impression that Canada is doing all that it is able to do. Now, is it not the fact, that there have been churches receiving aid, which their pastors confessed were able, had they been willing, to be self-sustaining? Could not a larger sum be raised for Home Missions, if we all denied ourselves as that cause demands? It is not worthy of us, to speak like the woman who went to her pastor, saying, "Oh! I am such a sinner—there never was such a sinner—I am the greatest sinner in the world!"—and when the good man replied, "So you are, ma'am; you are quite right; and you are a far greater sinner than you think you are,"—burst out upon him with "What do you mean, Sir, by insulting me? When did you ever know me do what was wrong? I should like to know who has been speaking against me." It is harder to listen to a stranger telling us of our faults than secretly to lament them ourselves; but that "open rebuke" may be good medicine for the soul, notwithstanding.

And now a word to our English associates in this Missionary work. We were mistaken in calling "the unfortunate friction attending the introduction of the plan" proposed from London, "a *passing* incident." That phrase would not have been written, had we first seen Mr. Poore's letter from Halifax. The one-sided and sweeping assertions of that letter, as our correspondence shows, have awakened a deep sense of injustice among the Canadian brotherhood. It is quite true that our visitor's route, for reasons of geographical convenience, and in accordance with a private arrangement between himself and Dr. Smith, led him through several of our weaker stations. Indeed, we suppose there was scarcely a doubtful case that he did *not* see; while the more encouraging causes were visited by his companion. To argue from the former to the whole of our churches, were manifestly unfair: but that this has been done we all believe.

It would have been promotive of self-help, as well as just and brotherly, had there been a fuller recognition of the labours and sacrifices of our Missionary brethren. If those labours and sacrifices have been unrewarded by success, all the more do those who endure them need and deserve something warmer than has been said for them. And where there has been success, there should have been more than the negative recognition of being omitted from the charges of "neglect and selfish ease" brought against "some of the churches." When the Lord Jesus Christ wrote to the Seven Churches in Asia, he began every letter by a word of commendation for the good he then found, or remembered to have been, in them. Then he began to speak

of what he had against them. The example is one that His servants would do well to follow. Here, blame has been the chief thing: praise comes in as a saving clause.

Brethren in Canada feel justly hurt by the imperial and imperious tone adopted by those in England. It is quite true that the mother country is greater than the colony; but individual men there do not stand to individual men here in the relation of the giant to the dwarf. Our recent visitor, though himself a colonist of twelve years standing, found here "abler men than he expected." We, too, are British; we respect ourselves—we cherish our independence—we claim self-government. Towards the support of each Missionary pastor, Canada gives fully three-fourths or four-fifths, in the form of salary or missionary grants, and this entitles us to the largest share of management. And we feel we have a right to be believed, when city and country ministers, supported by their churches or receiving aid, official and non-official, all agree in saying that there are good reasons why some churches that have received aid for a score of years should not be abandoned though they ask it still. We lament their necessity as much as our brethren in England can do; we are ever goading these churches to independence: but we know their unhappy history—their divisions—their losses—their unfortunate pastorates: and we also know that there is often left a kernel of spiritual promise. We are loth to sacrifice the investments of the past while there is discernible any hope for the future; and we hear the voice of the Master say,—“Destroy it not, for a blessing is in it.” We refuse to apply any cast-iron rule about a term of years and per centage of diminution, to a thing so unmechanical as the life of a church. If our brethren at home trust us, as they say they do, let them leave this to our judgment, “as those that must give account.” We must know more about the merits of the case than they do. We have the same anxiety for self-support. And if we have made some mistakes, is this a worse lot than has befallen them? The Colonial Missions conducted directly from London have been among the most costly and unsuccessful on the entire field in British North America. If churches in Canada require time for their education in Christian liberality, is not this true also of churches in England and everywhere else?

We expect, therefore, that the proposal originally sent from Bloomfield-street, (see *Canadian Independent*, April, 1865, p. 320) of vesting “ABSOLUTE CONTROL OF THE FUNDS” in the Canadian Committee, will be carried out in the letter and in the spirit. The minute adopted by our Missionary Society, in June last, and which Rev. W. F. Clarke commented upon adversely, in our last number, was no “diplomatic document”—if by that term were meant anything ambiguous or deceptive, but a plain and straightforward statement of what had been agreed upon between a representative of England and one of Canada, in the first instance, adopted by the Canadian Missionary Committee and Society, and has now been finally approved in London. We regard

it as binding on both partiss. It is not claimed, on our behalf, that ten or twenty years' grants shall be the rule; it is not donied, on the other part, that such shall be recognised as exceptions.

If we do not to-day write in quite as confident a strain of the new plans as we did in August last, it is not that our opinion has changed of those plans themselves, but because the feeling engendered and kept up in the discussion of them imperils confidence and co-operation. To that feeling, on both sides, we have allowed free expression in these columns; for however we may deplore its existence, it is better for it to come out than to be pent up within. We do not wish to see the Colonial Society act on Benjamin Franklin's maxim for the sons of a family—"Give them a good education, and then, *kick* them out of doors," for such a mode of exit is not conducive to future good relations between the boys and the father. Nor can we say that we look with much hopefulness on the plan of an independent appeal to England and the United States. The expenses of travelling and the support of a collecting agent, the need of making out a case for a new agency, where another has been long established, the difficulty of crowding in any application for aid, and the feeling which no argument can remove, that the colonies are able to care for themselves—these, to us, seem insurmountable objections to a separate appeal to England; while in the United States, the immeasurable claims from their own West and South, will bar out this handful of churches on the North, not too well loved.

If it be possible, therefore, as much as lieth in us, let us live peaceably with the Colonial Missionary Society; but as early as they may, let each missionary church become self-supporting, and the strong help the weak, so that these questions that have vexed us these nearly thirty years, may vex us no more for ever!

A WORD TO ALL OUR SUBSCRIBERS.

In the most agreeable and courteous but most urgent and irresistible manner, we beg to remind those who have not sent in their dollar for the current volume, or for any one or more of its predecessors, that the said dollar has been *due* from the beginning of the year, viz., July 1st; that it is urgently *wanted* for arrears and new monthly bills; and that the payment of it will make them enjoy the magazine better, as it will be in every sense *their own*.

Our friends will be glad to learn that our position, financially, continues to improve. More money has been received for the current volume, now, than was received for either of the two preceding volumes at the same period of the year. Although not quite so much has come in for arrears, still the receipts on that account bear many proofs that it was for want of ability, rather than of will, that these were not forthcoming sooner. We hope to hear from *many more* who have not remitted for *years* past. Indeed, there is a *pressing need* for immediate attention to this very thing.

Now that money is more plentiful, we expect that the *Independent* will be remembered, as well as other claimants upon the proceeds of the harvest. This will be a good opportunity for those who have kindly promised or intended to collect subscriptions and arrears, to attend to that work. New subscribers will be gladly received at any period in the year. All receipts are acknowledged monthly on the cover of the magazine, by Mr. A. Christie, the publishing agent, 11 King Street West (Box 468 P. O.)

For many reasons, the present month appears to be a most fitting season to remit to us—whether much or little be owing; and we respectfully request our friends to remit at their earliest convenience.

We want at least five hundred more subscribers. With even less than that number it would be possible for the proprietors to *enlarge the magazine* to 40 pages. As it is, there is not room for half the matter which is suitable to the special design of the *Canadian Independent*, which our readers ought to see, and which hardly a score of them will see elsewhere. Will not our friends take advantage of the improved condition of the country to send us in new lists of subscribers, beginning with the New Year?

We ask the Missionary Deputations to urge our claims upon every church at the annual meetings.

APPEAL FOR THE FREEDMEN.

The proposal contained in the letter of Dr. Wilkes and the appended document from Mr. Magill, was one that occurred to ourselves the moment that we read the resolution of the English Union. But the collections for our own Home Missions will undoubtedly stand in the way, in most churches, on the second Sabbath of January. We would suggest that the Foreign Missionary collection of the churches that make such a contribution be devoted to this object, than which there can be no worthier; or, that those who have no such good habit, take the second Sabbath in March for the American Missionary Association. It is an organisation that in its home and foreign operations, has proved itself in trying times the fearless friend of the coloured man, and is therefore thoroughly qualified for the arduous labour now to be done at the South. When England and America thus join hand in hand, Canada should not be wanting.

REGISTRATION OF CHURCH DEEDS.

By an Act passed during the last session of the Provincial Legislature, it is provided that, after 1st January, 1866, all deeds conveying real estate be registered in full. Hitherto, the "Memorials" entered in the Registry Offices have been required to contain only a portion of the facts recited in the deed, and might omit many others of great importance. The change is a decided improvement.

We notice it here, because the question may arise: In what way will this affect the blank Trust Deeds for church property prepared by the Congregational Union of Canada? We are happy to state, that through the wise foresight of the late Patrick Freeland, Esq., who was concerned in the preparation of the forms, the recent action of the Legislature was anticipated, and the Memorial, furnished with every copy of the Deeds, (which may be obtained

from Rev. J. Wood, Brantford, Secretary of the Union) includes a full recital of the latter instrument. Mr. Freeland availed himself of the *option* granted by the previously existing law, to obtain this security for the churches; and now that the law *requires* the same fulness of enregistration in every case, the blank forms are equally available.

ANNUAL ADDRESS TO THE STUDENTS OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

Delivered at the opening of the Twenty-seventh Session, in Zion Church, Montreal, on Wednesday, October 11, 1865, by REV. E. J. SHERRILL.

"I write unto you young men, because ye are strong, and the word of God abideth in you."

On this ground we are encouraged to write to you young men—"because ye are strong and the word of God abideth in you."

Some timber is good for nothing. Some fit only to be burned, and some though unwrought, is of the best quality—a sound material which pays well for working. It will bear to be wrought and finished into valuable machinery, and then used with success and profit.

The same is true of our young men. Some are good for nothing. Some have talents buried and wasted, and some though now in a process of training, and unfinished, have all the material—physical, mental and religious, for a life of future usefulness and greatness.

Such young men, we believe, have been placed under the care of the honored professors of this Theological College; and the promise which they have given of improvement and future usefulness, has assembled us at this Annual Meeting to express publicly our satisfaction, and tender to them our sympathy, with words of encouragement to press forward in the work of preparation for the gospel ministry.

For their encouragement we will speak:

I.—Of the nature of the work to which they are looking forward.

II.—Of some of the qualifications it requires.

First.—In speaking of the nature of the work, consider its *nobility*.

There are some employments in which it is no honor to engage; but the preaching of the gospel is a *noble* work. When Christ sent forth his apostles, his every letter of instruction seemed to throw around the work the idea of dignity and grandeur. He said, "Into whatever city or town ye enter, inquire who in it is *worthy*, and there abide till ye go thence." Do not go from house to house as those who are seeking charity. "The laborer is worthy of his hire."

So the Master is saying to you. The work is worthy of all honor. Never be ashamed of it. Let the conviction in your own mind be deep and abiding, that there is a *nobility*, a grandeur and greatness in the work, and that you have only to acquit yourselves as men worthy of such a trust, to command from the church and the world, respect and honor.

Paul felt and proved the nobility of this work. He regarded it worthy of all his culture and talents. He was never ashamed of the gospel of Christ. He was ready to hold it up before kings and emperors, as well as ruler and people, and to discuss its merits in all places. To preach Christ was the

passion of his soul. He had no greater joy—he desired no higher honor. Inspired by this example, aim to walk worthy of God, ever encouraged by the grandeur of the work to consecrate *your* powers, “sanctified and meet for the Master’s use.”

Second.—For your encouragement consider that the work of preaching the gospel is perfectly fitted to the end sought, namely, the religious instruction of the people and their final salvation.

Preach the word with confidence, believing that you will not labor in vain. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” For God says, “My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it. Every true minister of Christ should feel, he *will* feel, that the word faithfully preached, is perfectly fitted to instruct and save them that believe.

Third.—Preach the word hopefully, because it is itself an instrument of great power. No other book can so move the heart, the conscience, and the intellect of man. No other book has ever produced so deep, permanent and happy results. The Bible is an instrument of great power, because it is *truth*. Truth is adapted to the nature of the human mind. The mind is nourished and strengthened by truth. Christ said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Fourth.—Be encouraged because your work is not transient, but enduring. It cannot be destroyed. You may fall in the service, but “The word of the Lord endureth for ever.” It runs parallel with the existence of the soul. When men embrace the truth as it is in Jesus, it abides with them, a lamp to their feet till life shall close, yea more, it will send its fadeless light across the boundaries of time, and follow the soul in its immortal career upward, throwing its bright beams along the soul’s trackless way, to the eternal fountain, the bosom of God. Such an instrument, adapted to the end-sought, and enduring in its nature and blessed fruits, you are encouraged to preach with confidence, nothing doubting.

Fifth.—Be encouraged in your preparation for the work, because it has a grand mission, a sure and glorious destiny.

Its mission is not fulfilled till the gospel is preached to every creature. The field is the world, “reaching far as earth’s ample range extends.” By the word preached, the moral state of this world of sin shall be changed. By the power of the Holy Spirit and the word preached, “The desert shall rejoice and blossom as the rose.”

In the contest between sin and holiness, “the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.”

The preaching of the word has a mission which sweeps the circuit of the earth. In its march of light and truth it shall lift and roll away the darkness that rests on the nations. “It shall spread from sea to sea, and from the river to the ends of the earth.” Kings shall be nursing fathers, and queens nursing mothers, to the church of Christ.

Such is the mission and destiny of the glorious gospel which you are called to preach.

“Consider what I say, and the Lord give thee understanding in all things,” while we consider some of the *qualifications* for the work of the ministry.

First.—It is important that you be men of strength, that you have a good degree of physical, moral, and spiritual strength. “I write unto you young men, because ye are strong.” By proper attention to bodily health, prepare

yourselves to "endure hardness as good soldiers of Jesus Christ." This hardness, this wearing toil is sure to come. God has decreed this as one part of your mission. Paul says, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Physical strength favors elasticity and vigor of mind, as well as spiritual growth. Bodily weakness necessarily impairs a minister's usefulness.

The burden of ministerial labors, cares and trials, often breaks down the strong man; how much more the man who is suffering from bodily weakness. It is the solemn duty of every candidate for the ministry, to strive to consecrate to this office, healthy, manly, physical powers. "I beseech you therefore by the mercies of God, that ye present," not the halt and the maimed, not the diseased and the sickly, but "present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." By moderate wholesome diet, by daily vigorous exercise, inhaling freely this mountain air, give unto God unimpaired, all he has given unto you, of a well proportioned, strong, physical manhood. It is a most desirable qualification for success in the ministry.

Second.—Cultivate an agreeable, manly address. Be gentle and courteous in your manners. This is becoming in all men, especially in a christian minister. Whatever might be accounted rude and uncivil in address or manners, would greatly diminish, perhaps destroy, your usefulness. You may be regarded as both learned and sound in doctrine, and yet fail of success because you are not in social life a christian gentleman. The lovely Henry Martyn made strong men bow by the resistless power of his gentleness. "The servant of the Lord must not strive, but be gentle unto all men." "Be courteous." It is a christian grace that wins old and young. It is a power for good which every christian minister should be able to command.

Third.—Be neat in person and dress. Whitefield swayed thousands by the power of his eloquence. His subject filled his own soul, and he made it thrill the souls of others. It flashed in his eye, and it glowed on every feature. The spirit of Christ electrified every nerve of his being, sending off a divine influence of saving power. And in perfect harmony with all. was ever seen and felt this added power, perfect neatness of person and dress. His motto in this regard was, "*A minister should be without spot.*" Many a pious minister has been unsuccessful, because untidy in dress and rude in manners. Whatever in personal habits perils a minister's usefulness, should be avoided. "I speak as unto wise men; judge ye what I say."

Fourth.—Be practical men. Keep yourselves awake to discern the signs of the times. Live neither in the past, nor in the distant future, but in the present which opens up your field of action. Understand men and things. Be in sympathy with the age in which you live. Aim to make an impression on the world for good, and make it *now*. Understand what powers, civil and religious, influence and control the human mind, and feel that it is the mission of the gospel, clothed with divine authority, to instruct, elevate and guide these powers as instruments of righteousness.

Be familiar with all leading enterprises of the day, that you may know their bearing on the kingdom of Christ. Remember that you stand on the watchtower to give the alarm when danger is near, and to descry approaching light, foreshadowing peace.

No age can be so important to you as the present. Live not then in the past—be not lost in visions of the future. True, brighter days may come,

but the present is sufficiently bright for us. As practical men do the work of to-day, while the day lasts; "the night cometh when no man can work."

Fifth.—*Be growing men.* Attend to the thorough culture of your minds. Add daily to your present stock of knowledge, that you may be prepared to teach the people, not only the first principles—the rudiments—but that you may go on with them toward perfection in knowledge. Wherever you preach you will have growing men to hear you. If you are not advancing in knowledge they will leave you, or become listless hearers. Christ says, "The priest's lips should keep knowledge, and the people should seek the law at his mouth; for he is the messenger of the Lord of hosts."

To this end cultivate habits of close study. Be persevering, working men. Learn to think. Habits of patient thought and work formed here, will abide through life. Remember there are first steps to every result; but great results are the fruit of great toil. It was said of one of England's greatest men, "He could toil terribly." God helps those who help themselves.

Be *reading men*; but let your reading be select. Read and digest. Read not for imitation, but that by reading the thoughts of others, you may *learn to think*. Do you ask what books and authors you should read? I leave that to the wisdom of your teachers and to your own judgment. Read for profit; but I may suggest that together with other reading, no book can compare with the Word of God. For mental discipline, for depth and strength of intellect, compared with all other books, the Bible stands preëminent. Daily read its histories and biographies—its rich poetry and lofty strains of eloquence—its remarkable prophecies, profound reasoning and utterance of practical truths found only here—*daily* read it with a prayerful desire to know the will of God and your duty, and you will *daily* become a wiser and better man, able to teach others also.

On the value of the Bible as a study for mental culture, I may quote the language of one who has had large experience in training young men. Dr. Hopkins, President of Williams College, says, "For energy and balance, I would rather have the intellect formed by the Bible alone, by grappling with its mighty questions, communing with its high mysteries, by tracing its narratives, by listening to its matchless eloquence and poetry, than to have that formed by all the light and popular literature, and by all the scientific books in existence."

Not only read, but write. Again I say, *write*. There is labor in it, but it is labor which gives a rich reward. Cicero says, "The young orator's best master is his pen." It is a high attainment to be able to write well, but always the result of labor. Write and re-write your own thoughts, that you may learn to express them in language pure and chaste; elevated, yet so *clear and simple* that all may be edified. Herder, a German divine and philosopher, said, "It is the most beautiful mark of the excellency of preaching, when it instructs a child." In this work you must go on improving. It was said of a late New England divine, Dr. Dimmick, a beloved and successful pastor, and a classical scholar, who died at the age of sixty-five, that he was never a better scholar than on the day of his death. Here is a worthy example for a theological student. It was never said of him—let it never be said of you—He can write no better sermons now, than he could ten or twenty years ago.

It may not be out of place to say a word on pulpit services. Great attention should be given to the modulation of the voice. It is important in reading a hymn. We sometimes hear a hymn read in a stupid manner, or in a sing-song tone, inappropriate to the sentiment of the hymn, and offensive to

good taste. It should be read in a natural tone varying with the thoughts expressed, that it may aid every hearer in the spirit of pure and elevated devotion. There is call for great modulation of voice in *public address*. If improved aright, so that all be natural, it is itself a power for good. A man once said he would give any amount of money if he could utter one sentence as he heard Whitefield utter it. Whitefield's sermons read tamely, but when he *spoke* them, they had power irresistible.

Use the common tone when uttering common things; but when you have a sentence commencing with a simple thought, which mounts and rises as it multiplies in words and ideas, gathering strength, and carrying conviction, rolling up like a wave with power, going out and forth, and still on, with a grand culmination, then we like to hear the voice used in true accompaniment; gentle and quiet at first, but beginning to sound like the muttering of distant thunder that betokens something greater approaching—rising in strength and earnestness, powerful, resonant, ringing, until it bursts like a wild bugle blast or mighty clarion peal, causing a thrill and a shudder if need be, while listening to impressive truth uttered in words of terrific, solemn grandeur. This, when perfectly natural, helps the conviction of the sentiment, as the thunder peal does the truth of the lightning flash. It holds attention and gives pleasure to the hearer. It secures an end by the wise improvement of a talent given to those who are called of God to the christian ministry.

But let your ceaseless aim be the salvation of souls. The abiding conviction that your entire work is to have a bearing on saving the lost, will be a power to bring you near to God, animated by the pure, the ennobling, Christ-like spirit of him who said, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." To this end preach not yourself, *but Christ*. To be successful you must be much in communion with Him. You must be like Him—the all-pervading spirit of your life must be the spirit of Christ. Keep ever before you the person of Christ, and when you preach hold *Him* forth, not *yourselves*. In the simple story of Christ crucified, the power of attraction is resistless. He says, "And I, if I be lifted up, will draw all men unto me." Through your life and public ministrations, let Christ come out from your own enraptured soul, and all the people will be very attentive to hear you, as they were to hear *Him*, and by the promised presence of the Holy Ghost, many shall be brought to Jesus.

Dr. Chalmers says, that for ten years in the early part of his ministry, he preached with little or no success. He was led to inquire into the cause, and found that he had been preaching only *about* Christ. From that time he took Christ into his *own heart*, and his whole being was animated with new religious life, and *Christ in him* came rushing out in every part. All was changed—his preaching was clothed with new power, and many were now converted and saved.

Be men of prayer. The motto of Dr. Watts, "*Bene orasse, bene studuisse,*" should be written on the heart of every student of Theology. It is the experience of every successful minister, that prayer is an efficient aid in private studies, as well as in all public duties. It is said that President Lincoln rose daily an hour before the family for secret prayer, and to read the Word of God. If men of other professions daily look to God in prayer for help, how much more should a christian minister. In the duty of prayer,

Christ is our example. Paul was a prodigious worker, but eminently a man of prayer. To this Christ-like habit do we trace his unparalleled success.

When a student, I once boarded with a minister who was always cheerful, and eminently a man of prayer. He often spent whole days in prayer. When I was with him, I felt that I stood on holy ground. The impression which he made on my own mind, has ever been as a ray of sunlight, pointing me up to God in prayer for help.

Add to all, as a chief element of power and ground of success, daily advancement in holiness. A good minister of Christ must continually "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." All other advantages without this will leave you as sounding brass or a tinkling cymbal. Go on then improving daily in intellectual attainments and holiness of heart, and you "shall be as the light of the morning when the sun riseth, even a morning without clouds."

But I cannot close without speaking of *Canada* as a field of labor. We are on the borders of an extensive country, inhabited by a free, intelligent, powerful, christian people. Having just passed through an unparalleled civil war, they are now actively engaged in removing from the nation the bitter fruits of slavery, and in reconstruction, by establishing on redeemed soil the blessings of Education and a pure Christianity. A wide field is there opened, and an earnest call heard for help. But in looking over the field, which is the world, you, in wisdom, have made choice of *Canada*. Though compared with other fields, it is limited in extent, yet in its moral aspect it is a land of unmeasured importance, and surpassing interest to the church of God. Its natural advantages and resources, make it a land to be desired. But the religious elements of *Canada* form its chief attractions.

The friends and foes of truth are here as in other lands. But added to these, we have a foreign and false religion of unknown power. And while that power is diminishing at its ancient seat, it holds to this, its chosen city, with the grasp of death.

For years, that power has here been increasing and culminating. The battle between truth and error will be fought in *Canada*. The war has already begun; and the centre of attraction around which all gather and contend for victory, is *the Bible*. This suggests the importance of *our* ministers having their loins girt about with truth, being shod with the preparation of the gospel of peace, and being able to wield successfully the sword of the Spirit, which is the word of God.

Those educated *here*, are the men to do battle for Christ and for truth in this grand and decisive conflict.

We now call upon you, young men, "because ye are strong, and the word of God abideth in you," to aid us in spreading over this chosen land, the light of the gospel. Broad-cast sow the good seed, which is the word of God. Especially sow it in the hearts of the young. Do this *faithfully*, that *you* may be the honored men to lead on to victory the host of God's elect; that you may form christian churches which shall come up, and "look forth as the morning—fair as the moon, clear as the sun, and terrible," to the foe, "as an army with banners." Then shall *this city*, the central power of a false religion, be given to the saints of the most High, and *this mountain* shall be called, "The mount of God."

SHORT SERMONS.

In a late number of that excellent periodical, the *Montreal Witness*, there appeared an extract from an English paper, which had got its cue from a French one, on the length of sermons. The arguments, such as they were, seem to have been endorsed by the *Witness*, and backed by remarks of its own to the effect that—

1. It is generally the preachers who favour long sermons.
2. The prevailing taste of the times is for brevity, railroads and telegraphs being the order of the day.
3. Denominations in which short sermons are the rule go ahead of others, &c.
4. Ministerial editors favor short sermons; a leader in the *Times* can be read in ten minutes, &c.

Allow me to say, the cry for short sermons, now getting so popular, is mischievous; the reasons assigned for the demand are invalid. Sermons in the present day are commonly between thirty and sixty minutes. If an audience be interested, an hour will not be felt to be too long; if the interest fail, fifteen minutes will not be too short. It is folly to lay down a rule for the length of a sermon, since the time it should occupy depends on many things. A minister should be influenced by the character of the hearers, by his subject, by his own powers and feelings, by the feelings of his audience; the state of the atmosphere, at one time, favours a more lengthened attention than at another. To argue that because Napoleon could fire up his army in less than ten minutes, therefore the minister of the gospel should make ten minute sermons, is in our view a great error. The two things are unlike. An appeal to the patriotism, the impulse, the passions of an army, is not much like expounding the word of God.

A preacher has not a *mere point to make clear*. He has the message of mercy to declare, the evidences of christianity to set forth, inspiration to defend, a thousand subtleties into which the sinner runs to lay bare; he must meet and battle with the errors of his day, while he proclaims the gospel; he must also show that the law of God is the grand standard of morality. It is as much a duty of the minister to inculcate a sound morality as to proclaim the doctrines of reconciliation and pardon. It is a serious mistake to suppose that men know and understand all these things, that they only need to be warmly exhorted to do them. Religious periodicals, be they ever so good, do not answer the end of pulpit instruction. Ministers know, if editors do not, how little our busy working or professional men read of what may be termed religious articles. In some houses piles of religious publications may be seen that have never been opened, or but merely glanced at. Political and commercial articles are read, there is not time for much beside. A good paper or magazine is taken because it is recommended, and men like to encourage a good thing. It is an important fact, that many get but little more of religion and the Bible, than they get from the pulpit; many professors of religion are dependent on the same source for religious instruction. This is a busy age, an age of books, but not of reading; a good library is now considered essential to a well furnished house; how little the books are read they themselves testify. Ask the librarians in our reading rooms, how much religious books and magazines are read by the great majority of the people.

Shorten sermons to ten minutes in order to get a hold on men to whom religion is distasteful, then you must shorten prayer and shorten reading, very soon the little will be too much, and divine service will cease. Those

who live at a distance will not think it worth their while to go; others will feel that what can be taught in so short a time cannot be important. This cry for short sermons originated with the worldly, but is reiterated by some of the church, who fancy that religion, if administered in small doses, can be made palatable to the irreligious. A lecturer who speaks on scientific subjects for an hour and a half is not complained of as being too long. A worldly performance may occupy two hours and incur no censure for its length; a political spouter may exceed an hour on any of the leading topics of the day; but he who has the weighty matters upon which the eternal life or death of souls depends, must be short, ten minutes is time enough for him who is expected to give the moral tone to society, and educate the masses in spiritual things. We believe that ministers generally do not favour sermons which occupy an hour in delivery, a greater number prefer from thirty to fifty minutes.

Railroads shorten journeys, the telegraph shortens letters; but neither of these shorten the Bible, or make a shorter cut to heaven, hence these are not reasons for preaching ten minute sermons.

We think it will be found that long or short sermons are not peculiar to denominations, but to ministers, and that the success of a denomination cannot be accounted for by the length of their sermons, but by other things. We have known a preacher of short sermons almost deserted, while his congregation gathered to a minister who preached twice as long, and who filled his house with hearers.

A leader in the *Times*, which is "intended to convince a whole nation," but which often convinces nobody, may be read in ten minutes; there is, however, an opportunity for one such *leader* every day in the week. Shall the minister therefore let slip his golden opportunity by pandering to the taste of the ungodly for brevity who cannot really hear too little of God for their tastes? Nay, rather let the minister of Christ study to interest, and rivet the attention, and measure his sermons by *the interest he can sustain*, rather than by the clock. Let the people of God consider that in taking up the cry for short sermons, they are strengthening the hands of the wicked, and doing their part towards shutting up the pulpit altogether.

Paris, G. W.

W. H. A.

JOHN VINE HALL.

Who has not read or heard of that most useful tract entitled: "THE SINNER'S FRIEND?" Who is not familiar with the name of NEWMAN HALL, the gifted and earnest minister of Surrey Chapel? As author of the tract and father of the minister just named, the subject of this life-sketch deserves to be widely known, but still more as a most marvellous example of what the grace of God can do in lifting up a lost soul from the depths of sin, to a high place of holiness, happiness, and usefulness. The inspired question, "IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?" has often been quoted in reference to remarkable displays of saving grace, but never was there a case to which it was more singularly applicable, than to that of the once debased servant of Satan, and afterward honoured servant of God, the outlines of whose earthly history are about to be traced. Here is indeed "a brand" set on fire of hell, scathed and blackened with the flames of depraved passion, and ready to drop into the eternal burning; but God graciously seizes it ere

it falls into the pit, quenches the unholy fire that is consuming it, saturates it with his own grace and love, touches it with a live coal from off the heavenly altar, and makes it "a burning and shining light" for nearly half a century, "to the praise of the glory of His grace." The life-story we propose to narrate is full of interest also, because of its bearings upon that great sin and curse, intemperance. It gives a thrilling picture of the struggles made by an unfortunate being held and crushed in the serpentine coils of drunkenness, exhibits the vain endeavours long made to get free from the tyranny of appetite, demonstrates the impossibility of reform on the principle of moderate drinking, and clearly shows at once the wisdom and duty of total abstinence from every thing that can intoxicate. A more touching and solemn appeal was never made to Christian hearts, in regard to the temperance question, than is here brought to bear. In short, the autobiography of the author of "The Sinner's Friend," edited by his son, the Rev. Newman Hall, is one of the most remarkable and instructive narratives that has appeared in modern times. It takes rank beside the memoirs of a Paul, a Bunyan, and a Newton, and furnishes yet another instance of a "chief sinner" transformed into an eminent saint and most useful toiler in the Lord's vineyard.

John Vine Hall was born at Diss, in Norfolk, March 17th. 1774, and died September 22, 1860, aged 86. When very young, "little Jack" as he was called, was left to make his own way in the world. He was first apprenticed to a school-master, who taught him to write the law hands. Next he became errand boy in a stationer and wine-merchant's establishment, but soon making himself useful in more important ways, he rose step by step until at last he reached the highest position in the shop where at first he filled the lowest. His youth was passed very badly. He describes himself as having been "a sadly wicked boy." So notoriously bad was he, that when any special mischief was perpetrated, the neighbours were wont to exclaim, "Ah! it is done by that wicked boy, Vine Hall." A daring, reckless sort of lad, he had several hair-breadth escapes from death, which in after years he was accustomed to mention as plainly indicating the watchful care of a divine hand even during his "erring, sinful years." He was of a lively turn and fond of merry company, of which he made himself the attractive centre. He could tell a good story, turn a capital joke, impersonate Scotch, Welsh, and Irish characters, and withal play skilfully on the flute and flageolet. He was a youth of handsome appearance, gentlemanly manners, and engaging air. He joined the yeomanry cavalry, and soon became the best swordsman in the regiment. With all his early vices and follies he was attentive to business, obliging to customers, and gave many proofs that he possessed a kind heart. Such a youth and such a man would be exceedingly popular in a quiet English town like Maidstone, and it is no wonder that he was constantly receiving invitations to all manner of social gatherings. The sociality developed at these places was insipid, unless it had the flavour of intoxication in it more or less, and poor Hall early contracted a love of strong drink, which became the bane of his life physically and morally, until he was more than forty years of age. This over-mastering temptation caused him indescribable anguish; lashed him nearly into madness; made him call this lovely earth "hell"; goaded him to commit suicide; and embittered to its close with most painful memories and regrets, a long life of devotedness to Christ. It is very interesting to note how, even during his worst courses, filial love and duty swayed him. At the age of seventeen he wanted very much to enter the navy; but his mother's entreaties and tears dissuaded him from it. Subse-

quently when, harassed and restless, he determined to enlist as a soldier, and actually set out toward head-quarters to carry out his purpose, the thought of his mother brought him back again. He says, "My resolution was immediately changed, for although I was indifferent about religion, or rather hated it, yet the commandment 'Honour thy father and thy mother,' had long been impressed upon my mind so strongly, that I used to take hold of it as a kind of anchor, and say to myself, 'If I honour my poor mother, I shall be sure to do well.'" Not a bad anchor that for a young man, whatever may be said and said truly about the delusive self-righteousness displayed in Hall's method of using it. Regard for a fond and faithful mother has many a time proved the one redeeming feature in a depraved character, and there is yet hope of a wicked youth if he has not ceased to cherish love to her who bore him. Filial affection keeps a little spot out in an otherwise hardened heart, and transforming influences from above may yet alight upon that little spot, and thence spread over and renew the whole.

To scepticism *via* dissipation, is a route alas often travelled, and by this route journeyed Vine Hall. What a revealing glimpse of human character this brief extract from the autobiography gives: "I was living in all wickedness—a deist in principle and practice. Volney's "Law of Nature," and Paine's "Age of Reason," were my favourite companions, and I followed their pernicious precepts most faithfully." First to disobey and then to disbelieve the dictates of God's word, has been a very frequent experience among mankind. The converse of that text is often verified: "If any man will do his will, he shall know of the doctrine whether it be of God." Deeper and deeper did young Hall plunge into the vortex of sin, until his usual practice was to spend the Sunday with other riotous young men, who like himself, with good characters for business integrity, were living in habits of immorality. Card-playing, singing foolish songs, indulging in horrid blasphemies, and spouting infidel sentiments, were the amusements of their Sabbath hours. He was very regular at business all day, and so came to be trusted, but his evenings were almost invariably spent in bad company and in vicious indulgences. He was at all times ready for any form of revelry and dissipation, was so desperately hardened that he could scarcely frame a sentence without an oath of some sort, and reviewing in after years this period of his life, he exclaims, "O what filthiness did I then wallow in! Had not the Almighty God promised to turn the scarlet into snow, and the crimson into wool, the very remembrance of the depravity in which I then encouraged myself, would annihilate every hope of mercy. But blessed be his name, with him is plenteous redemption."

The rising beams of that redemption in Hall's case, now claim attention. He had many inward convictions of sin and duty. Conscience often smote him, but the love of evil remained strong in him. On one of those rare occasions on which he went to church, more to see and to be seen than from any sense of religious duty, it came into his head, he says, (who put the thought there? one cannot but ask), that he would endeavour to suppose himself in the immediate presence of God, and try to worship him for once in sincerity, just to see how he would feel. He shut his eyes and went through a well-remembered part of the Litany, fancying that God stood before him. It was too much. He could not endure it. The thought that he must give up his reigning lusts or sink into hell, operated upon him so powerfully, that he opened his eyes to get rid of the impression, and resolved never to try such an experiment again. The news of his daring infidelity

reached the ears of the curate of Maidstone, who requested him to read "Porteus' Evidence of Christianity." He consented out of politeness, and began to read the book in utter indifference. But through the mercy of God it opened his eyes to the hollowness of Deism. He became so convinced of the fallacy of Paine's "Age of Reason," that he snatched the infamous book from off the shelf, stamped upon it, denounced its author as a liar, and threw it into the fire, exclaiming, "Go to the flames with you, Tom Paine; you've deceived me long enough; you shall do so no longer." Though haunted by convictions, he kept up a continual round of gayety for a year longer, when one morning, being much distressed on account of his irregular and wicked life, he cried out in his agony that if God would but open a door for his escape from his evil companions and habits, he would willingly give up his lucrative position for any situation, however humble or menial. That very day an advertisement met his eye, which led to his removal to the city of Worcester, where he remained for several years, ultimately however coming back to Maidstone as master and proprietor of the establishment in which at first he was only errand boy.

The intervening years were eventful ones. He applied himself to business with great assiduity and prospered. He broke off his dissipated course of life, and spent his evenings at home. This he did, not because as yet any saving change had been wrought in him, but because he was tired of what he knew to be a sinful life, and was resolved to reform. At Worcester, he became acquainted with the lady to whom in 1806 he was married. She proved throughout his after life his good angel, and he ever regarded her with the fondest and most grateful affection. But, though prosperous in business, scrupulously moral in his conduct, and happy in his domestic relations, he was enslaved by the love of strong drink, of which he freely partook at home. Such an appetite will in due time, if indulged in private, sap the foundation of business prosperity, and bring down the fair fabric of domestic bliss. So Hall found to his bitter cost, as myriads more have done to theirs. The time came when, to use his own words, "business was gone, health destroyed, character ruined, a dear wife miserable." The invariable record of the havoc intemperance makes amid the fairest of earthly scenes!

This part of Hall's history is a most melancholy recital. It need not be dwelt upon however, for alas! its essential features are, owing to the prevalence of intemperance, but too familiar. More hair-breadth escapes from death about this time, display the guardian hand of providence, especially an instance in which wandering about one night intoxicated among the yawning mouths of numerous coal pits, he was preserved from falling into any of them; and awoke to consciousness to find himself lying close to the edge of a deep canal, into which he had been kept from rolling by an interposing stone! At the time of its occurrence he called this "a lucky escape," but he lived to praise God for it as a merciful divine deliverance from the jaws of death and the pit of hell.

Thus things went on in an almost unbroken course of sinning, until his 38th birthday, which proved not only a birthday of nature, but a birthday unto repentance. That morning while busied in the shop, and fretted through recent intemperance, yet thinking upon his ways, he said petulantly to himself, "It's no use my endeavouring to become steady. My sins are too great to be forgiven." Suddenly a voice whispered in his ear, "If thou wilt forsake thy sins, they shall be forgiven thee." Strong emphasis was laid on *forsake* and *shall*. It seemed as though some person stood behind him, but "it was

all within," and struck as with a flash of lightning, his heart melted in him, and tears ran down his cheeks he knew not why. Unable to go on with business, he went up stairs, but there felt worse, and began to think "surely this is the voice of mercy once more calling me to repentance." He took up the Bible, his eye fell on the 58th ch. of Isaiah, the reading of which deeply affected him. He fell on his knees, and for the first time in his life, prayed. He did not pray in vain. He found mercy, and arose from his knees a new creature in Christ. Next day he set up family prayer. Ere long he began to attend class-meetings, and became a member of the church. Within a few weeks he marvels to find himself "fixed into four offices of the church of God, trustee, treasurer, committee-man, and prayer-man." Enjoyment in secret prayer, delight in the means of grace, and all the evidences of a state of grace, characterize him for a few months, when we find in his diary this mournful record: "Half mad at having been quite off my guard and by this means falling from a tremendous height into a most dreadful ambush of the enemy. O how mournful for the saints and those who love God! Soaring too high without the wings of humility, I fell into the horrible pit of intemperance, whilst Satan hugged me again with his infernal arms. Horrible indeed! I could have shed rivers of tears! God have mercy upon me! There is not a greater sinner in existence." After this entry there comes a strangely mingled account of hard strugglings, lamentable failures, and occasional seasons of comfort and rejoicing. But on the whole, this epoch of his life is well described by the title of the chapter in which it is narrated: "Conflict and defeat." For more than six long years this state of things continued. During the earlier part of this period, he kept a diary, but for four years and a half there was "a chasm" he tells us, "caused by sin, yes sin of the blackest die." The following are a few specimens of the entries while they lasted. "JULY 6. The brethren were all glad to see me among them again, although so unworthy. How brotherly is this regard for the welfare of one another's souls. I do not believe there is another such society in the world as Methodists, for the exercise of brotherly sympathy. O that I had not grieved them!" "JULY 29. Fighting most desperately, night and day, by prayer, repentance, and abstinence (not having had any sleep for three nights); and have entreated with bitter tears that the Almighty would restore me. O what a hell does the soul feel that has once enjoyed the love of God, and has lost it again by giving way to temptation! What punishment so great as an accusing conscience for having offended the best of Fathers. But the mercy of God is like himself—infinite." "AUG. 1. Still in misery. Under a dreadful cloud. Satan, Satan, loose my bonds. Constant prayer and the firmest reliance on the blood of Jesus will surely prevail; yet how long must I wait for the sweet return of grace." "SEPT. 21. Persons newly awakened are too apt to talk at a great rate, and then stumble." I hope my experience of the hellish anguish which accompanies drawing back from God, will ever keep me humble." "OCT. 22. The bile. Never had it so bad in my life. What a mercy! I hope it will stimulate me to repentance. My poor M. is incessantly kind, though she is very unwell through my misconduct. O that my Saviour would draw me so close to him that I could never depart again." "OCT. 23. Very bad still with the bile, and worse with the deepest compunction." "SUNDAY, NOV. 1. O that I could repent deeper and deeper, and incessantly, for all my past dreadful sins. The Lord's Supper was administered this evening; but I retired; not that I doubted the mercy and pardon of God, but I had not been able to forgive myself, and therefore came home and

in private prayer implored the mercy and support of the blessed Saviour." "DEC. 30. The bile and hell. O that God would blot out the past week from the sad catalogue of my sins, and give me grace that I may never sin again." "EASTER DAY, 1813. An encouraging discourse on repentance. It just suited my desperate case, and brought me from the verge of despair to cry out once more to God. O how true it is that there is no peace to the wicked. What a sea of misery has broken over me for the last fortnight, and how very very dreadfully deep have I again fallen into that horrible pit from which nothing but the arm of God can rescue me. O when will it end!" Thus he went on sinning and repenting, his Christian brethren showing wondrous patience with him, because of his manifest sincerity in trying from time to time to reform. The editor justly remarks, "In this respect, the conduct of the Methodists at Worcester well deserves praise and imitation." Poor Hall never ceased to remember with loving thankfulness their kind forbearance toward him. "Conflict and defeat" lasted from June 30, 1812, until March 1, 1816, when the fight assumed a new phase, and victory began to perch on the long be-draggled banner of this hard pressed soldier of the cross. For soldier of the cross he undoubtedly was all this time, though he had not yet learnt to put on the whole armour of God, so as to "stand in the evil day." He fought feebly because he was not duly armed, and was vanquished easily, because he was not "thoroughly furnished" for the fight.

If it be asked, "How came it to pass that again and again he fell so grievously, and often seemed so nearly lost?" the reply is at hand, and must be frankly spoken, though it sting with a piercing censure not a few professing Christians. This man had acquired the habit of drinking to excess. With him this habit was what all fixed habits are, *second nature*. The lust for wine had become resistless. Physicians who were consulted, pronounced it the disease known as *oinomania*, *i. e.* a mania for wine. Entire abstinence was his only salvation. A single glass was like a spark to gunpowder. The keg is quite safe if you keep the spark away, but apply the spark and explosion is inevitable. But strange infatuation, nobody thought of total abstinence in those days. It was 1812, now it is 1865. The half century those dates include was half gone, before the Temperance Reformation was born. Beer, wine, and even spirits, were daily placed on the tables of Christian families then. Good people drank them in Vine Hall's presence, and encouraged him to join them only with the advice to be moderate,—advice *he* could not follow. A taste was enough to revive the demon within *his* breast, and make him at once the victim of appetite. The struggle he endured, was the vain attempt to escape from intemperance by the path of moderate drinking. As well might an unfortunate wretch who has fallen into the Niagara river, try to escape going over the falls by getting out of the centre of the stream by one side, instead of escaping ashore. All parts of the current centre at last in the cataract, and there is no way of deliverance but by keeping out of the mighty whirl.

Victory began to supplant defeat, when on the 1st of MARCH, 1816, the subject of this sketch, acting under the advice of a kind physician, wholly relinquished the use of spirituous drinks, and began to use certain medicines, of which more anon. The doctor's cordial sympathy greatly encouraged Hall, and the suggestion that his difficulty partly arose from physical causes which medicine would alleviate, opened as he says, "a valve of hope." This "valve" however, was quickly closed by the allowance of two or three glasses of wine after dinner, which, as might have been expected, shut "the valve

of hope," opened the door of appetite, and let in a new fit of drunkenness and despair. He was almost driven desperate by this failure, and gave way again to his old enemy for some time. On awaking from this dream of sin, he made a fresh attempt under the persuasions of his physician, and this time gave up the use of wine, and ale, but continued to use porter, and that most insinuating alcoholic fiend, *small beer*. With these endeavours he mingled much reading of the Scriptures and prayer; but no means, human or divine, availed, while the enemy of his peace retained a foothold. Porter proved too much for him. Under date of July 15, 1818, we find this entry in his diary, resumed now that he is battling in earnest with his old foe: "I was seduced by a depraved nature to drink more porter than was right, by which I was brought into a distressing situation." Porter had become his idol, and this too must be sacrificed. The question, "Do you love porter better than Christ?" was a resistless appeal, and the loved beverage was given up. Only small beer now remained. Could *that* hurt him? Surely not. He thought himself completely secure against his former propensity, and considered it utterly impossible ever to be overcome by table beer. "But," he says, "one unhappy day I was thus brought into disgraceful distress. This table beer was a little leaven, which would soon have leavened the whole lump. Although God has enabled me to cut off the right hand almost, yet retaining the use of beer was something like retaining the little finger of that hand." So the little finger was cut off, and even the table beer abandoned. From that memorable day, November 19, 1818, he was a free man. Peace reigned in all his borders. His weary soul, long "afflicted, tossed with tempest, and not comforted," gained a haven of rest, out of which it was never driven by any blast or current of temptation. By and bye, the very appetite and inclination for drink left him. Nay, more, in less than six years from his abandonment of the small beer, this entry was made in his diary as a signal display of God's almighty grace: "He has not only removed from me every disposition or inclination for strong drink, but has mercifully implanted so opposite a feeling that the very smell of wine or strong drink in any person creates a shuddering and horror beyond description, and I ejaculate, "Is it possible that *my* mouth was ever polluted with such filth?"

The medicine which was prescribed for this poor slave of appetite has often been sought by inebriates as though it were an infallible cure for drunkenness. It is given to the public in the memoir of Vine Hall, and is compounded as follows: "Sulphate of iron, 5 grains; Magnesia, 10 grains; Peppermint-water, 12 drachms; Spirit of nutmeg, 1 drachm. This forms one draught,—two draughts to be taken each day." The Rev. Newman Hall says of this prescription, "that medicine failed until abstinence was practiced." He adds: "My opinion is, that it may render total abstinence less difficult; but that total abstinence without the medicine will be successful, while the medicine, without total abstinence, will only encourage vain hopes and do more harm than good."

The son and editor bases a touching plea for total abstinence on the facts just now narrated. He says: "Had my father abstained altogether, from March 14, 1812, all that conflict, disgrace, agony, and peril had been spared. Would it have been unphilosophical or unscriptural if his friends had said, 'Brother, your safety requires *you* to relinquish these beverages entirely. It is especially difficult for you, with habits so inveterate, and a morbid craving so strong to give them up. It is scarcely possible for you to do this, if to your other difficulties is superadded that of standing alone, and being re-

marked in every society. It is easy for us who have not your infirmity. For your sake then, we will join you in a resolution of abstinence. We will not hold before your eyes and praise in your hearing, and enjoy in your presence, that which we know you cannot safely drink yourself. We will not place before you a temptation too strong for you to resist. We will go further; we will abstain entirely. You will find it less difficult to act in concert with an association to which you are pledged in honour, than if you stood alone. Gratitude to those who make this self-sacrifice for you will strengthen your resolution. We will pray that you may not be led into temptation, and we will pray practically by not ourselves leading you there. And so, trusting in God, whose grace works in connection with appropriate means, and in order to encourage you in what is for you absolutely necessary, we will agree with you totally to discontinue the use of these drinks as beverages.' Who can doubt with my father's deep convictions, earnest resolutions, and the help of Divine grace so evidently imparted to him, this course would have been successful from the first?"

"But as with many other useful discoveries, the thing which is simple when known, was not then conceived of. But it is different now. The simple method of cure by abstinence—the application to this special case of our Saviour's precept—'See that ye enter not into temptation' is well known, and is the means of rescuing thousands of drunkards annually. I am almost weekly applied to by persons in the upper classes of society on behalf of some friend whose besetting sin is intemperance. Beyond the general advice which every Christian would give I have but one reply,—'The person thus ensnared, must abstain, and his friends must show their sincerity on his behalf by abstaining too in order to render it easier for him.' I venture to ask whether such a course would be opposed to that Christianity which says—'Unless a man take up his cross and deny himself he cannot be my disciple. Let no man place a stumbling-block or an occasion to fall in his brother's way. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, is offended or made weak.'" We venture to go farther and ask, does not christianity, rightly understood, require this course of action?

A personal reminiscence may perhaps without impropriety be introduced here. When in England four years ago, we had the pleasure of hearing a sermon preached by the Rev. Newman Hall on the claims of total abstinence upon Christians, and gaining an introduction after service, had a long conversation with the preacher on the subject of his discourse. He made some reference to peculiar circumstances in his father's history which had led him to adopt the total abstinence principle and awakened his zeal on behalf of that cause. A desire to know more of these circumstances prompted us to order a copy of the memoir on seeing its publication advertised in an English paper, and having read the touching story, we feel our own convictions not a little deepened, and our own zeal not a little quickened thereby. Hard is the heart that does not soften, unsympathizing the eye that does not moisten, and dead the sense of duty that does not awaken at the reading of the following most affecting paragraph: "In a private box opened after my father's decease, a bottle containing a little sediment, was found wrapped up in a newspaper report of his temperance speech—narrating his own history. On the outside was written, 'This phial is one of upwards of 200 of those out of which J. V. H. drank a preparation of steel in the year 1816. It is preserved like the pot of manna—to show the way in which the Lord deliv-

ered his servant out of the wilderness—out of an horrible pit—out of his besetting sin. O praised be the Lord! This medicine was persevered in from March 2nd 1816, till about the end of September following,—about seven months, and from September 19th 1816, till November 22nd 1836, the day of making this memorandum, not a drop of wine or spirituous liquor has ever passed the surface of the tongue of J. V. H.; and for the last eighteen years nothing stronger than tea, coffee, or milk has entered his stomach. O that men would praise the Lord for his goodness! J. V. H.' Bending over these memorials, was it fanatical if my brother Arthur and myself, resolved by the help of God more fervently than ever to wage war against those pernicious drinking customs which annually destroy so many thousands of precious souls, and to which our honoured father so nearly fell a victim? Had he not been rescued, how useful a life, how bright an example would have been lost to the church—how precious a jewel would have been missing from the Saviour's crown! And what would his children have become?"

W. F. C.

(*To be continued.*)

MISSIONARY LIFE AMONG THE INDIANS.

We are permitted to make some extracts from a private letter addressed to a gentleman in this city, by the Rev. R. Burchill. It is dated Lacloche Island, North Shore, Lake Huron, September 27, 1865. The first extract will give some idea of the privations incident to mission work among the Indians.

"My wigwam is far from being waterproof. The covering is too thin to turn the rain when it is heavy; and the state of our funds would not at present justify us in getting better. When rain comes with a gale, it matters very little whether I am inside or outside, and yet I have not had one bad cold since I left home. If this species of drainage and soakage be a sample of the renowned water cure, I would rather be excused. Often, in the morning, I wring bed and bedding in order to make the load as light as possible. I am now living alone in the woods; my interpreter has quite given out. I have been obliged to send him home; and I am now waiting the arrival of another. The fatigues and privations connected with what is called 'camping' have proved too much for his constitution. We are not situated like those that remain in one place or remove seldom. Sometimes we move every day; and it does not unfrequently happen that before we reach another shore, island or resting place, we are overtaken by a storm and thoroughly drenched, and this perhaps near evening, when it is too late to think of drying either the clothes we wear or our blankets. A few weeks after we left home, I saw that his health was failing. I did all I could to encourage him in the hope that, as he had youth on his side, he would be able to hold out till fall. The extreme loneliness of the place, as well as our diet, had, I think, their share in making him ill. I was sorry to part with him. He was a good, honest and trustworthy fellow, and not addicted to the vices of either smoking or drinking."

"Since my Indian left, which is now between one and two weeks, I have lived alone in the woods, on the shore. My wigwam is within three steps of the water. The sportive trout, the wild duck, the fitful gull, and the solitary crane, are my chief companions. Of bears and wolves I seldom hear; but yesterday, when in company with one situated like myself, wandering along the beach, about three miles from 'home,' I saw the tracks of a large bear and two cubs. They could not have been more than from five to ten minutes gone. No doubt they were started by the sound of my footsteps. I am alone, and yet not alone. I find God

to be as near to me here as he has ever been in any place. What a consolation to know and feel that one of the attributes of the Deity is His omnipresence."

"With the exception of two or three numbers of the *Montreal Witness*, I do not remember seeing a Canadian paper for more than a month. Of the current news I know little or nothing; it will take me some time after my return before I become 'posted.'"

The second extract affords an insight into the nature of the work needed to be done among these benighted children of the forest.

"When first we crossed the channel to the Lacloue mountains on the North Shore, and entered the stream which forms the outlet to a chain of interior lakes, most of the Indians who happened to be in the neighbourhood at the time retreated from the bank, and peeped at us from behind the rocks and through the shrubbery. All seemed shy and timid, with the exception of one young woman, a princess, daughter of the chief, who, like a noble woman as she was, stepped forward and shook us warmly by the hand. She wanted to know who we were, what our business was, and where we were from. As to our intentions we said very little. As a general rule we say nothing to pagan Indians of our intention in visiting them till they become familiar, or till we have gained their confidence. This often occupies two or three days, and sometimes a week.

The next evening this young woman came to our camp, and, after the customary boozhoo, seated herself on the ground, on the opposite side of our evening fire. We entered into conversation with her. She did not seem the least moved by the death of her brother, a grown up young man, that died yesterday. We asked her if she ever heard of Adam and Eve. She replied, no. Of Paradise? No. She now turned towards us, and looked with most eager attention. Do you know any thing traditionary of the first pair? No. Her eagerness seemed to increase; and my heart yearned, yes, as it never did before, to impart to her some knowledge of the way of salvation through Christ. I asked if she knew the young man who died yesterday. 'Yes; he was my brother.' Where do you think his spirit is now? 'I do not know.' Did you think when you saw him so ill, as to whether you would ever see him again, if he died? 'No, I have no thought about it. How could I know? I was never told.' Will you meet him again? 'I cannot tell.' Do you know what will become of you, when you die? 'No.' Will you be happy or miserable after death? 'I do not know. I was never told.' Did you ever hear of Jesus? 'No; who was he?' He died to save sinners. 'No, I never heard of such a person. I am without knowledge. I was never instructed.' We told her of the Bible, of the two futures; and gave her as much instruction as we thought she could bear. How dark some of these are. Few seem to have any knowledge of the traditions of their forefathers."

The last extract refers to the wear and tear of clothing occasioned by life in the woods, and gives a lively picture of writing under difficulties.

"Our work is very hard on clothing. I am quite sure I have worn out or destroyed more within the last three months than I would have done in ordinary circumstances in a year. One pair of pants given me by a good sister at Georgetown, and 'warranted for a year,' has done me good service among the rocks. I write with the cold north wind on my side, a fire on the other, a piece of bark on my knee for a table, and myself seated firmly on the ground. I can neither dot i's nor correct. I must stop. I am quite exhausted."

THE MISCHIEF OF MENTAL WEAKNESS.—The principal cause of the sufferings of men lies in intellectual and moral weakness.

Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so his pencil took a tint from it. Apply the same rule to bad books and bad company.

Premature consolation is but the remembrance of sorrows.

Correspondence.

AMERICAN MISSIONARY ASSOCIATION.

Montreal, 15th December, 1865.

DEAR EDITOR,—The Rev. S. W. Magill is now here as the representative of the American Missionary Association. Letters to myself from the venerable Lewis Tappan Esq., also from the Revs. Dr. Hawes of Hartford, and Dr. Kirk of Boston, commended him to our churches in Canada. The only mode of reaching them all at present, is through your pages; will you allow him to avail himself of them? A very few dollars from the poorer churches, and a few more from the wealthier, would amount to an important contribution in the aggregate. Money may be sent direct to W. E. Whiting, Assistant Treasurer, 61 John Street, New York, or if preferred, I will receive and transmit it. An appeal for clothing or the materials for making such, will appear to day in the *Montreal Witness*, noting where such may be sent. We shall be furnished with such an official “*permit*” as will secure the entrance of those contributions, whether made up or otherwise, into the United States, free of duty.

Yours very truly,

HENRY WILKES.

P.S.—I mentioned to Mr. Magill that the precise Sunday mentioned, might not be possible as the day of collecting, because of our own Missionary sermons and contributions throughout many parts of the country; but in cases of interference, another can be easily chosen.

AID FOR THE FREEDMEN.

The American Missionary Association, (61 John Street, New York) has sent a delegate, Rev. S. W. Magill, to solicit from the people of Canada, sympathy and aid, in the persecution of its great work in behalf of the Freedmen of the South.

This Association, formed 20 years ago, has ever been devoted to the interest of the colored race; and now they feel specially called upon, to occupy the field so marvellously opened before them, by the providence of God, among the 4,000,000 people of African descent, who have been made free, in the progress of the dreadful civil war, which has existed in the United States, but who, though free, are found in a most hapless and helpless condition.

To furnish these destitute people with clothing, with schools, with religious influences and institutions; to civilize, educate, and evangelize them, is the work for which the Association is girding itself, and committing itself unto God.

This Association was adopted by the National Council of Congregationalists, convened at Boston, last summer, and cordially recommended to their churches as the organization through which they might most effectually work, for the highest good of the Freedmen; and they advised the contribution to its treasury of \$250,000 for the work of the current year.

The Congregational Union of England and Wales, at their recent meeting in Bristol, recommended to their churches, to take up simultaneously, on the 2nd Sabbath in January, collections in aid of the work among the Freedmen, and to bestow their benefactions through the organization designated by the Boston Council—and it is felt, that it would be a most appropriate consummation, and a most delightful illustration of denominational sympathy and co-operation, if the Congregationalists of Canada would unite with their English brethren, and contribute to sustain the organization selected by their brethren in the United States, and thus combining and strengthening each other, “a threefold cord not easily broken,” and a threefold force of great effectiveness, would be constituted, by means of which, an inestimable amount of good might be effected, in the work of

civilizing and evangelizing this heretofore grievously enslaved, but now providentially emancipated people.

The brethren in the United States, feel that a responsibility of immense magnitude is devolved upon them ; and while they do not shrink from it, but " bless God and take courage," in view of the unanimity and liberality, and the good measure of ability withal vouchsafed to them, by the great Head of the church, they yet would regard it as a source of delightful re-assurance and re-inforcement, if their brethren of the Congregational name in Britain and in Canada, should enter heartily and liberally, with them into this great undertaking.

Mr. Magill, as the representative of the American Missionary Association, and in a sense of the Congregational brotherhood of the United States, takes the liberty of soliciting as above, the sympathy and co-operation of the Congregationalists of Canada, and would most respectfully request a contribution in all the churches, on the 2nd Sabbath in January.

REV. J. CLIMIE ON MR. POORE'S LETTER.

DEAR SIR,—As one of the oldest agents of the London Colonial Missionary Society, I have been requested by a number of the brethren to address you in reference to difficulties encountered in carrying out the objects of the above association. I may state, in commencing this duty, that of all the published correspondence regarding our denominational difficulties, none has grieved me so much as Mr. Poore's letter dated at Halifax. That was the most cruel cut ever given us from any source, friend or foe, simply because it came from a brother, professing to be personally acquainted with the matters of which he wrote. We had often been told of our weakness and inefficiency by enemies, but so had Nehemiah before us ; and our utter failure as a denomination had been a thousand times predicted by our competing brethren of other sects, but nothing like a taunt of " neglect and selfish ease," had ever been thrown at our churches by their greatest opponents. Such had been in the habit of constantly reiterating the impossibility of our continuing to occupy the land, on account of the poverty and paucity of our adherents, but none who had lived among us had ever dared to taunt us with a lack of attachment to our principles, or spoke of a lack of sacrifices made by us in their support ; it remained for Mr. Poore to discover all this : to him alone, the honour belongs, of having ferreted out the lukewarmness and extra covetousness of Canadian Congregationalism. If it had been an enemy who did this, we might have borne it : as it is, God helping us, we shall live it down.

In self defence we might ask, how came Mr. Poore to know all about us so thoroughly ? He declares that the ministers in general are abler men than he expected to find them ; how does it come then, that many of them have been intimately acquainted with the most of those churches, so much complained of, for a quarter of a century, and have not been able to make the discoveries of friend Poore ? Has that brother abilities so greatly in advance of all others, as to be able in a few hours stay in each place, and without any personal examination of the temporal circumstances of each member, to pronounce a more correct judgment on our churches, than those intimately acquainted with their condition ? We, after twenty-six years extended experience of our Congregationalism, hesitate not to assert, that Mr. Poore has made a great mistake : a mistake so glaring, that any unprejudiced person of common sense, on reading his letter, and knowing from the nature of things how impossible it was for him to make himself personally acquainted with our condition, must be convinced that he could not be able in any adequate

degree to pronounce correctly on the merits of the case ; and not only so, but even were the letter a correct estimate of our internal condition, we consider its publication an evidence more of the spirit of self-vindication than of the charity that thinketh no evil. We know of what we speak when we state, that our churches have done more for the support of our principles in proportion to their numbers and wealth, than any other in the land. We know too, that no other Body has been so aggressive on the nominal ranks of other sects than our own, considering our numbers and duration of effort. It might seem egotistical to state that during our missionary efforts, covering a space of thirty years, hundreds have been brought by us to a knowledge of the truth, yet not ten of those were previously brought up under Congregational training, nor during all that time were ten added to our ranks though emigration from England, and of the whole of such, none were in advance of members previously gathered in, either for princely liberality, or christian zeal. Mr. Poore speaks of having found our ministers in more comfortable circumstances than he expected ; did it ever occur to that gentleman's mind that at least a number of those men were indebted to their own private resources, or to the help of relatives, for those circumstances, and had used up the patrimony of their children in order to cope in some measure with other ministers around them, so that the cause might not suffer in their hands by comparison in temporal conditions ? Or perhaps that the good sisters, ministering to his wants, had robbed several dinners, past and to come, in order that they might obey the apostolical injunction, "be careful to entertain strangers." And does Mr. Poore know that those circumstances might have been bettered, had they loved Congregationalism less ? Why then, are our supposed deficiencies paraded to public gaze ? is it because many of us were drawn into the employment of the London Colonial Missionary Society, by the promises of its committee and agents, and have faithfully carried out its instructions, that an excuse is thus sought for deserting us, after we have expended all our private property, that so the funds originally pledged to Canada, may be distributed in Australia ? if so, we reject the reasons given, and as a matter of simple justice, call on the London Committee, and the Congregational churches in England to remember, that an essential principle of Congregationalism declares, that "in the multitude of counsellors there is safety," and therefore, any decision arrived at on the testimony and judgment of one man—and he a mere visitor of a few weeks duration, in opposition to the testimony of a large number of men just as intellectual and as honest, and more intimately acquainted with the matters to be pronounced on, must not only be thoroughly un-congregational, but necessarily unjust.

I am not, however, of that number who conclude that Mr. Poore's visit has greatly damaged our cause in Canada ; if it could thus easily be permanently injured, it deserved annihilation. On the contrary, I believe that good will flow from the unpleasant agitation thus produced ; for whilst we do not consider our churches will suffer by contrast with the same denomination in England, or any elsewhere, still we might do better, and will, I have no doubt, do better, for the castigation that we have received, provided we have as much of that christian manhood left in us as has characterized us hitherto, sufficient to lift us over the obstructions thus unwisely placed in our way. An old Scotch divine has quaintly said, that "the lamb has to box the udder ere it yields its milk ;" friend Poore is certainly an adept in that philosophy.

I am dear sir, yours ever cordially,

Belleville, 19th December, 1865.

JOHN CLIMIE.

Literary Review.

PRIZE ESSAYS ON SABBATH STORING; THE NEED AND METHOD OF SABBATH STORING FOR GOD; by Henry T. Robjohn, B.A. THE OBLIGATION AND ADVANTAGE OF SABBATH STORING FOR GOD; by George Fletcher, Bury, London: S. W. Partridge.

The general principle that Christian liberality should be regulated by the laws of the New Testament, is clearly and vigorously set forth in these essays. It is felt by some, that professors of religion in Canada have much to learn on the very important point of the dedication of their property to the service of God; be this as it may, the perusal of this book in a calm and prayerful spirit will rouse to action. Covetousness and selfishness meet with direct antagonism in the doctrines of Christ, so that proof of the prevailing power of truth is given by the employment of our resources in his service and in general charities, on fixed principles, without hesitation or regret, and in proportion to our income. Money comes under the sway of religion as well as the powers of our minds, and the hours of our lives; our zeal must therefore aim at filling the treasury of the Lord in spite of opposition from the carnalities of our nature. There is a bright future for the church soon, as the omnipotent energy of his unspeakable grace is felt—ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye, through his poverty might be rich—this is an argument for giving, which every ransomed soul should ponder.

These essays are written to enforce the practice of "Sabbath Storing," that is, from our actual weekly income on the first day of the week, to set apart the Lord's portion in a devotional spirit, to be faithfully distributed in due time to the various objects which present their claims. Thus there is secured, a fund from which to draw as calls are made. It is evident, we think, that a plan of this nature presents many points of excellency, and would render it possible for many conscientiously and duly to consecrate a suitable amount of their means to the Saviour, yet we do not see that the rule is of imperative and universal obligation.

Official.

WESTERN DISTRICT, SECTION 2—MISSIONARY MEETINGS FOR 1866.

DATE.	PLACE.	DEPUTATION.
Jan. 22—Monday	Stratford	Messrs. McGill, W. W. Smith & Snider.
" 23—Tuesday	Listowell	
" 24—Wednesday	Molesworth	
" 25—Thursday	Turnberry	
" 26—Friday	Howick	
Feb. 5—Monday	London	Messrs. Wood, W. F. Clarke and Pullar.
" 5—Monday	Southwold	Messrs. Allworth, Durrant and Hay.
" 6, 7—Tues. & Wed.	Warwick	(Western Association).
" 8—Thursday	Edgeworth	Messrs. Pullar and Wood.
" 8—Thursday	Watford	Messrs. Hay, J. M. Smith & Macallum.
" 8—Thursday	Plympton	Messrs. Allworth, Dickson, & Spettigue.
" 9—Friday	Sarnia	Messrs. Hay, J. M. Smith & Macallum.
" 9—Friday	Forest	Messrs. Allworth, Dickson, & Spettigue.
" 26—Monday	Brantford	Messrs. W. F. Clarke, Allworth, Hay, and Wood.
" 27—Tuesday	Paris	

The pastors of the several churches are requested to have missionary sermons preached in each of the above named localities, by exchange or otherwise, on the Sabbath before the missionary meeting; and also, as far as practicable, to have the work of collecting done *before the meeting*, as the funds are needed immediately

JOHN WOOD, *Sec. W. D. Committee.*

MIDDLE DISTRICT—MISSIONARY MEETINGS FOR THE YEAR 1866.

DATE.	PLACE.	DEPUTATION.
January 15—Monday	St. Andrew's.....	Revs. T. M. Reikie, H. Denney, J. Unsworth, & R. Hay.
" 16—Tuesday	Pine Grove	
" 17—Wednesday...	Kleinburg	
" 18—Thursday ...	Albion	
" 19—Friday.....	Do. Association Meeting...	Rev. T. M. Reikie.
" 21—Sabbath	Alton, 10.30. A.M.	
" 21—Sabbath	U. Church, South Caledon...	Rev. T. M. Reikie.
" 21—Sabbath	Georgetown	Rev. R. Hay.
" 22—Monday ...	U. Church, South Caledon }	Revs. T. M. Reikie, H. Denny, R. Hay, & J. Unsworth.
" 23—Tuesday	Alton	
" 24—Wednesday...	Acton	
" 25—Thursday ...	Georgetown	
" 26—Friday.....	Trafalgar.....	Revs. F. H. Marling, H. Budge, B. W. Day, & J. Sanderson.
January 22—Monday	Unionville	
" 23—Tuesday	Stouffville	
" 24—Wednesday...	Markham	
" 25—Thursday ...	Whitby	Revs. F. H. Marling, B. W. Day, & J. Sanderson.
" 26—Friday.....	Bowmanville	
" 28—Sabbath	Bowmanville	
" 28—Sabbath	Toronto	
" 28—Sabbath	Manilla	Rev. J. Sanderson.
" 28—Sabbath	Newmarket.....	Rev. D. McGregor.
" 29—Monday	Newmarket.....	Rev. R. Robinson, D. McGregor, J. McLean, J. Brown & J. Sanderson
" 30—Tuesday	Rugby.....	
" 31—Wednesday...	Oro	
February 1—Thursday	Nottawasaga	Rev. R. Robinson.
" 2—Friday.....	Osprew	
" 4—Sabbath	Meaford	Rev. D. McGregor.
" 4—Sabbath	Owen Sound	Revs. D. McGregor, J. Brown, L. Kribs & R. Robinson.
" 5—Monday	Owen Sound	
" 6—Tuesday	Colpoys Bay.....	

J. UNSWORTH, *Secretary.*

WESTERN ASSOCIATION.

The next meeting of this Association will be held (D.V.) at Warwick, commencing at 7½ p.m., on Tuesday, the 6th February, 1866, when the Rev. B.W. Day, primary, or Secretary, alternate, will preach before the Association.

At the private sessions of the following day, the following exercises will be called for, viz.: a *Written Sermon*, by Secretary; an *Exposition*, by Rev J. M. Smith; a *Review*, by Rev. D. McCallum; an *Essay* on "*Popular Preaching*," by Rev. W. H. Allworth; *Plans of Sermons* by Rev. W. Hay and J. Wood. Each member to furnish a *Plan* of a sermon on Luke x. 21.

JAMES A. R. DICKSON, *Secretary.*

WEEK OF SPECIAL PRAYER, JANUARY 7-14, 1866.

The following is the invitation issued by the Evangelical Alliance, with reference to Special Prayer throughout the world on the first week of January, 1866:

The beginning of this year, as that of previous years, was marked by the gathering of Christians in all parts of the world for united prayer; and it was made abundantly clear that our Father in heaven was, by His Holy Spirit, drawing his children together in love, that He might bless them.

The Evangelical Alliance, by their British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer, at the commencement of the New Year.

Much encouragement is felt from the fact that in almost every land, even the most remote, the previous invitations have been largely responded to, and multitudes have acknowledged, with devout thankfulness to God, His gracious answers in "crowning the year with His goodness," and conferring special blessings upon the Church and upon the world.

Let us again set apart the week beginning with the first Lord's day of the New Year for united supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who "in every place call upon the name of our Lord Jesus Christ, both theirs and ours." Surely the need is great. Error is abounding: masses are ignorant of the Gospel; the children of God are still far from manifesting the unity of the body of Christ—and whether as nations, or families, or individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our need according to the riches of His grace, and is able and willing not only to keep us secure from all harm, but "to do exceedingly abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as prayer is offered with "one accord" by those who are united by a common faith, and who share in the blessings of a common salvation?

"O Thou that hearest prayer, unto Thee shall all flesh come."—Psalm lxx. 2.

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."—Psalm cxlv. 18.

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."—Zech. viii. 21.

"Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God—let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv., 14-16.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. vi. 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7.—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, Jan. 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution: For the Widow and the Orphan.

Sunday, Jan. 14.—Sermons: The blessings to be expected from the manifested Union of Believers in all countries.

News of the Churches.

FAREWELL ADDRESS TO REV. E. EBBS.

The following address was presented to the Rev. E. Ebbs, by the Ministers of the Town of Paris, on the occasion of his departure:

To the Rev. Edward Ebbs, Pastor of the Congregational Church, Paris, C. W.
 REVEREND AND DEAR BROTHER,—

Having learned that it is your intention to leave your present sphere of labour, we cannot allow you to depart without expressing our high esteem for you as a brother in the Lord, and as a faithful and beloved fellow-labourer in the gospel of our Lord Jesus Christ.

Your uniform kindness and courtesy—the wisdom of your counsels—and your readiness to promote “every good word and work,” have endeared you to us, your brethren, in the Christian Ministry.

Your stated administrations of the Word of Life among the people of your special charge, have been, we are assured, earnest and faithful, and your occasional services in our pulpits have been highly acceptable to our respective congregations. Many who know the excellency of your Christian department, and the ability with which you have discharged your public duties in the pulpit and on the platform, will greatly regret your removal from the field of labour which, for the past seven years, you have so efficiently occupied.

The Ministerial Association in the town, which owes its existence under God to you, has afforded excellent opportunity for fraternal counsel. And while its spiritual exercises have been beneficial to ourselves, the good of the general community has been promoted. Our intercourse with you in this connection has ever been most agreeable and profitable; and we cannot but feel that in your departure we sustain a heavy loss.

It is our earnest desire that the *Great Head* of the Church, who has counted you faithful, putting you into the ministry, may speedily conduct you to an enlarged sphere of Christian activities, and make you therein abundantly useful in comforting and edifying the Church and turning many to righteousness.

It is our earnest prayer that you and your family may have the abundant supply of every needed earthly good, and be enriched with all heavenly and spiritual blessings in Christ Jesus.

The Lord bless thee—the Lord lift the light of his countenance upon thee and give thee peace!

We are, dear Brother,

Yours, in the faith of our Lord Jesus Christ,

JAMES ROBERTSON, *River-Street Presbyterian Church.*

THOS. DUDLEY, *P. M. Minister.*

JOHN G. LAIRD, *W. M. Minister.*

THOS. HENDERSON, *Pastor Baptist Church.*

JOHN JAMES, *Dumfries-Street Presbyterian Church.*

Paris, Canada West, August 28th, 1865.

Mr. Ebbs was also presented with an elegant copy of Bagster's Comprehensive Bible, (largest edition,) by the ladies of the Congregational Church in Paris. Among many personal gifts, one at least must not pass without record, viz., a purse containing \$200 from Mr. and Mrs. C. Whitlaw.

BOND STREET CHURCH, TORONTO.

For the information of many friends amongst our readers, and as an example of liberality which we trust may be followed elsewhere, we would here note the fact, that Mr. Wm. R. Ross, a member of the Bond Street Congregational Church, Toronto, who, during the erection of their house of worship, had lent \$1000 to

aid that work, had remitted the interest for two years successively, and reduced the principal by \$200, has now discharged the remainder of the mortgage. This generous resolve was communicated from Edinburgh, where Mr. Ross is now on a visit. It has so inspired the Church, that notwithstanding recent special efforts for other purposes, a subscription was opened at the close of the recent anniversary soiree, to liquidate the remainder of the debt (about \$1,800), and in a few minutes \$800 were promised by a few individuals, in sums payable in three annual instalments. It is hoped that the remainder will be made up ere long. Some improvements have recently been made in the interior of the building, the organ being removed to the gallery, and the pulpit to the organ recess, while pendants have been substituted for the costly sun-lights in the ceiling.

MARKHAM AND STOUFFVILLE.

We understand that Rev. B. W. Day has accepted a call to the pastorate of these churches, and expects to remove thither about the beginning of the year.

ENGRAVING OF THE BRANTFORD CHURCH.

The Woodcut of the new church in Brantford not being ready, we are obliged to defer it till February.

Miscellaneous.

GEN. PUTNAM AND DR. DWIGHT.

We have often heard of the surprise of Gen. Putnam at the apt text selected by Dr. Dwight to preach to the army, after the surrender of Gen. Burgoyne, but have never seen so full a narrative of the matter as is found in *Headley's Chaplains and Clergy of the Revolution*, published by Scribner :

The news of the surrender reached camp on Saturday. Next day Dwight preached at headquarters. Putnam and his principal officers were present, and never before did the young chaplain seem so inspired. His patriotic heart, like that of the meanest soldier, had been thrown into ecstasy at the glorious tidings, and it is was too full and too eager for utterance, to require any preparation. Rising before his attentive, brilliant audience, he took for his text, *Joel ii. 20* — "I will remove far from you the Northern army." The effect of its enunciation was astonishing, and seemed like a voice from Heaven, reminding them of the deliverance so often promised by the chaplain.

The language of the chapter applied with wonderful force to the invasion and overthrow of Burgoyne. The "day of darkness and gloominess, the day of clouds and thick darkness" had indeed come upon them. Before the resistless legions of Burgoyne the inhabitants of the land had fled in terror, and desolation marked their progress. It was a time for "the ministers of the Lord to weep between the porch and the altar," and cry, "Spare thy people, O Lord." Their prayer had been answered, and now they could shout aloud, "Fear not, O land, be glad and rejoice." The theme was one peculiarly adapted to Dwight's glowing imagination and enthusiastic patriotism. He painted in vivid colors the terror and dismay this Northern invasion had spread through the land, described the victory and the exultation of the people, giving God all the glory, and declared that he saw in it the bright assurance of final triumph.

The officers and soldiers were carried away by his eloquence, and Putnam was especially delighted, and did not attempt to conceal his pleasure, but nodded and smiled in delighted approval through the discourse, though he did not for a moment suppose that the text was in the Bible, but rather an inference which Dwight had drawn from the preceding passages. After service was over, he was loud in expressions of admiration of the sermon and the preacher, but remarked

at the same time to some of his officers, that of course there was no such text in the Bible, and that it was made up by Dwight for the occasion. The officers smiled in reply, saying that Dwight had taken no such liberty with the sacred volume, for the text was really in it.

Putnam, however, stoutly denied it and refused to yield the point till one of them brought a Bible, and pointed it out to him. He could at first hardly believe his eyes, yet there it was, beyond all cavil. He read it over carefully, and then exclaimed, "*Well, there is everything in that book, and Dwight knows just where to lay his finger on it.*"

REV. JOHN KEBLE ON INSPIRATION.

While I am prepared, D. V., to maintain the 'inspiration and Divine authority' of every word in the 'genuine Bible,' I could wish, might reverence and charity allow, to say something on the word 'equal,' which 'Anglicanus' prefixes to the formula supplied by him to express what he supposes me to hold, 'the equal inspiration,' he says, 'of every word.' 'Equally inspired' has of late frequently been used as if it meant 'containing an equal amount of Divine revelation;' and thus we are charged with maintaining, *e. g.*, that the Book of Esther contains equal Divine truth with the Gospel of St. John. But the proposition really challenged by 'Anglicanus' is this:—"The canonical Scriptures in their genuine text are, not only to a word but to a 'jot or tittle'" (St. Matthew v. 18.) not all equally important, not meant to take up equal room in our hearts, but all equally *true* because they are all alike God's Word, and it is impossible for God to lie. This is the real question at issue. The New Testament declares the whole Old Testament to be 'inspired by God;' accordingly the Book of Esther to be as really inspired as 'the Evangelical prophet'—as really, though not as largely. But since it is so inspired, men know that they are bound to believe every word of it, and if contradictions appear, to feel sure that they will one day disappear either by amended readings or by satisfactory explanations. All will prove true, all exactly what was needed for its own peculiar purpose. But there may be any degree of difference in the love and fear, the awe and the gratitude with which Almighty God means us to receive one portion and another according to the measure in which He vouchsafes to disclose Himself, or to draw nearer to us; and, again, according to the measure in which his several gifts of grace are allowed to manifest themselves through the several human writers. *In this respect* we may imagine a scale ranging from the mere adjustment of a genealogy in the Chronicles up to the 1st chapter of St. John. All are equally true, although all do not contain an equal amount of Divine Truth."

PLEASURE.—I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world—I appraise them at their real worth, which is, in truth, very low; those who have only seen their outside always overrate them, but I have been behind the scenes, I have seen all the coarse pulleys and dirty ropes that move their gaudy machines, and I have also seen and smelled the tallow candles which illuminate the decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality: but I look upon all that is past as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose.—*Chesterfield*

FEAR.—With the exception, perhaps, of anger, fear is the most injurious of human passions.

The following inscription is to be seen over a soldier's grave in the Alexandria Military Cemetery;—

"Unknown" is all thy epitaph can tell;
If Jesus know thee all is well.

A THOUGHT FOR THE AFFLICTED.

A Christian was under manifold trials and afflictions; and, on one occasion, to a friend who was condoling with him, he replied to the following effect:—"I look *around*, and I see how many there are who are much more heavily afflicted than myself. I look *within*, and I see how much corruption there is in my heart—which needs to be mortified, and which provokes the rod. I look *downward*, and I see that hell which I have deserved, and from which grace alone has delivered me. I look *upward*, and I see that God whose hand overrules all events, and who doth all things wisely and well. I look *backward*, and I see from how many troubles he has delivered me, and how many sharp afflictions he has made to work together for my good. I look *forward*, and I see that 'far more exceeding and eternal weight of glory' to which he is conducting me, and for which, by those afflictions, he is preparing me. And when I have looked in all these directions, I do not think much of my afflictions."

Let me also well consider such texts as these: "Whom the Lord loveth he chasteneth."—Heb. xii. 6. "We must through much tribulation enter into the kingdom of God."—Acts xiv. 22. "Christ also suffered for us, leaving us an example, that ye should follow in his steps."—1 Peter ii. 21.

"Lord, who hast suffered all for me,
My peace and pardon to procure,
The lighter cross I bear for thee,
Help me with patience to endure.

Let me not angrily declare
No pain was ever sharp like mine;
Nor murmur at the cross I bear,
But rather weep, remembering thine."

Poetry.

THE OLD AND NEW YEAR.

Another year hath fled: renew,
Lord, with our days Thy love!
Our days are evil here and few;
We look to live above:
We will not grieve, though day by day
We pass from earthly joys away;
Our joy abides in Thee;
Our joy abides in Thee!

Yet, when our sins we call to mind,
We cannot fail to grieve;
But Thou art pitiful and kind,
And wilt our prayer receive:
O Jesus, evermore the same,
Our hope we rest upon Thy name;
Our hope abides in Thee;
Our hope abides in Thee!

For all the future, Lord, prepare
Our souls with strength divine;
Help us to cast on Thee our care,
And on Thy servant shine:
Life without Thee is dark and drear;
Death is not death if Thou art near;
Our life abides in Thee;
Our life abides in Thee.

ARTHUR T. RUSSELL.