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THE CANADIAN INDEPENDENT.

VOL. VII.

TORONTO, JUNE, 1861.

No. 12.

GAINING BY GIVING.

We confess that we have long cherished a prejudice against saying much on financial arrangements and money questions generally, as bearing on Churches. This feeling we are convinced is wrong; yet it probably had its origin in a fear lest the Ministry should be blamed as worldly-minded, and further, was in all likelihood deepened by a dread of earning the ungracious name of being "a good beggar." In our apprehension, the application of the term "begging" to solicitations for help to God's cause, is a mistake; for giving to God is not for God's necessity, but for the elevation of the giver. Giving is a grace, hence there ought to be no false shame in aiding its development. The means occasionally used to raise a good collection may be offensive to good taste and inconsistent with Christian principles; such malpractise, however, does not exonerate from a godly imitation of the example of the Great Apostle of the Gentiles, to write or speak "concerning the collection." The subject of finance occupies no subordinate place on the pages of God's book. There are graphic sketches and telling examples on this matter, enshrined in the hallowed niches of the temple of truth. The memorial of devoted action for Christ has filled the world with the fragrance of her deed, who "did what she could." The light emitted by the consecration of the widow's two mites shines on now, and shall for ever shine, as from "a gem of purest ray serene," while the opaque baubles of the rich men, who for show cast their gifts into the treasury, have long ago ceased to attract admiration or praise. There can be no doubt that a most emphatic practical demonstration of Christian principle, and the power of love, flows from a generous and liberal consecration of our property to Christ. Nor has the field for its operation become narrow and contracted,—the cause of God puts forth loud and ceaseless calls for the exercise of a god-like beneficence. The present circumstances of our own Missionary operations in Canada prove the necessity of devising liberal things, that by liberal things we may stand. Careful navigation is needful, that the rock of finance part not our twin Missionary ship. As in descending one of the rapids of our noble St. Lawrence, while the inexperienced traveller fears wreck on the projecting rock, the skilful pilot avoids the danger, and so guides the vessel as to secure additional speed from the obstruction: are we wrong in venturing the hope that our present position, through the skill of our heavenly Pilot, may ultimately add celerity to our Missionary progress? Neither have difficulties in Churches been found unconnected with the financial state of affairs. A low exchequer is frequently the index of deadness and indifference. To present therefore, the divine method of giving, so as to bring up the brotherhood to a nearer approach to that standard, would be a great gain to the Churches..

While thus we speak, let it not be inferred that we charge our Canadian Churches with a want of liberality as compared with others. We believe that they have not so learned Christ as to cherish narrow views of duty in giving for the Lord. Yet there is a need of being stirred up by way of remembrance. The prevailing type of the piety of the age requires everywhere a loud utterance of the truth, that the silver and the gold are the Lord's. Christians must add to their faith,—charity. A calm review of Church finance, as exhibited by Paul in his Epistles to the Corinthians, would show how *frequently, universally, proportionately, and promptly*, the contributions of the faithful are required. Might we not learn also, by a just appreciation of every noble sacrifice made by fellow Christians of other denominations? The Chairman of the Congregational Union of England and Wales, at the 31st Annual Meeting of that body held recently in London, thus forcibly illustrates this point; he says in his opening address:—

“A word may be permitted on the subject of Christian liberality. There is one division of the Church of Christ, which, though avowing some views different from our own, presents an aspect of generosity that may well stand as an example to any of our bodies. I refer, of course, to that band which, with a noble principle conferring on them the truest honour, and linking them in close relationship with the confessors of 1662, abandoned at the call of conscience, seventeen years ago, their valued ecclesiastical position and endowments, to demonstrate how the energy of allegiance to their Lord could supplement, and far more than supplement, everything they had left behind them. I pretend not to place before you a statistical comparison between that body and our own, a thing which would be extremely difficult, and, probably, quite impossible. I quote the absolute results alone. During the sixteen years from the disruption, the Free Church of Scotland (numbering now about 250,000 members) has contributed £4,883,132 12s. 6½d., of which £1,536,163 17s. 7½d. were for the sustentation fund, and the fund for aged and infirm ministers. In the year 1858-9 the amount raised was £342,723, of which £126,282 were for the sustentation fund, the supplementary fund, and the fund for aged and infirm ministers, and £216,441 for general religious objects. The total amount collected for all purposes has been annually from £270,000 to £360,000. The yearly average contribution of each congregation is £363 16s. 5½d., and of each member £1 4s. 3¾d.; but of these congregations only 162 are self-sustaining, so that the large churches must habitually give with great liberality to bring the average so high. One church may be cited, which contributed in 1858-9, £5,746 among 1,300 average attendants, being £4 8s. per head; another—by no means the largest in the body—a church consisting of about 650 hearers, which has contributed during the year just ended the noble sum of £3,047 12s. 9d. from 591 contributors, being at the average rate of about £5 3s. per head. Were anything approaching to this style of contribution common among the Churches of Christ in our land, how many works of God would revive which are now ready to perish!”

To rise to the high and holy discharge of the sacred duty of liberal giving, would secure benefits of the most exalted character. It would be the proof and the perpetuation of a more blessed state of religion. The gain would be immense to all the operations of benevolence. To the individuals giving, the gain would be no less precious. *Elevation of character* is a result of cheerful munificence. It is an act of worship. We rise to a resemblance to the great Giver of every good and perfect gift. It is Christ-like; “for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” Who can measure the bliss of growing like Jesus? The free operation of the Christian spirit in liberal contribution for holy ends, produces growth in grace. Hence,

every scheme which takes from the people the exercise of generous feeling, tends to dwarf and cripple the manhood of the Church. In this view, as well as in many others, national ecclesiastical establishments prove a bane and a curse. The selfishness of our nature is subdued by the Gospel, and this is accomplished in part, by giving away. Nature itself conveys the lesson :—

“ See the rivers flowing
Downward to the sea,
Pouring all their treasures
Bountiful and free ;—
Yet to help their giving
Hidden springs arise ;
Or, if need be, showers
Feed them from the skies !

“ Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes
From their beauty shed ;—
Yet their lavish spending
Leaves them not in dearth,
With fresh life replenished
By their mother earth !

“ Give thy heart's best treasures—
From fair Nature learn !
Give thy love,—and ask not,
Wait not a return !
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more !”

The generous affections are strengthened, spiritual life is unfolded, and the soul is prepared for the joys of Heaven, by the exercise of this grace. It is the practical demonstration of sympathy with men and of faith in God : That we have heart enough to feel for the wants and woes of others, and faith to expect that *scattering* will increase our store. “ There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat ; and he that watereth shall be watered also himself.” The farmer who sows his seed with a niggardly hand is sure of a scanty harvest ; but he who generously supplies the furrows with what is meet, may confide in a gracious Providence : he seems to throw away his bread, yet it returns in golden harvests. Every act of faith in giving for Christ, shall be blessed. The penny of the poor becomes golden, in the sweet consciousness of doing good, and in the blessed approval of the Master. The cup of cold water only, given in the name of a disciple, shall in no case lose its reward, for as Christ changed the water into wine at the marriage feast of Cana, the smile of the Redeemer shall change the faithful, self-denying actions of time, into the wine of the marriage supper of the Lamb. “ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

To give this subject a practical bearing among ourselves, will our Brethren think of some plans likely to bring out more of the Lord's money into the Lord's treasury ? The meeting of the Union will afford an opportunity for expressing them. We throw out, by way of suggestion, two thoughts. 1st.

Would a circular letter, carefully prepared by the Union, and addressed to the Churches, presenting the general question of Christian liberality, and containing hints and explanations on the management of Church finances, not be useful?

2nd. Is a visitation to all the Missionary stations, differing in character from the Missionary deputations of winter, desirable? We understand, that the Treasurer and Secretary of the Home Missionary Society of England, have visited the stations of that Society during the last year, with highly beneficial results.

Trans-Atlantic Retrospect.

There are few things more pleasant, which the year brings round, than the annual meetings of the many noble, philanthropic and Christian Societies, which have come to be known as the "May Meetings." London, at that time, is emphatically the capital of Christendom; it is in reality what Rome pretends to be, the heart of Christian work, and its strong pulsations are felt in the remotest parts of the earth. The space we can command is so small, that we are not able to do more than present our readers with the briefest outline of the operation of the principal Societies—little more than their statistics—while the minor Societies, many of which are in every way excellent and useful, we are compelled to omit altogether.

First we would notice that truly catholic institution, THE BRITISH AND FOREIGN BIBLE SOCIETY, whose fifty-seventh anniversary was held the first day of May. Among the speakers we find the Bishops of London and of Victoria, the Revs. John Stoughton, W. Arthur, W. Cadman and Mr. Jos. Pease. As might have been expected, the "Essays and Reviews," being, as they are, one of the most insidious attacks of late years on the Bible, formed a prominent feature in the speeches. The chairman (the Earl of Shaftesbury), referring to one of the statements in the book, that the "Bible is effete," vindicated its life and power in the following eloquent terms:

That Book, so far from being effete, possesses at this moment a greater force—a greater power of giving life, I may so say—than in any antecedent period of its history. Who are they who think it is effete? Do the priests in Spain think it is effete? If they think so, why do they prohibit it under such fearful penalties? Why do they incarcerate or confiscate their property or send into exile those men who devote their energy and their time to the study of God's Word? Does His Holiness the Pope of Rome think it effete? Does he say in his notorious Encyclical Letter? Does he think it a harmless plaything that may lie upon the table of his subjects? Do the Neologists themselves think it effete? If so, why do they pass their nights, why do they sweat and toil over the midnight lamp, for the sole purpose of destroying the Book that is so effete, and which, if left to itself, would soon die or become an object of general contempt? They do not think it effete. They know its power upon the heart and conscience. They know that if left to itself that good old Book must work its way, and what they deny with their lips they confess with their fears. Ah! effete it is in one great sense. It is effete as Abraham was effete when he became the father of many nations, when there sprung of one, and him as good as dead, as many as the stars for multitude, and the sand upon the sea-shore innumerable. It is effete as eternity, past, present and future, is effete. It is effete—and in no other sense—as God himself is effete, the same yesterday, to-day, and for ever.

From the report we glean the following summary of the Society's operations :

The receipts of the year ending March 30, 1861, had exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the society was 84,254*l.* 11*s.* 4*d.*, and the amount received for Bibles and Testaments 82,909*l.* 15*s.* 3*d.*, making the total receipts from the ordinary sources of income 167,164*l.* 6*s.* 7*d.*, being 5,143*l.* 13*s.* 2*d.* more than in any former year. The issues of the society for the year were as follows :—From the depôt at home, 1,139,552 ; from the depôts abroad, 647,845—1,787,397 copies ; the total issues of the society amounted to 39,315,226 copies. The ordinary payments amounted to 159,816*l.* 7*s.* 1*d.*, and the payments on account of the Jubilee, Chinese New Testament, and Indian funds, to 5,646*l.* 5*s.* 1*d.*, making the total expenditure of the year amount to 165,462*l.* 12*s.* 2*d.*, being 13,903*l.* 3*s.* 4*d.* less than in the preceding year.

In a few years, we do not doubt that the income of the Society will reach a million of dollars.

THE RELIGIOUS TRACT SOCIETY naturally claims attention next, it being a non-sectarian, catholic institution. From the report we learn that the publications issued from the Society's depôt during the past year have amounted to forty-one millions ! What an enormous number ! To speak exactly, it was 41,883,921.

Of these, 20,870,070 were English tracts, including hand-bills ; 537,729 were foreign tracts ; 13,195,155 were periodicals, and the remainder books and miscellaneous productions. If to these were added the probable circulation from foreign depôts, the numbers would reach 47,000,000, making a total, since the institution of the society, of 912,000,000. The number of new works published during the year was 289. The grants to Great Britain and Ireland had amounted to 5,762,241 tracts and books, valued at 6,116*l.* 14*s.* 4*d.* ; the grants to France had amounted to 958*l.* 1*s.* 4*d.* The principal of the other grants were as follows :—Holland and Belgium, 290*l.* ; Russia, Sweden, &c., 387*l.* 4*s.* 1*d.* ; Italy, 524*l.* 14*s.* ; Turkey and the Mediterranean, 314*l.* ; India, 2,196*l.* 17*s.* 6*d.* ; China, 446*l.* 11*s.* 3*d.* The funds of the society had considerably improved. The total receipts of the year were given at 103,127*l.* 16*s.* 11*d.*, the total expenditure 102,311*l.* 14*s.* 5*d.*, leaving a balance in the hands of the treasurer of 816*l.* 2*s.* 6*d.*

This is one of the Societies which all denominations of evangelical Christians may heartily wish God speed.

The meeting of the SUNDAY SCHOOL UNION was presided over by the Hon. A. Kinnaird ; and one of the most striking incidents of the meeting was the appearance of the Rev. T. M. Kinnaird, a colored minister of the British Episcopal Church in Canada, who was introduced by the chairman as his "black relation." His appearance, we are told, "was the signal for a general ovation, handkerchiefs, hats and sticks being waved tumultuously in the air." Let what may be said to the contrary, English Christians are true as steel on the Slavery question, and they are not careful to hide it when opportunity occurs. The following items of the report are interesting :

The sales (of Sunday School literature) at the depository have amounted, during the year, to 17,130*l.* 12*s.* The sales of the eight monthly periodicals of the Union now amount to 117,736 per month, or 1,413,072 yearly. The principal source of expenditure is the grants made of lending libraries, the number of which, in the whole, now amounts to 4,890. During the past year they have granted 303, the retail price of which would have been 1,991*l.* 12*s.* 9*d.*, but for which the schools only paid the sum of 663*l.* 17*s.* 7*d.* The schools thus assisted contained 60,683 scholars, of whom 31,857 were Scripture-readers.

THE CHURCH MISSIONARY SOCIETY had for its chairman the Earl of Chichester. The Secretary gave the following statement of its accounts for the past year :

Income.—General fund, associations, benefactions, legacies, &c., 123,020*l.* 12*s.* 5*d.* ; fund for disabled missionaries, &c., 1,779*l.* 7*s.* 11*d.* ; special fund for India, 4,382*l.* 5*s.* ; making a total of 129,182*l.* 5*s.* 4*d.* Expenditure.—General expenses of the Society at home and abroad, 126,120*l.* 9*s.* ; on account of disabled missionaries, &c., 4,780*l.* 4*s.* 3*d.* ; expenditure charged to India fund, 14,922*l.* 3*s.* 5*d.* ; total, 145,822*l.* 16*s.* 8*d.* The local funds raised in the missions, and expended there upon the operations of the Society, independently of the general fund, were not included in this statement. This amount exceeded 20,000*l.*, making a grand total of 149,182*l.* There were 148 stations in connection with the Society, and 258 clergymen, of whom 42 were foreigners and 66 natives and East Indians. There were also 32 European laymen engaged, including school-masters and other agents ; 13 European female teachers, exclusive of missionaries' wives, and 1,989 native and country-born catechists and teachers of all classes not sent from home. The number of communicants was 20,417.

THE WESLEYAN MISSIONARY SOCIETY receives a steady increase of support, and we trust is also increasingly useful. Thirty-three years since, the income was 40,000*l.* ; the past year it was 140,000*l.* ! A noble progress, truly.

The Rev. Dr. Osborn, one of the secretaries, read the report, from which it appeared that the receipts of the society for the year ending December 31, 1860, had amounted to 140,678*l.* 9*s.* 9*d.*, being more than the receipts of any former year. The expenditure of the year had amounted to 140,921*l.* 17*s.* 6*d.*, leaving a balance of 243*l.* 7*s.* 9*d.* due to the general treasurers. The society had 540 central or principal stations called circuits, 4,168 chapels or preaching places, 815 ministers and assistant missionaries, 135,148 full and accredited church members, 18,257 persons on trial for church membership, and 128,374 scholars.

The sixty-sixth annual meeting of the BAPTIST MISSIONARY SOCIETY brought together a large number of its friends and supporters, and was worthily presided over by Sir Morton Peto, the Treasurer of the Society, who stated that,

The income for the year was 32,934*l.* ; the expense for the same period being less by the sum of 3,299*l.* The report gave a detailed account of the Society's operations, showing that both in the East and West Indies large additions had been made to the membership of the churches during the year. In Jamaica, it was stated, the churches had 20,000 members, and 2000 candidates for membership at the present time. The colored people contribute 8000*l.* a-year for the support of their religious institutions, being 8*s.* 2*d.* a-head for all the members. The ministers are assisted by a body of deacons and leaders, about 700 in number.

With respect to China, it was stated that one of the missionaries, Mr. Klockers, accompanied by the Rev. Griffith John, of the London Mission, and two Chinese gentlemen, penetrated to Nankin itself, the seat of the government of the celestial king, as the head of the revolutionists is called. They were welcomed both by the chiefs and the people. There they obtained a document of the utmost importance. As they left, they received an edict, written in the usual imperial style, on yellow silk, with the vermilion pencil, giving all Christian missionaries permission to travel in every part of the six provinces over which the sway of the celestial king extends, to settle in the cities, to erect chapels and school-houses, and in every way to spread the doctrines of the Christian faith. In Nankin every idol is destroyed, and the temples are razed to the ground ; there is but one exception—the temple spared has been converted into a Christian house of prayer. Sixteen churches had been built ; and all the acts of the government tended to repress idolatry in every form, together with the use of alcoholic drinks, opium and tobacco.

The meetings of the LONDON MISSIONARY SOCIETY and COLONIAL MISSIONARY SOCIETY did not take place in time for the reports to reach us for this month's *Independent*; next month we hope to inform our readers what these two Societies (in which we take especial interest) are doing.

SERVICES TO THE "UPPER CLASSES."—We find the following paragraph in the columns of the *Morning Advertiser*:—"On Saturday afternoon Captain Trotter gave his second address to the higher classes of society, in Willis's rooms. The place was crowded in every part, and a great many of the audience had to stand during the whole time. The subject of the gallant officer's address was the Holy Spirit in his Person and Work. For more than an hour Captain Trotter enchained his audience by luminous expositions of the statements of Scripture on the subject, mingled with singularly powerful appeals to the conscience. Not a sound was heard during the delivery of the discourse, which there is every reason to believe must have been savingly blessed to many who heard it. The address was thoroughly practical, as well as expository, and the closeness and cogency of its application, at the end, to the minds and hearts of those present, must have met with a thorough response in many a bosom. Among Captain Trotter's auditory there were distinguished noblemen, with their wives and families. The thought must have occurred to many who listened to the address of the gallant officer, that the rich and noble, as well as the poor and lowly, had, in this instance, the Gospel preached to them. The aristocratic character of the audience, which could not have consisted of less than from 500 to 600 persons, may be inferred from the fact that King-street and a portion of St. James's-square was lined on each side by splendid equipages, just as if the attraction that had brought them hither had been the appearance of some new prima donna at her Majesty's Theatre. Who could help reflecting in his own mind on the contrast between the purpose to which Willis's Rooms were applied on Saturday, and that to which they have been for so long a period appropriated as Almack's?"

A MISSIONARY PRIZE ESSAY.—Last spring an announcement appeared in the newspapers, emanating from the Rev. Chas. Hodgson, rector of Barton-le-Street, offering for competition four prizes, for the first, second, third and fourth best essays on the best method of infusing a missionary spirit into the education of the young. The prizes were to be 50*l.*, 20*l.*, 10*l.* and 5*l.*, respectively. No essays were to be sent after the last day of September, and the adjudication was promised at the close of 1860. Three eminent clergymen of the Church of England were appointed adjudicators, amongst whom was the Rev. Mr. Champneys, rector of Whitechapel and canon of St. Paul's. In consequence, however, of the large number of essays written (473), the adjudication has only just been completed; and we have heard that our respected friend and neighbour, the Rev. John Stock, minister of Morice-square chapel, Devonport, has, by the unanimous award of the adjudicators, received the first prize of 50*l.* As the prize comes from a Churchman, and has been so impartially adjudicated by Church clergymen, Mr. Stock, after giving 10*l.* towards the repairs and alterations of his own chapel, divides 15*l.* between the Church Missionary Society and the Baptist Missionary Society, as a tribute to the catholicity of spirit which dictated the throwing open the competition, and to the impartiality with which the decision has been made.—*Western Morning News.*

IRISH SUNDAY SCHOOLS.—The Sunday School Society for Ireland held its fifty-first annual meeting at the Rotunda in Dublin last week, when the Earl of Roden occupied the chair. The total number of schools reported is 2,705; of scholars, 233,390; and of gratuitous teachers, 21,302. The Bible is read by 153,969, of whom 67,926 are adults above the age of 15. Within two years there has been an increase of 52 schools, 18,138 scholars, and 1,830 teachers in the province of Ulster, a result which is ascribed to the late revivals.

Official.

STEAMBOAT ARRANGEMENT FOR UNION MEETING.

The Royal Mail Steamboat Company will convey Ministers, Delegates, and *bona fide* visitors at the Union Meeting—ladies or gentlemen—including meals and state room, for \$7 00, from Toronto to Kingston and back. Apply at the Office, next door to the American Hotel, Front Street.

F. H. MARLING.

Toronto, May 31, 1861.

CONGREGATIONAL UNION.

The Congregational Union of Canada will hold its next Annual Meeting at KINGSTON, convening on WEDNESDAY, the 12th June, at 4 o'clock P.M.

Divine worship will be conducted in the Congregational Church on the same evening, at 7½ o'clock: *Sermon* by the REV. A. SIM, M.A., of St. Andrews.

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

EDWARD EBBS,
Secretary of Union.

Paris, 15th May, 1861.

N.B.—Parties desiring to purchase supplies of the *Sabbath Hymn Book*, will be enabled to do so at Kingston, the Publishers having intimated their intention of sending a consignment to my care, for the accommodation of the Union.

E. EBBS.

GENERAL COMMITTEE OF THE C. C. MISSIONARY SOCIETY.

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

KENNETH M. FENWICK,
Home Secretary.

WIDOWS' AND ORPHANS' FUND SOCIETY.

The Annual Meeting of the Society will be held in the Congregational Church at Kingston, on the afternoon of Wednesday, June 12th, at 2 o'clock, to receive the report of the trustees, admit new Beneficiary members, elect officers for the ensuing year, and generally to transact the business of the Society.

Delegates from Churches must be prepared with certificates of their appointment.

Montreal May 22nd 1861.

P. W. WOOD,
Secretary.

COLONIAL MISSIONARY SOCIETY.

At a Special Meeting of the Guelph Congregational Church, held May 9th, 1861, the following preamble and resolutions, prepared by a committee, were unanimously adopted :—

Whereas the Colonial Missionary Society, in recent communications to the Canadian Congregational Missionary Society, has exercised a veto power upon grants made to the Canadian Committee, and insists on the adoption of a "sliding scale" principle of appropriation, according to which all Stations must be gradually dropped; and whereas remonstrance against this course by our Secretary-Treasurer has proved unavailing, this Church, as one of the annual contributors to the Mission Fund, and deeply interested in all that pertains to the well working of Congregationalism in Canada, feels called upon to express its views on the existing aspect of things:

Therefore Resolved, 1st. That while this Church would deprecate any line of action that would encourage an improper spirit of dependence, it is well satisfied that the "sliding scale" principle cannot be adopted without serious injury to our weak and struggling Churches in various parts of the country.

2nd. That this Church regrets the authoritative tone of the Colonial Missionary Society in regard to this matter, deeming it alike inconsistent with the basis of co-operation adopted in 1854, by which the relation established was declared to be that of "co-ordinate bodies," and with the true spirit of our New Testament Church polity.

3rd. That while doubtless there might be increased liberality on the part of our Churches to the cause of Home Missions, since in all departments of Christian duty we confessedly come short, this Church is convinced that the contributions raised in Canada evince a high degree of interest in the spread of the Gospel, and will bear comparison with similar efforts here or elsewhere; nor is there, in our view, reasonable ground to expect that the aid now derived from England can be dispensed with.

4th. That while grateful to our brethren in the Fatherland for the degree of sympathy and measure of aid received from them, we are painfully conscious that our peculiar difficulties have never been fully understood, and that our British brethren have never come up to that mark of earnest, hearty co-operation with us, which our circumstances and relations have demanded, and which we will yet hope, by the diffusion of more accurate information and the awakening of a warmer interest, may be realized.

5th. That in the present crisis of our Missionary affairs we feel called upon to declare our conviction, that the only way to avoid doing us serious if not irreparable injury, is for the Colonial Missionary Society to withdraw its authoritative enforcement of the "sliding scale" principle—to surrender its claim to a veto power upon the acts of the Canadian Committee—and to make from year to year such grant for our Home Missions as it may feel enabled and disposed—leaving the unfettered appropriation of the entire fund to brethren enjoying the confidence of the Canadian Churches, and justly entitled to the confidence of our British brethren also.

6th. That a copy of the foregoing resolutions be forwarded for publication in the June No. of the *Canadian Independent*.

WM. F. CLARKE,
Pastor.

CANADA INDIAN MISSIONARY SOCIETY.

The Directors beg to acknowledge the receipt of the following amounts since the last list of subscribers published :—

Per Dr. Wilkes: Society for Propagation of the Gospel, Boston, \$75; Ladies' Association of Montreal, \$30 00. Per Rev. Ludwick Kribs: Mrs. Nelson, Gara-

fraxa, \$0 25; A. Lightbody, do., \$1 00; Collection Eramosa, \$10 25; A. Nicholl, do., 50c.; J. McAle, \$1 00; T. Armstrong, 52½c.; G. Armstrong, \$2 00; Mrs. Geo. Armstrong, 50c.; Rev. Wm. Barrill, 50c.; W. Phin, \$1 00; Peter Martin, Guelph, 50c.; Belleville Collection, \$9 00; J. H. Marckell, \$1 00; Rev. A. Walker, \$1 00; Rev. William McLaren, \$1 00; Cobourg Collection, \$3 00; G. Hague, \$1 00; Barton Collection, \$5 50; Sabbath School, \$2 00; Twin Brothers, 20c.; Stouffville Collection, \$5 73; Wm. Roddick, \$1 00; A. Morris, \$1 00; Wm. Tracey, sen., \$1 00; Wm. Bennett, \$1 00; J. Millard, jun., 0 25c.; Claus Mertens, \$1 00; Jas. Nichols, \$1 00; Dr. A. C. Lloyd, \$1 00; T. Millard, \$1 00. Collected by Master Robert Smith, Newmarket: R. H. Smith, \$1 00; Rev. T. Baker, \$1 00; Mrs. Baker, \$1 00; Miss Baker, 50c.; Jos. Millard, \$1 00; J. McAnden, \$1 00; Collection at Newmarket, \$2 67. Per Rev. Mr. Barker: A month's earnings from a young man, \$10 00; From a little boy's Savings' Bank, 20c. Per Secretary: Rev. Joseph Gundy, \$1 00; Miss Lindsay, Meaford, 30c. Per Miss Hamilton, \$5 50. Total, \$175 87½. Further subscriptions are guaranteed from Newmarket and from Belleville, \$34 25.

Owen Sound,
May 20, 1861.

JOSEPH HOOPER,
Secretary.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The Annual Meeting of Subscribers will be held (D. V.) in the Congregational Church, Kingston, at 10 a. m., Friday, June 14, 1861.

Toronto, May 31, 1861.

F. H. MARLING,
Secretary.

RECEIPTS SINCE APRIL 27.

From Rev. R. Wilson, New Brunswick:—

Sheffield	\$16 00	
Keswick Ridge	6 00	
		22 00
Rev. J. M., Elora		4 00
Georgetown, & Rev. J. Unsworth		7 00

Correspondence.

LETTER FROM REV. WILLIAM F. CLARKE.

To the Editor of the Canadian Independent.

DEAR BROTHER,—I was not a little surprised at the communication from the Rev. Solomon Snider, which appeared in your last issue. A strain of invidious comparison and ostentatious martyrdom pervades it throughout. More accurate knowledge of facts would not only have prevented the expressed and implied reflections on my "return," but would have convinced my good brother that he is not alone in the endurance of "fatigues and hardships" for Christ's sake, and that my present position is far from being one of pure "ease and comfort." I have no wish to parade my toils and sacrifices in

your columns, or possibly I could match the experiences of my friend, the missionary of Cape Canso.

I regret the tone of Bro. Snider's letter also, because I should be glad to have his call for help receive a practical response, of which the mode of its presentation gives little hope. Those who so heartily and nobly contributed to the Victoria Chapel,—who sympathised so deeply with the conflict of principle connected with my late mission,—and have so emphatically declared their confidence and esteem toward myself personally,—will hesitate in regard to an appeal based upon grounds which they know to be equally incorrect and unjust. I should like well to encourage my own people to sympathise with Bro. Snider and help him, but I frankly confess I cannot do it as the case now stands. My flock would give nothing, since every contribution would be a reflection on the antecedents of their pastor. Thus, in applying the whip to my shoulders, Bro. Snider has handled the weapon so unskillfully as to punish himself more severely than his intended victim.

What shall I say to Dr. Wilkes for sending so unwise an epistle for publication? In the December (1860) number of the *Canadian Independent*, my much esteemed brother deprecated the prolongation of the "unhappy controversy" about the Vancouver mission. "Verbum sat" was his counsel. "Further crimination and recrimination can produce none but evil effects," was his language. His advice has been followed to the letter. I have written nothing for the *Canadian Independent* or any other Canadian paper since. Important information as to the progress of the matter in England has been kept in the back-ground. Was it quite consistent to publish a letter sure to provoke a rejoinder? No necessity seems to have existed for such publication. Bro. Snider says, "If you think fit you may propose to the Canadian Churches," &c.

Now I am not going to rebuke my worthy friend. But as he has given the public a letter of "crimination," his just and generous nature will not, I am sure, deny me the right and privilege of self defence. *The seal of silence is broken, but not by me.* I shall perhaps have more to say bye and bye; and if my esteemed brother sees reason to "deprecate" this, he must console himself with the reflection that *precept, to be effectual, must not be contradicted by example.*

Yours, very truly,

WM. F. CLARKE.

Guelph, May 18th, 1861.

[NOTE.—We regret that Brother Clarke has taken what seems to us wrong impressions of the communication on which he animadverts. His letter is published only because he claimed it on the ground of justice.—ED. C. I.]

NEW CHAPEL—TILBURY EAST.

To the Editor of the Canadian Independent.

DEAR BROTHER,—Will you kindly insert in your forthcoming number, this account of monies received by me from a few friends in England, towards building a Congregational place of worship in Tilbury East.

I am, dear sir, yours with christian esteem,

W. BURGESS.

List of sums contributed from England, towards building a Congregational place of worship in Tilbury East, County of Kent, C.W.

Per Rev. R. Davis of Sawston Cambs..... £11 10 0 stg.
viz:—

The Church at Little Shelford, Cambs.....	£5 12 6
Friends at Duxford, by Rev. J. Perkins.....	2 0 0
Mr. Morley.....	1 0 0
Mr. C. Scruby.....	1 0 0
Mr. Gorling.....	0 10 0
Mr. Prince, (Surgeon).....	0 5 0
Mr. Bryant.....	0 10 0
A Friend.....	0 5 0
Rev. R. Davis, (the balance).....	0 7 6

Per Rev. A. C. Wright, of Melbourn Cambs..... £3 13 0 stg.
viz:—

Mr. S. Clear, 10s. ; Mr. G. Charter, 2s. 6d. ; Mr. J. Unwin, 2s. ;
Mr. E. Smith, 5s. ; Mr. J. Hagger, 2s. ; Mr. T. Wood, 5s. ; Mrs.
Palmer, 5s. ; Mrs. Howard, 1s. 6d. ; Rev. A. C. Wright, £2.

Per Rev. G. Burgess, of Linton Cambs £1 2 0 stg.
viz:—

Mr. Wilkerson, 5s. ; Mr. Hailes, 5s. ; Mr. Blackman, 3s. 6d. ; Mrs.
Wright, 2s. 6d. ; Smaller sums 6s.

Total..... £16 5 0 stg.

Edgeworth, C.W., May 2, 1861.

MISSIONARY MEETINGS—EASTERN DISTRICT.—No. 2.

To the Editor of the Canadian Independent.

Ottawa, May 15, 1861.

MY DEAR BROTHER,—On April 25th, Dr. Wilkes and myself met at a G. T. R. station; and on the evening of that day we had a very interesting missionary meeting at Prescott. Though there is no Congregational Church and no stated Congregational ministry in that town, there are in it a few excellent and warm friends of our Society, who, with the kind co-operation of some Christian friends of some other denominations, gave us, as they did last year, a very cheering reception and liberal contributions.

W. D. Dickenson, Esq., occupied the chair.

After prayer by Rev. Mr. Kennedy, the chairman delivered a short address, which evinced a feeling interest in the missionary cause, and that spirit of catholicity which throughout the evening's engagements was largely enjoyed. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

After a series of statements by Dr. Wilkes, mainly taken from the last annual report, with free remarks, interwoven in an easy conversational style which greatly interested the meeting, addresses were delivered by Rev. Messrs. Kennedy, Elliot, McDowall, and Dr. Wilkes. Messrs. Kennedy and McDowall, in the course of their interesting addresses, very heartily wished us God speed, and I trust we all truly felt "Grace be with all them that love our Lord Jesus Christ in sincerity."

After a collection had been taken up, the meeting closed with a doxology, in which the singing was led by a choir whose services were much valued.

On Friday, April 26, we started at 7 a.m. for Ottawa, and, reaching this place before midday, time was very opportunely afforded for a lengthened conversation between Dr. Wilkes and several parties here, in regard to a very important and much called for undertaking, viz., the erection of a church edifice.

A lot of land for a site, it is fully expected, will be speedily secured; but the price to be paid will be very considerable. Members of the church and congregation are evincing a disposition to do what they can, but much help will be greatly needed.

In the evening, our annual missionary meeting was held in the Temperance Hall. The Pastor in the chair.

After prayer by Rev. Mr. Wardrope, and some preliminary statements and remarks from the chair, Dr. Wilkes gave a report. Addresses were delivered by ministers of different denominations. First, Rev. Mr. Carroll, Wesleyan, (who had written a note to say he deeply regretted his inability to attend) though very poorly, ventured out; and after the Chairman had alluded to the anticipated removal of Mr. Carroll from this city, the estimation in which he is held by his Ottawa brethren, and their warm wishes for his welfare, Mr. Carroll delivered an impressive address, which was listened to with very respectful and kindly interest.

Rev. Mr. Gavin of Ottawa, Kerr of Montreal, Wardrope of Ottawa, and Dr. Wilkes, then addressed a very attentive audience.

The subscriptions are fewer and the collections smaller than we like to think of, partly owing to the efforts which have been and are being made towards securing a site, and paying—as may very soon have to be paid—the first instalment.

Very respectfully and fraternally yours, J. E.

News of the Churches.

PRESBYTERIAN UNION.

The Union of the Presbyterian Church of Canada (Free Church) and the United Presbyterian Church, will be consummated in the city of Montreal, on Thursday, the 6th of June. The two Synods, thenceforth united in one, will be known as the "Canada Presbyterian Church." In all their efforts to diffuse the "common salvation," and bless the country, we wish them "God speed."

UPPER CANADA BIBLE SOCIETY.

The Anniversary of this Society was held in Knox's Church, Toronto, on Wednesday, 15th May. The report gave an encouraging account of the operations of the past year. The income of that year was \$19,776, being an increase of \$1,529.

NEW YORK ANNIVERSARIES.

The New York papers state that the attendance this year upon the religious anniversaries held in that city was much less than usual.

American Seamen's Friend Society. Thirty-third Report.—The report states that the current year had opened with unusual prosperity. God by His rich grace was at work among the men of the sea. Multitudes of them in ports at home and

abroad, and on the ocean, have bowed to the sceptre of His reign, and become obedient to the faith. What effect the present commotion may have on this work is known to Him who rules over all.

The foreign stations of the Society are on the Labrador coast, in Norway, Denmark, Sweden, France, China, Sandwich Islands, Chili and Peru. The stations of branches and auxiliaries are in San Francisco, New Orleans, Galveston, Mobile, Richmond, Philadelphia, Providence, Boston, Portland, Buffalo, Oswego, Cleveland, Cincinnati, Toledo, Sandusky, Detroit, Chicago, St. Louis, Milwaukee and Pittsburg, with several itinerant missionaries on the various canals and rivers of the West. In these various stations are nearly fifty ordained ministers and lay missionaries proclaiming the Gospel to the boatmen and seamen of this and other lands.

In addition to these operations, over *two hundred* converted sailors have been supplied with well selected libraries for the fore-castle during the past two years, and are abroad in as many ships on the ocean.

The Sailor's Home in New York, under the direction of the Society, has received during the year 2,711 boarders; total since it was opened, *nineteen years*, 58,905. Destitute men and boys relieved, 187, at an expense of \$717 89. Amount deposited in bank or sent to relatives, \$12,183. The temperance and social prayer meetings have often been crowded, and of unusual interest and power.

American and Foreign Christian Union. Twelfth Annual Report.—The receipts of the Society were \$60,569 82; exceeding by the sum of \$168 95 those of the preceding year. The expenditures were \$59,082 05.

The report contains an outline of the history of the Society, from its embryo origin in 1834, as the "French Committee," through the "Evangelical Association," "The Foreign Evangelical Society," and "American Protestant Society," up to its present organization as "The American and Foreign Christian Union," and contains a survey of its labors at home and abroad.

During the last year, the Society sustained missionaries in ten of the large cities, and many smaller places in twelve of the States of the Union, and also aided the work of the Lord in Italy, France, Belgium, Sweden, Turkey and South America.

In view of the fact that there are now other organizations in our country which can do very much of the work which this Society has for years been doing in the home field, the Board entertain the opinion that they are called on to diminish their work at home and greatly enlarge it abroad. They are convinced that the present state of Italy, with its twenty-two millions of souls, for the first time accessible to the Bible; the interesting state of things in France, where priestly despotism seems destined to receive great discouragement, if not an entire overthrow, from a quarter from which it did not expect it; the wonderful facilities for spreading the truth in Belgium and Ireland; the encouraging omens in regard to Hungary and Poland; the effectual door opened in Brazil and New Granada, and the calls from Mexico and Central America, require them to increase speedily and vastly their efforts in the foreign field.

So numerous and so important are the doors which are now opening in the great papal nations for the diffusion of the Gospel, that the Board believe that the Society ought to expend at least fifty thousand dollars next year in the foreign field.

American Congregational Union.—Reference was made in the report to the state of the country, and it was stated that in the existing crisis the pulpits of the Congregational Churches gave no uncertain sound, but had all declared for God and the country. During the year, thirty-nine churches had been built by the Union, at an average cost of \$232 46 each. The amount expended for various purposes was \$8,967 88. Pledges had been made of aid to the amount of \$3,750 to sixteen churches, and twenty-six more looked to the Union for assistance. To meet these claims there was in the treasury a balance of \$1,314 88.

The annual address was delivered by the Rev. Dr. Thompson, of New York.

American Home Missionary Society.—The 34th anniversary of this society was held in Irving Hall. The following is an abstract of the annual reports:

The number of ministers of the gospel in the service of the society, in twenty-three different States and territories, has been 1,062. Of the whole number, 571 have been the pastors or stated supplies of single congregations; 341 have ministered in two or three congregations each; and 150 have extended their labors over still wider fields. Ten missionaries have preached to congregations of colored people; and fifty in foreign languages—twenty-five to Welsh, and twenty-two to German congregations; and three to congregations of Hollanders, Norwegians, Swedes and Frenchmen. The number of congregations and missionary stations supplied, in whole or in part, is 2,025. The aggregate of ministerial labor performed, is equal to 835 years. The number of pupils in Sunday schools is 70,000. Thirty-seven churches have been organized by the missionaries during the year; and thirty-two have become self-supporting.

Forty-two houses of worship have been completed; fifty-one repaired, and thirty-one others in process of erection. Ninety-one young men, in connection with the missionary churches, are in preparation for the Gospel ministry. Fifty-one missionaries report revivals in their churches; and three hundred and seventy missionaries 2,507 hopeful conversions. The additions to the churches, as nearly as can be ascertained, have been 5,600, viz: 3,127 on profession, and 2,473 by letter.

American Bible Society.—The 45th anniversary of the American Bible Society was held at Irving Hall, in the presence of a large and attentive audience.

The exercises were commenced by Dr. Chickering, who read the 19th Psalm, after which the President, Hon. Theodore Frelinghuysen, made a few opening remarks. He thought that the society, by a diffusion of the Bible, might be instrumental in bringing the Union to harmony and peace again, and expressed a confident hope that the national troubles in which we are now involved would come to a happy and speedy termination.

The assistant treasurer, Henry Fisher, then read the annual report, showing that the receipts of the year, from all sources, were \$389,551 52, of which \$221,742 33 were for books sold. Books printed at the Bible house, 829,000; books issued, 721,878; making an aggregate since the formation of the society of 15,000,759.

Sixty-five new auxiliaries have been recognized, most of them at the South and West. Gratuitous issues of books have amounted to \$41,967 91. Sixty-two life directors and 1,302 life members have been added during the year. 414,000 copies of the Bible Society *Record* have been issued. Thirty-eight agents have been laboring in the home field, and ten in foreign countries, beside colporteurs in Italy, Bulgaria and Greece. Numerous grants of money for the publication and circulation of the Scriptures in foreign lands, have been made, amounting to \$22,283 90.

IOWA COLLEGE.

It is now determined that the "Iowa College," under the patronage of the Congregationalists, is to be removed from Davenport to Grinnell, Poweshiek county, at the end of the present term, in consequence of the determination of the city authorities to open a street through the college grounds. The citizens of Grinnell offer for the use of the college, a seminary building not yet finished, and lands, subscriptions and donations, amounting in all, to \$13,000.—*Iowa paper*.

A PECULIAR PEOPLE.

The Canadian Baptist of the 23rd May, has the following under the title given above.—

The *Christian Chronicle* shows the value of Baptist principles by a description of the sad state of most of the other churches in England. It says:—

"A converted church membership makes English Baptists appear more singular among their countrymen than the same practice makes us. Every man

in England who has had water applied to him in any form for baptismal purposes, is a member by law of the Episcopal Church, and though a dissenter, can claim all its privileges. The man whose crimes have shocked the circle around the throne of God, and made millions shudder as they read a report of them, is a member of this religious community, and his name is only erased by the bolt of the executioner as he launches him into eternity. There is not in England an excluded member of the National Church, and, if I am correctly informed, there cannot be. The Methodist communities admit as members those who are merely 'anxious about their souls.' Presbyterians in England it is supposed, are in precisely the state in which Edwards found Northampton when he opposed the system of Stoddard. Independents are somewhat more scriptural in their practice than Presbyterians. But Baptists are thus marked out before the great denominations of the land as of old, and not only in their immersion, but in the qualifications demanded for membership; as holier than others; as asserting a groundless claim to superior sanctity.²⁷

We suspect some mistake in the last clause of the closing sentence of this extract. Be that as it may, there is evidently conveyed, in regard to our brethren in England, views which we by no means deem correct. Independents in England, have always maintained the principle of purity of communion, and have consistently practised their profession equally with English Baptists. Our readers may judge of the spirit existing in the old country, and of the similarity that exists between the Baptist and Independent denominations, by the following extract from the speech of the Rev. J. G. Miall of Bradford, Chairman of the Congregational Union, delivered at the annual meeting of that body on the 7th of May:—

There is one denomination from which we are separated, I will not say by a wall, but by the slightest possible partition. We have almost everything in common with it—the same doctrinal creed, the same church order, the same relation to the National Establishment, the same conviction of the importance of cultivating Christian individualism to its purest extent. It may be that that body may be somewhat more democratic than our own; but that is an affair rather of casualty than of creed. Only one question really divides us; and it may well be matter of doubt whether our differences as to the subject of baptism—the only one of real importance—justifies our actual separation. Some of our ancestors scarcely thought it did; many churches founded by them on the open-communion principle still exist and flourish; and in one city of our empire, at least, fraternal advances have been lately made towards greater communion between those who differ so little.

Rills from the Fountains of Israel.

BUNYAN'S PILGRIM'S PROGRESS.—No. 5.

JOHN xvi. 13.—“*Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come.*”

THE INTERPRETER'S HOUSE,—BY THE REV JOHN WOOD, BRANTFORD, C. W.

This Divine Person—“the Spirit of Truth,”—whom our Lord promised to send to enlighten and comfort his sorrowing disciples, I take to be the “Interpreter,” to whose house Goodwill sent Christian after admitting him at the wicket gate. The Interpreter's house I understand to mean *the House of God*, where, in attendance upon the preaching of the Gospel, the new-born babe was to be “nourished up in the words of faith, and of good doctrine,” till it should attain to “the measure of the stature of the fulness of Christ.” Goodwill does not himself instruct Christian, but like our Divine Lord, whom he represents, he sends him to sit under the public teaching of some godly Ananias, as Saul of Tarsus was

sent before him. The Church of Christ, through means of its sacred ordinances, is God's chosen instrumentality "for the perfecting of the saints, and the edifying of the body of Christ;" and Bunyan does not fail to give to it the prominence the Lord designed it to have, as an instrument, in the attainment of this end.

Christian therefore, following the advice of Goodwill, goes directly to the Interpreter's house and knocks for admission. Here, *again*, he suffers some delay, as he had done at the gate, and has to knock over and over,—by which our Author probably signifies that the knowledge and enlightenment which Christian was now in search of, are to be obtained only by diligent and prayerful application to the word of God, and the Spirit of Truth by whom it was written. After a little time the pilgrim is admitted, and welcomed by the Master of the house to all its privileges; "come in, he says, and I will shew thee that which shall be profitable to thee." Then, taking a lighted candle in his hand, he bids Christian follow him; by which two things are set forth, first, our need of the Bible in the investigation of spiritual truths, for "if we speak not according to this word, it is because there is no light in us;" and secondly, our absolute dependence upon the guidance of the Divine Interpreter in the study of the word. Without the lighted candle Christian could have *seen* nothing that was now about to be shown him; without the Guide and Interpreter he could have *understood* nothing.

The first thing exhibited to Christian was "a picture of a very grave person, hanging against the wall," and representing its subject as having "his eyes lifted up to heaven, the best of books in his hand, the law of truth written upon his lips, the world behind his back, and a crown of gold hanging over his head;" and he "stood as if he pleaded with men." Every one will at once recognize in this a beautiful ideal of the Christian minister: would that the *ideal* were more frequently *realized*! The private room, and the door into a still more secret chamber in which the picture was hung, are his study and closet, where, with the Book of God in his hands, and his eyes directed to heaven for the teaching of the Holy Spirit, he prepares himself for the public ministration of the Gospel. He is represented as having the law of truth written upon his lips, to show the necessity of intelligence and faithfulness on the part of him who sustains the sacred office; the world is behind his back, to show,—not that he should *despise* it, or that his people may comfortably conclude that he has *no need* of it, but that he should preach the gospel, "not for filthy lucre, but of a ready mind;" while the crown of gold hanging over his head represents the reward, which a faithful minister of Christ is encouraged to expect,—the "crown of glory that fadeth not away."

"The man whose picture this is, said the Interpreter, is one of a thousand. He can say, in the words of the Apostle, 'though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel,' &c." Alas! that it should have been only "one of a thousand," in the days of Bunyan, whose ministry could thus be characterized! Let us hope that in our day, the proportion is greatly increased! Such a ministry as that could hardly fail of being successful. When "Paul planted, and Apollos watered, God gave the increase."

This scene, however, was intended, not so much for the instruction of the Christian minister, as it was for the direction of the private christian in his selection of a faithful pastor, from whose lips he might receive the truth. "I have showed thee this picture first, said the Interpreter, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death." Most seasonable counsel, both as to what such an one should shun, and what he should seek. Bunyan would have us not only attend the house of God, and give earnest heed to the things we hear there, but to see to it that the man whose ministry we attend is one called of God, made an overseer by the Holy Ghost, and not "a blind leader of the blind," or a hireling shepherd, who "careth not for the sheep."

He meant more; he would have us freely communicate to our minister, all our spiritual doubts and difficulties—a kind of intercourse between a pastor and his flock, not near so common as it ought to be, and, as we think, it used to be. Let not the suggestion be lost upon us!

Having given him these preliminary counsels, the Interpreter takes Christian "into a very large parlour that was full of dust, because never swept; the which, after he had viewed it a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, 'bring hither water and sprinkle the room;' the which, when she had done, it was swept and cleaned with pleasure." This scene is afterwards explained by the Interpreter. The dusty, unswept parlour is the impure heart of man, needing to be cleansed, and fitted for the indwelling of the Holy Spirit. The man that began to sweep at first, represents the law, the exhibition of which, instead of *cleansing*, only *stirred up its enmity and corruption*; just as Paul has testified,—“without the law sin was dead;” “but sin *taking occasion by the commandment*, wrought in me all manner of concupiscence,” or wicked desire; while she that brought water, and cleansed the room, is the gospel. Dr. Watts has expressed the same thought, substantially, in his contrast between the law and the gospel,—

“The law commands and makes us know
What duties to our God we owe,
But 'tis the gospel must reveal
Where lies our strength to do his will.
The law discovers guilt and sin,
And shows how vile our hearts have been;
Only the gospel can express,
Forgiving love, and cleansing grace.”

Not a few have staggered at this statement, and have been ready to ask “wherefore then serveth the law?” And we reply with Paul, “it is our schoolmaster;” the word in the original, signifying generally, not the *instructor* of youth, but a slave or freed man, who accompanied the boys of a family to the public schools; its office is to restrain and rebuke us, and to force upon us the conviction, that we can be justified only by faith. For anything beyond this, the law is “weak through the flesh.” It can neither dispose us to obedience, nor pardon our disobedience; it can excite only our opposition, and our fears. Nothing but the sprinkling of the blood of Jesus, and the renewing of the Holy Ghost, can deliver us from the curse and power of sin.

The next scene is that of the two children, Passion and Patience, the former of whom is described as much discontented, while the latter was very quiet. The reason of Passion's discontent was, that their Governor would have them both wait for their best things till the beginning of next year. This, Patience was willing to do, but Passion was bent on having all *now*. Accordingly, a bag of treasure is emptied at his feet: whereupon he takes it up rejoicing, and laughing Patience to scorn for waiting. Very soon, however, the scene changes, and Passion, having lavished all his treasure away, has nothing left but rags, while Patience has his good things yet in prospect.

The lessons to be learned from this scene are obvious. First, let it teach us to be content with such things as we have, and to forbear our repining against the will of the Governor of all, in the insurance that if we receive not just what we *wish*, we shall certainly have all that we really *want*; for He is faithful that hath promised “to withhold no good thing from them that walk uprightly.” “Godliness with contentment is great gain.” Looking at the matter in the light of our temporal well-being, even, Patience has the better lot of the two, for “a merry heart hath a continual feast.” But there is a second, and even more important lesson to be learned from it. “These two lads, said the Interpreter, are figures; Passion, of the men of this world, and Patience, of the men of that which is to come. For as thou seest, Passion will have all now, this year, that is to say, in this world, so are the men of this world. * * * * But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it

be with all such men at the end of this world." Solemn lesson, but true! "We brought nothing into this world, and it is certain we can carry nothing out." He, therefore, that neglects to secure treasure in heaven, however much he may acquire on earth, will, at last, be poor indeed. Yet how many are there,—not *children* as Passion and Patience, but *men and women*, intelligent and accountable beings,—that deliberately choose the *present*, and reject the *future*! They will have their "bag of treasure,—their fill of worldly enjoyment,—*now*, cost what it may! For one morsel of meat they will, like Esau, sell their birthright; and like him, alas! they often awake to their folly and sin, to find no place of repentance, even should they seek it carefully with tears. Let us see to it that our lot is cast in with that of Patience, and the people of God; and then, though poor in this world, we shall be heirs of a kingdom in the next!

Christian is next conducted into a room, where the following scene is presented; "a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it;" notwithstanding which, "the fire did burn higher and hotter." The secret of this strange phenomenon was, as Interpreter immediately shows him, that a man on the other side of the wall, was continually casting oil into the fire. We need hardly ask, as Christian did, "what meaneth this?" The *fire* represents the *work of grace* in the heart of the believer; the *water* cast on it to quench it, the efforts of Satan to *destroy*, or at least, to *mar* it; and the *oil*, the *sustaining grace* of God, who "will not suffer us to be tempted above that we are able." The exquisite beauty of this picture has often been the theme of remark among Christians. It is one of those descriptions with which the allegory abounds, which, for their naturalness and simplicity, come right home to every renewed heart. Every one who knows anything of experimental piety, is ready to exclaim as he reads it, "that is my case! by such agency alone could the work of grace have been kept alive so long in *my* heart!"

Here are both warning and comfort. Our spiritual life is dependent upon the supplies we obtain from the fountain of grace and mercy. The spark would soon consume itself and die, were it not constantly fanned and fed. But that heavenly flame *shall not* be quenched; God himself defends it, and the greater the efforts of the enemy to drown it, the higher and hotter it shall burn! Ordinarily, the grace by which the fire is kept burning, is obtained by the study of the word of God, and by prayer. But *the desire to pray, is itself grace*, the bestowment of which must be ascribed wholly to the divine sovereignty. In no other way can the continuance and completion of this work in any human heart be accounted for. Every Christian, probably, has experienced, at some time or other, such a sense of utter deadness, such a total indisposition, and even inability, to pray, that had his salvation been made dependent upon the use of means, unprompted by the Divine Spirit, the trembling flame within him would have expired. But a heavenly influence quickened him again to pray and hope, and thus he was kept, and thus we shall be kept, by the power of God,—not *without means* but *by prompting us to the use of means*,—"through faith unto salvation."

This lesson of dependence upon divine grace, is well followed up by one, equally important, upon the necessity of *boldness* and *decision*, in the service of Christ. The Interpreter would have Christian "add to his faith *virtue*,"—*courage*, as the word properly signifies. So he led him up to a stately palace, beautiful to behold, upon the top of which Christian saw a number of persons walking, clothed all in gold. At the door of the palace stood a great company desirous of entering, but afraid to do so, on account of the resistance offered to any that attempted to enter, by a number of armed men that crowded the doorway. There sat also, by a table at a little distance from the door, a man with a book, and an inkhorn before him, recording the names of those that forced their way in. Presently a man of a very stout countenance came up to him with the inkhorn, and said, "Set down my name, Sir;" and then, having drawn his sword, and put on his helmet, he rushed towards the door, cut his way through the armed men, into the palace, and was clothed with such garments as they on the top. Then Christian smiled, and said, I think verily, I know the meaning of this; so the Interpreter did not stay to explain it, nor do we consider it necessary to do.

We should like, however, did time permit, to pause before this beautiful palace, that we might get the full impression it is fitted to convey. The scene is intended to furnish an illustration of the words of our Lord, "the kingdom of heaven suffereth violence, and the violent take it by force." Christian had only just girded on the armour; the good fight of faith was yet before him; and Interpreter would warn him of the slothful and fearful spirit displayed by those who stood at the door of the palace, wishful, but afraid to enter; while at the same time he would stimulate him to courage and decision, by the boldness and success of the man who fought his way through. Mere *wishing* will never accomplish anything either in religion, or in anything else. "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat." The service of Christ requires of those who engage in it, a resolute purpose, and a vigorous faith. The command to such is, "stand fast in the faith, quit you like men, be strong!" And none but those who act in this spirit, will ever gain admission to the palace, or mingle with the shining throng upon its top.

Two other scenes are exhibited to Christian by the Interpreter, ere he permits him to continue his journey; the one representing to him the dreadful end of the Apostate under the figure of a man shut up in an iron cage; and the other, intended to keep him in mind of the judgment, by exhibiting the terror of a man who had just awakened from a dream, in which the scenes of that awful gathering were pourtrayed. But upon these we cannot dwell.

Deeply impressed with what he had seen and heard, the pilgrim then set out anew upon his journey, singing the praise of the Divine Interpreter, by whom he had been so profitably entertained. May the same Divine Spirit write upon our hearts, the lessons He communicated to Christian!

STONES OF STUMBLING

Many an awakened sinner is troubled because of the *hardness of his heart and the lack of what he thinks to be true penitence*. "Oh" says he, "I can believe that however great my sins are they can be forgiven, but I do not feel the evil of my sins as I ought." . . .

"I cannot feel," says one; "I cannot weep; I have heard of the repentance of others but I seem to be just like a stone. My heart is petrified, it will not quake at all the thunders of the law, it will not melt before all the wooings of Christ's love." Ah, poor heart, this is a common stumbling-block in the way of those who are really seeking Christ. But let me ask thee one question. Dost thou read anywhere in the Word of God that those who have hard hearts are not commanded to believe? Because if thou canst find such a passage as that, I will be sorry enough to see it, but then I may excuse thee for saying, "I cannot trust Christ, because my heart is hard." Do you not know that the Scripture runs thus "Whosoever believeth on him shall not perish but have everlasting life?" Now if thou believest, though thy heart be never so hard, thy believing saves thee; and what is more, thy believing shall yet soften thy heart. If thou canst not feel thy need of a Saviour as thou wouldst, remember that when thou hast a Saviour thou wilt begin then to find out more and more how great was thy need of him. Why, I believe that many persons find out their needs by receiving the supply. Have you never walked along the street, and looking in at a shop window seen an article, and have said, "Why that is just what I want." How did you know that? Why, you saw the thing and then you wanted it. And I believe there is many a sinner who, when he is hearing about Jesus Christ is led to say, that is just what I want." Did he not know it before? No, poor soul, not till he saw Christ. I find my sense of need of Christ is ten times more acute now than it was before I found Christ. I *thought* I wanted him for a good many things then, but now I *know* I want him for everything. I thought there were some things which I could not do without him; but *now* I find that without him I can do nothing. But you say, "Sir, I must repent before I can come to Christ." Find such a passage in the Word if you can. Doth not the Word say, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Oh, these graces are not of nature's spinning. We cannot make these in the loom of the creature. If you would know your need of Christ, take Him now by faith, and sense and feeling shall follow in the rear. Trust him now for every thing. Dare to trust him. Hard as your heart is, say, "Just as I am, without a plea, but that thou commandest me, and bidst me come, I come to thee!" Thy heart shall be softened by the sight of Christ, and love divine shall so sweetly commend itself to thee, that the heart which terrors could not move shall be dissolved by love.

"Oh," saith some poor soul, "I do not know whether I believe or not, sir. Sometimes I do believe; but oh, *it is such little faith* I have that I cannot think Christ can save me." Ah, there you are again, you see, looking to yourself. This has made many trip and fall. I pray God I may put this out of your way. Poor sinner, remember it is not the *strength* of thy faith that saves thee, but the *reality* of thy faith. What is more, it is not even the reality of thy faith that saves thee, it is the object of thy faith. . . . Remember what the poor woman did. She did not come and take hold of Christ's person with her hand; she did not throw her arms about his knees; but she stretched out her finger, and then—she did not touch Christ's feet or even his dress—she touched but the ravelling, the fringe of his garment, and she was made whole. If thy faith be but as little as that, seek to get more of it, but still remember that it will save thee. Jesus Christ himself compares Little-faith to a smoking flax. Does it burn? is there any fire at all? No; there is nothing but a little smoke and that is most offensive. "Yes," saith Jesus, "but I will not quench it." Again, he compares it to a bruised reed. Of what service is it? It is broken, you cannot bring music from it; it is but a reed when it is whole, and now it is a bruised reed. Break it, snap it, throw it away. "No," says he, "I will not break the bruised reed." Now, if that is the faith thou hast, the faith of the smoking flax, the faith of the bruised reed, thou art saved. Thou wilt have many a trial and many a trouble in going to heaven with so little faith as that, for when there is little wind to a boat there must be much tugging at the oar; but still there will be wind enough to land thee in glory, if thou dost simply trust Christ, be that trust never so feeble. Remember a little child belongs to the human race as much as the greatest giant, and so a babe in grace is as truly a child of God as is Mr. Great heart, who can fight all the giants on the road. And thou mayst be as much an heir of heaven in thy minority, in the infancy of thy grace, as thou wilt be when thou shalt have expanded into the full-grown Christian, and shalt become a perfect man in Christ Jesus. It is not, I tell thee, the *strength of thy faith* but the *object of thy faith*. It is the blood, not the hyssop; not the hand that smites the lintel, but the blood that secures the Israelite in the day when God's vengeance passes by. Let that stumbling block be taken out of the way.

"But," saith another, "I do think sometimes I have a little faith, but *I have so many doubts and fears*. I am tempted every day to believe that Jesus Christ did not die for me, or that my belief is not genuine, or that I never experienced the regenerating influence of the Holy Spirit. Tell me, sir, can I be a true believer in Christ if I have doubts and fears?" My answer is simply this, there is no scripture which saith, that "he that believeth shall be damned, if that faith be mixed with doubts." "He that believeth shall be saved," be that faith never so little, and even though it be intermingled with multitudes of doubts and fears. You remember that memorable story of our Saviour, when he was on board a ship with his disciples. The winds roared, the ship rocked to and fro, the mast was strained, the sails were rent, and the poor disciples was full of fear, "Lord, save us or we perish." Here were doubts. What did Jesus say when he rebuked them? "Why are ye fearful"—O ye of no faith? No; "O ye of little faith." So there may be little faith where there are great doubts. There is light at eventide in the air; even though there is a great deal of darkness, yet there is light. And if thy faith shall never come to noonday, if it do but come to twilight, thou art a saved man. Nay, more, if it doth not come to twilight, if thy faith is but starlight—nay, candle-light—nay, a spark; if it be but a glow-worm spark,

thou art saved; and all thy doubts, and all thy fears, and thy distresses, terrible though they may be, can never trample thee in the dust—can never destroy thy soul. Do you not know that the best of God's children are exercised with doubts and fears even to the last? Look at such a man as John Knox. There was a man who could face the frowns of a world, who could speak like a king to kings, and fear no man; yet on his dying bed he was troubled about his interest in Christ, because he was tempted to self righteousness. If such a man have doubts, dost thou expect to live without them? If God's brightest saints are exercised, if Paul himself keeps under his body lest he should be a castaway, why, how canst thou expect to live without clouds? O, my dear man, drop the idea that the prevalence of thy doubts disproves the truth of the promise. Again believe; away with all thy doubts; sink or swim, cast thyself on Jesus; and thou canst not be lost, for his honor is engaged to save every soul that puts its trust in him.

Another most grievous perplexity to many a seeking soul is this: "Oh, I would trust Christ, but *I feel no joy*. I hear the children of God singing sweetly about their privileges. I hear them saying that they have been to the top of Pisgah, and have viewed the Promised Land, have taken a pleasant prospect of the world to come; but oh, my faith yields me no joy. I hope I do believe, but at the same time I have none of those raptures. My worldly troubles press heavily upon me, and sometimes even my spiritual woes are greater than I can bear." Ah, poor soul, let me cast out that stone from thy road. Remember, it is not written, "He that is joyful shall be saved," but "He that *believeth* shall be saved." Thy faith will make thee joyful by and by; but it is as powerful to save thee even when it does not make thee rejoice. Why, look at many of God's people, how sad and sorrowful they have been. I know they ought not to be. This is their sin; but still, it is such a sin that it does not destroy the efficacy of faith. Notwithstanding all the sorrows of the saint, faith still keeps alive, and God is still true to his promise. Remember, it is not what you feel that saves you; it is what you believe. It is not feeling, but believing. "We walk by faith, not by sight." When I feel my soul as cold as an iceberg, as hard as a rock, and as sinful as Satan, yet even then faith comes not to justify. Faith prevails as truly in the midst of sad feelings as of happy feelings, for then, standing alone, it proves the majesty of its might. Believe, O son of God, believe in Him, and look not for aught in thyself.

Then, again, there are many that are distressed because *they have blasphemous thoughts*. Here, too, I can heartily sympathise with many. I remember a certain narrow and crooked lane in a certain country town, along which I was walking one day while I was seeking the Saviour. On a sudden the most fearful oaths that any one can conceive rushed through my heart. I put my hand to my mouth to prevent the utterance. I had not, that I know of, ever heard those words; and I am certain that I had never used in my life from my youth up so much as one of them, for I had never been profane. But these things sorely beset me; for half an hour together the most fearful imprecations would dash through my brain. Oh, how I groaned and cried before God. That temptation passed away; but ere many days it was renewed again, and when I was in prayer, or when I was reading the Bible these blasphemous thoughts would pour in upon me more than at any other time. I consulted with an aged godly man about it. He said to me, "Oh, all this many of the people of God have proved before you." But, said he, "do you hate these thoughts?" "I do," I truly said. "Then," said he, "they are not yours; serve them as the old parishes used to do with vagrants—whip them and send them to their own parish." So, said he, "do with them. Groan over them, repent of them, and send them on to the devil, the father of them, to whom they belong, for they are not yours." Do you not recollect how John Bunyan hits off the picture? He says, when Christian was going through the valley of the shadow of death, "There stepped up to him one and whispered blasphemous thoughts in his ear, so that poor Christian thought they were his own thoughts; but they were not his own thoughts at all, but the injections of a blasphemous spirit." So when you are about to lay hold on Christ, Satan will

ply all his engines and try to destroy you. He cannot bear to lose one of his slaves; he will invent a fresh temptation for each believer so that he may not put his trust in Christ. Now come, poor soul, notwithstanding all these blasphemous thoughts in thy soul, dare to put thy trust in Christ. Even should those thoughts have been more blasphemous than any thou hast ever heard, come trust in Christ, come cast thyself on him. I have heard that when an elephant is going over a bridge he will sound the timber with his feet to see if it will bear him over. Come, thou, who thinkest thyself an elephantine sinner, here is a bridge that is strong enough for thee, even with all these thoughts of thine:—"All manner of sin and blasphemy shall be forgiven thee." Throw that in Satan's face and trust thyself in Christ.—*Rev. C. H. Spurgeon.*

The Fragment Basket.

THE HEAVENLY WORLD.—Light traverses space at the rate of a million miles a minute, yet the light from the nearest star requires ten years to reach the earth and Herschel's telescope revealed stars 2,300 times further distant. The great telescope of Lord Ross pursued these creations of God still deeper into space, and having resolved the nebulae of the Milky Way into stars, discovered other systems of stars—beautiful diamond points glittering through the black darkness beyond. When he beheld this amazing abyss—when he saw these systems scattered profusely throughout the space—when he reflected upon their immense distance, their enormous magnitude, and the countless millions of worlds that belonged to them, it seemed to him as though the wild dream of the German poet was more than realized:

God called man in his dream into the vestibule of heaven; saying "come hither, and I will shew you the glory of my house." And to his angels who stood about his throne he said, "Take him, strip him of his robes of flesh; cleanse him of his affections: put a new breath into his nostrils; but touch not his human heart"—the heart that fears, and hopes, and trembles. A moment, and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sounds of the flying pinions, they sped away from the battlements of heaven. Sometime on the mighty angel's wings, they fled through Saharas of darkness—wildernesses of death. At length, from a distance not counted save in the arithmetic of heaven, a light beamed upon them, a sleepy flame, as seen through a hazy cloud. In a moment, the blazing suns around them—a moment, the wheeling of planets; then came long eternities of twilight; then, again, on the right hand and the left, appeared more constellations. At last, the man sank down, crying, "Angel, I can go no further; let me lie down in the grave, and hide myself from the infinitude of the universe, for end there is none." "End is there none?" demanded the angel. And from the glittering stars that shone around there came a choral shout, End there is none! End there is none!
—*Professor Mitchell.*

THE HISTORY OF THOUSANDS.—Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them; none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, and love, and mercy, on the hearts of thousands you come in contact with, year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the star on the brow of the evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

FAITH.—True belief in Christ is *the unreserved trust of a heart convinced of sin, in Christ, as an all-sufficient Saviour.* It is the combined act of the whole man's head, conscience, heart, and will. It is often so weak and feeble at first, that he who has it cannot be persuaded that he has it. And yet, like life in the newborn infant, his belief may be real, genuine, saving, and true. The moment that the conscience is convinced of sin, and the head sees Christ to be the only one who can save, and the heart and will hold on to the hand that Christ holds out, that moment there is saving faith.—*J. C. Ryle.*

Men's lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field.

Poetry.

REVIVAL HYMN.

“Lord! I hear of showers of blessing,
 Thou art scattering full and free!
 Showers, the thirsty land refreshing,
 Let some droppings fall on me,
Even me!

“Pass me not! O, gracious Father,
 Sinful though my heart may be;
 Thou might'st punish—but the rather
 Let thy mercy light on me,
Even me!

“Pass me not! O, tender Saviour,
 Let me love and cling to Thee;
 I am longing for thy favour,
 When thou comest call for me,
Even me!

“Pass me not! O, Mighty Spirit,
 Thou can'st make the blind to see!
 Witnesser of Jesus' merit,
 Speak the word of power to me,
Even me!

“Have I long in sin been sleeping,
 Long been slighting, grieving thee?
 Has the world my heart been keeping?
 O, forgive and rescue me!
Even me!

“Love of God, so pure and changeless,
 Blood of Christ, so rich and free,
 Grace of God, so strong and boundless,
 Magnify it all in me,
Even me!

“Pass me not! this last one bringing—
 'Tis but one more, Lord for thee;
 All my heart to thee is springing—
 Blessing others, O, bless me.
Even me!”

LIVE IT DOWN.

Should envious tongues some malice frame,
To soil and tarnish your good name,
Live it down!

Grow not disheartened; 'tis the lot
Of all men, whether good or not:
Live it down!

Rail not in answer, but be calm;
For silence yields a rapid balm:
Live it down!

Go not among your friends and say,
Evil hath fallen on my way:
Live it down!

Far better thus yourself alone
To suffer, than with friends bemoan
The trouble that is all your own:
Live it down!

What though men *evil* call your *good*,
So Christ himself, misunderstood,
Was nailed unto a cross of wood!
And now shall you for lesser pain,
Your inmost soul for ever stain,
By rendering evil back again:
Live it down!

Oh! if you look to be forgiven,
Love your own foes, the bitterest even,
And love to you shall glide from heaven;
And when shall come the poisoned lie
Swift from the bow of calumny,
If you would turn it harmless by,
And make the venom'd falsehood fly,
Live it down!

Family Reading.

THE LITTLE PRAYER MEETING.

Blessed is the little prayer meeting! When only a few are together, attention is not diverted with intruding circumstances. Men do not fill it; and as man is less, God is more. It is a sort of social, private devotion. Where *two or three*—not where a hundred—are together, there am I. The excitement of numbers, and the unhallowed associations of which the senses are the avenues to the soul, do not form a part of such meetings. *Form* is not so likely to be found when the plea for, and the need of it, does not exist. The fear of men will not come where there are not enough to disturb confidence. Where the arm of flesh is nothing, the arm of God may be all.

Still, there are those to whom the little prayer meeting is peculiarly irksome. The man of the world dislikes and despises it. He will not attend it. He will not go where the world will not go. He does not see the connection between the means and the end. He fancies a great number might effect something but what can these do!

The stupid professor does not love the little prayer meeting. It seems so cold to him! When every body is awake to a sense of eternal things, and the meetings are full, he goes too—there is some excitement in that.

The Pharisee despises the little prayer meeting. He loves to go up to the temple to pray. His views are so large, and his faculties so efficient, that he wants a large theatre for action. This praying by two and three is a dull business to him.

But there are others who do love it. Christ gave it his special approval in the words already quoted. On the Mount of Transfiguration there were but three. At the last sad prayer meeting in Gethsemane there were but three. On Mount Olivet, and away by the lake of Galilee this was a frequent number. He *taught* the many; he *prayed* with the few.

The humble and faithful Christian loves the little prayer meeting. He thinks of what Christ said and did, and believes. He comes to pray to God, and he knows God can hear the few.

Reader, do you dislike the prayer meeting because it is small, and keep away for that reason? Then go, and it will be larger by one; and if you can induce others to go, it will be so much larger still. But suppose others will not go, does that excuse you? Can you really find no comfort in such meetings; or do you think them useless? It might be so if man did the work, and not God. But the smaller the meetings, so much the more need of your being there. There are always fewer at the seeding than the harvest, yet as much need of those few. The husbandman sows by himself; he calls others to aid when the sickle is to be used. Enough will be ready with the sickle, when the revival comes; but cannot you muster faith for the seed-time?

But do you not make the absence of others a mere excuse for not going yourself. Do you not say, "There are so few, and the meeting is so dull and cold, I will not go;" at the same time that you are secretly glad of the excuse? This is the worldly man's plea, who has faith in numbers but not in prayer.

SCENE IN A PASTOR'S STUDY.

A writer in the "Christian Parlor Magazine" gives the following graphic sketch:

I am thinking now of that gentle tap from a timid hand. It was just at this hushed twilight hour. And as I opened the door there stood a daughter, a dear young disciple of Jesus, holding her grey-haired father by the hand. Poor old man, for more than sixty years he had persistently sinned against his Maker and feared no coming judgment. Scarcely once in all that time had his shadow darkened the house of God. But in his old age sovereign grace had found him out. An arrow from the quiver of God had pierced his heart. For weeks he hid the wound from his praying wife and children, and although he would toss night after night upon a bed that brought no sleep to his eyelids, and sit down and rise up again and again from his untouched food, the stubborn man would not confess, that the arrow of the Almighty it was, that was drinking up his spirit. Yet the grace of a Saviour was mightier than he. The quick eye of his daughter was upon him; her tears and her pleadings followed him. God gave to her pleading voice a power to open the long-pent heart. It was poured out in broken confessions of guilt and plea for mercy. And then, with what sweet persuasion she drew him to the house of her pastor!

"It is my father," said the affectionate girl, as she entered my study that evening; "he's come to ask you if he can find a Saviour. Speak, Father, do, and tell him about it." "O, sir," exclaimed the sobbing old man, "I am the most miserable sinner—I am just ready to perish—I would give all the world for a Saviour—but I don't deserve one." "He is nigh," I replied, "unto all them that call upon Him, He will hear their cry." "But I don't know how to go to him." "Go tell him just what you have told me. That you are a most miserable sinner, just ready to perish, and that you deserve to perish. Tell Him that His atoning blood is all your hope and all your trust. Acknowledge that if ever you are saved, the glory of your salvation must be all His; but if you perish, the blame will be all your own." "But will He save me after I have lived so long in sin against Him, and when I have nothing to give him but powers and faculties worn out in the service of the world?" "Hear Him saying, 'Him that cometh unto me, I will in no wise cast out. Ask and it shall be given you; seek and you shall find.' O go to Him. Cast yourself upon the love which brought Him down to die for you, and though your sins be as scarlet, they shall be white as snow." "Do, do, father," interrupted the daughter, grasping his hand, and turning to him an eye floating in tenderness.

The old man was overcome, his head sank upon his daughter's bosom, his grey hairs were on her cheek; he wept aloud—we all wept. "Sir," he cried, "will you pray for me?" "Yes, but it is *you* who are to repent; it is *you* who are to cast yourself upon sovereign mercy for help." It was there, yonder, we knelt side by side, while I commended the trembling sinner to the mercy of Him, "who forgiveth sins only." At my request he followed me in prayer. He was bowed to the very floor in the earnestness and lowliness of his plea—while his daughter bent over him, her hands folded and her fast trickling tears falling on him. For nearly ten minutes he breathed for mercy with an agony of supplication that I never heard surpassed; then, as if in despair of all further effort, exclaimed, "there, I can do no more—if Jesus will save me, I will praise him for it forever: if he will not, I will never blame him. He must do as he pleases." After a moment's pause he added—"He *may* do as he pleases."

The struggle was over, the storm of feeling hushed, and when the old man arose and took his seat again, the serenity of heaven was spreading itself over his countenance. "I do not know what it means," said he, "my anxiety is gone, and I feel so peaceful." The daughter looked up inquiringly, caught the smile of her father's face, and the next moment was in his bosom, sobbing as if her heart would break in the excess of her joy. Wonderfully did her sobs and broken thanks chime in with the angel's song of gladness over the sinner that repenteth. The birth-place of that soul will never be forgotten.

Nor will she forget it, who from the triumphs of her dying hour, and when her eyes were filled with visions of eternal bliss, turned back to speak of the time, when she fell down weeping there and arose singing. "Twas there I found hope in Christ, that is my anchor now. Tell my dear pastor, that when I was dying I thanked him for leading me to the Saviour, and will thank him again when I meet him in glory: bid him be faithful and there will be many more to welcome him there when his work is done." She smiled farewell, stepped into the cold river, and was soon lost to sight among the glories which "eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive."

Obituary.

THE LATE MRS. McKILLOP.

On the 16th March 1861, Mrs. Flora, the wife of Col. Archibald McKillop of Inverness, C.E., "quietly slumbered out of this world of sin and pain into life." Of her last days and last sickness, your space would permit us to say but little. Two passages from the psalm which she heard last read, would indicate what was her testimony then: "Thou art my king, O God; command deliverances for Jacob." "Our heart is not turned back, neither have our steps declined from thy ways."

In reference to her *life* we have never seen one who would answer more perfectly to that description of a 'virtuous woman' given in Prov. xxxi., vs. 11th to 28th. But few words in that record would require to be altered or omitted, in order to answer the purpose of a true record concerning Mrs. McKillop who had lived with her husband for fifty-two years. She had been the mother of eleven children, and previous to her own death, she could say "I doubt not but seven of them are in heaven." One of them was our dear brother Malcolm McKillop, who had just left the Institute two years ago with the hope of entering the ministry, but was called "up higher;" concerning the four who survive, we expect that through grace, they *will* meet the others in the "Father's house." Were we to speak of the character of Mrs. McKillop as a Christian, we should say, that, in her Theological views, her spiritual experience, and the tenor of her course, we could wish that each of our members were altogether such as she was.

It is said by her bereaved husband, "I could mention by name more than fifty ministers to whom she had shown cheerful hospitality, from a day to a week, a month, and to some, a number of months at a time;" among the whole of these she is said to have had almost more pleasure in the company and conversation of Rev. W. C. Burns, now in China, than any other of these ministerial guests.

Up to the year 1829 she had been a resident of the *Island of Arran, Scotland*, whence the family emigrated to their new home in the wilderness of Megantic County, Canada. A record of the early trials and labours of the noble band in which her name was enrolled, would be worth the reading; such record these limits will not allow us to furnish now. But in that band Mrs. McKillop performed services, almost wonderful. As a friend, a neighbour, a christian, her name, and her example should not be forgotten. Her labors of love were not few, and her conversation was seasoned with grace; and her heart always in tune to do something for the Lord's cause.

And, then, this testimony is true, "she often lamented that we were not able to do more for Bible and Missionary purposes." On this was her heart set, to *promote the cause of God*, and pray for its prosperity.

Decidedly, and intelligently, did she avow her attachment to the polity and order which distinguishes the Congregational from other forms of ecclesiastical order, with chapter and verse that furnished her the warrant for such preference. But her Congregationalism never eclipsed, never over-topped her christianity; she loved Christ vastly more than she loved the best *Ism* that ever had a name in the world. And it is our consolation to know that when the messenger came, her own experience enabled her to bear witness, that "Jesus having loved his own, loved them to the end." O that many might be raised up to fulfil the mission of life as faithfully as Mrs. McKillop.

P.

THE LATE MRS. DENNY.

Mrs. Mary H. Denny, wife of Rev. H. Denny, of Trafalgar, departed this life on Sabbath, May 12, 1861, in bright assurance of eternal glory, through the death and righteousness of God's dear Son, in the 69th year of her age. She was a native of London, England, born near Blackfriar's Road, almost in sight of Surrey Chapel, in which the Rev. Rowland Hill preached for nearly fifty years, where she frequently attended.

It pleased an all wise and merciful God to lead her through the quickening influence of the Holy Ghost, to a saving knowledge of the truth in the days of her youth. She made a public profession of religion and united with a Christian Church in the year 1819. Her life was a manifestation of the Christian virtues, strong in faith, meekness, gentleness, hope and love. She held on her Christian course for upwards of forty years. The public means of grace were her delight; she sought communion with the Saviour in the closet and at the family altar; it was also her joy to fellowship with all who loved the Lord Jesus Christ. Careful and painstaking to train her children in the way they should go, the Lord gave her the desire of her heart: five out of six of her loved ones, passed before her to the spirit world, in hope of a glorious immortality and eternal life. Ever ready to co-operate with her husband in his Missionary toils and labours, always with her counsels and prayers encouraging him to press forward undismayed.

The funeral sermon was preached by the Rev. W. Hay, of Scotland, from Psalm 46, verse 1st.