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THE  
CANADIAN INDEPENDENT.

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"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

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VOL. V.

TORONTO:  
MACLEAR & CO., 17 & 19 KING STREET EAST.

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1859.

## PREFACE.

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We have endeavoured to redeem the promises made in the prospectus of Volume V., of the *Canadian Independent*; and while conscious of imperfections and defects in the work of the year, we nevertheless feel bound to adore the helping hand of God, who has sustained us thus far, in our efforts to minister to the churches, and advance His glory through the agency of the Press; and who has graciously comforted us, with the knowledge of some good accomplished through this instrumentality.

Thanks are due to numerous friends and contributors in these Provinces, whose efforts and aim have been to improve and render effective, our denominational organ. The financial result of the year is encouraging, and must prove especially cheering to those who have for several years struggled to establish the *Independent*.

It is our privilege to exchange with numerous cotemporaries, their courtesy we highly appreciate and acknowledge. It would add to our sense of obligation, to be addressed at *Bowmanville, C. W.*, thereby avoiding delay, and preventing immense trouble to the Post Office authorities, whose kindness in continuing to re-mail numerous exchanges throughout a whole year, is worthy of all praise.

No lengthened remarks are necessary to convince our well-wishers, of the necessity of prompt and vigorous action to extend the number of subscribers for the coming year. An effort should be made at once. The business arrangements announced and promises made, in the programme for Volume VI., we feel assured will be faithfully kept by the gentlemen who form the Proprietary. For ourselves we seek to gird up our minds to renewed effort, by prayer and trust in God.

Bowmanville, June, 1859.

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# Canadian Independent Magazine.

VOL. V.

TORONTO, JULY, 1858.

No. 1.

## ADDRESS TO OUR READERS.

The farewell of our most valued brother who has vacated the editorial management of the *Independent*, necessitates the preliminary courtesies in keeping with the new order of things. We have sent in our card by issuing the prospectus of the fifth volume; and now, invited to appear before our kind readers, in actual contact with their minds and hearts, it is incumbent on us, to proffer introductory salutations, wishing grace, mercy and peace to all the churches, and to proceed at once with our object. That object is a work which has been given us to do,—work in connection with the cause of the blessed Redeemer,—to maintain the truth in its grand and saving aspect, as it announces salvation through Christ. We do not expect to be called to battle on the field of polemical divinity, but this is an ever present conviction with us, that ceaseless activities are needed in this age to make inroads on the dark domains of error and human enmity to divine things. Every possible agency ought to be skilfully and prayerfully employed to commend the matchless Saviour to perishing men. Brethren in the ministry, glory in the doctrine of the cross. Our people are called to a holy vocation in standing up for Jesus in their lives, in the busy haunts of commerce, in the sweet scenes of domestic life, and in the seclusion of the backwoods. Our Magazine we trust shall have a golden thread interwoven through its pages which shall do honour to Him whom every heart should love and every tongue should praise. In this great feature we pray that our denominational literature may never be afflicted with a faltering, a stammering, or a silent tongue.

As Congregationalists, we rejoice to know that our name is written among the banners of the tribes of Israel. Mingled with the great army of the Christian hosts, the faithful exhibition of Christ will enable us to perform our share of the work of the Lord, yet would we not disown our own colours or reject our own peculiar equipment in that service. Believing that Congregationalism has a mission, our distinctive sentiments and practice must be defended, enforced, and illustrated. The feeling of conscience here is worthy of utterance, the conviction of the mind worthy of propagation. We aim at a Christianity of the type of the New Testament. However much the eye of an opponent may see its defects, and however frequently the heart of a friend may mourn over its misapplication,

nevertheless we will stand fast in the liberty contended for by our Nonconforming forefathers, and as we believe secured to his people by the Great Lord and Master. Our independence is not arrogance, for true independence consists in being so dependent on the Lord Jesus Christ as to be independent for law of any lawgiver but the Head of the Church. Our Congregationalism is not schism, for we believe in the Holy Catholic Church as comprised of all who possess a living faith in Jesus. One is our Master, even Christ, and all ye are brethren. In saying this much, let it not be understood that we throw down the gauntlet that whoso willetth may enter the lists, and thus transfer the pages of our Magazine to a tilting ground of the various combatants of different ecclesiastical polities. Whoso listeth may in this land of civil and religious liberty declare manfully the views that bind his conscience, the means however should be his own. And yet controversy may be necessary. When way is made for it, may room be found for the spirit which the truth inculcates, as well as zeal manifested in its defence. The poisoned arrows of malice and envy may suit savage warfare, but are unfit to use in the issue between minds that seek the right. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

In some respects the position we have been called to occupy is as that of a watchman on a watch-tower. To announce the appearance of a threatening foe; to herald the coming of a generous friend; to notice the signs of the times, whether in the gathering of portentous clouds or in the brightening sky indicating the nearing of the millennial morning. Such work demands faithfulness and skill. Conscious of a desire to be faithful, and yet convinced of bringing to the task a defective skill, brethren and sisters in the Lord your sympathy, your confidence and your prayers are asked that our editorial career, be it long or short, may be distinguished by **SPEAKING THE TRUTH IN LOVE.**

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#### RETIRING CHAIRMAN'S ADDRESS,

Delivered at Brantford, during the recent Session of the Congregational Union of Canada, by the REV. EDWARD EBBS, as retiring Chairman.

**BELoved FATHERS AND BRETHREN,**—We meet once again, by the good providence of our God, in this annual reunion, prepared, I trust, with grateful hearts and thankful tongues, to declare one to another Jehovah's mighty acts, and to join in the triumphant chorus with thousands and tens of thousands of saints throughout this western world—"The Lord hath done great things for us, whereof we are glad!"

While in secular affairs the past year has left deeply traced lines of care on many a countenance, and will be remembered as a time of straitness and "distress of nations"—it has been unto Zion, most emphatically, "a year of the right hand of the Most High." When from more than two thousand churches we have the glad tidings of spiritual awakenings, shewing, in the aggregate, such vast fruits, it becomes every loyal Christian to put on the garments of praise, and with a loud noise to pour forth a triumphant shout of "Glory to God in the highest, peace on earth, and good will to mankind—for now is come salvation, and strength, and the kingdom of our God, and the power of His Christ!"

New England reports upwards of 16,000 cases of individuals converted.

New York State alone ..... 16,674 " "

The Western States ..... 22,770 " "

In all (and the returns are estimated as not half complete) 36,216!

Allowing the widest margin you please for spurious and doubtful cases, who can fail to discover here a grand array of the Redeemer's trophies, or hesitate for a moment as to joining in the universal acknowledgment—"This is the Lord's doing! It is marvellous in our eyes!" This day the Lord hath made; we will rejoice and be glad in it. I know of no more powerful demonstrations of the Holy Spirit's presence in the churches, even including the Apostolic age. How far the portion of the field represented by the present assembly may have participated in this blessed "time of refreshing from the presence of the Lord," we have now to learn.

Since leaving home, yesterday, I have obtained a sight of the Rev. John Angell James's address at the Congregational Union of England and Wales, on the American Revival; and it is very gratifying to hear the views expressed by such a venerable and honoured servant of Christ, in that assembly. I quote a few sentences:

"No Revival can surely be less objectionable (says Mrs. Stowe) than that which takes the form of prayer, and that is the form of this now presented to us. Prayer is that which makes man nothing, and God every thing. This it is which to me gives reality, significance and importance to the American Revival. It is remarkable that no modern language can more fitly describe the existing state of things in America, than that of the Prophet Zechariah, uttered 2,300 years ago. 'Thus saith the Lord of Hosts, it shall come to pass that there shall come people, inhabitants of many cities, and the inhabitants of one city shall go to another, saying, let us go speedily, and pray before the Lord, to seek the Lord of Hosts.'

"I look (says Mr. James) on this event as one of the most conspicuous, the most convincing, the most glorious instances of the power of prayer that has been given to the world, since the day of Pentecost. It is on this feature of the Revival that I love to dwell. I survey with mute wonder, and joy and gratitude, this copious shower of divine influence, passing not only over hamlets, villages and towns, but over great commercial cities, and gathering to the church of Christ, not only the young, not only excitable women, but thousands of merchants, lawyers, and physicians, and of young men, the hope of the world and of the church. And what has done it? Not logic; not rhetoric; not the eloquence of the pulpit; the mightiness of the press; but the power of prayer. God has rent the heavens, and come down; the mountains have flowed down at his presence, at the call of prayer."

While we rejoice with all who "preach Christ, and him crucified," in their success, as an occasion of common triumph throughout the ranks of the militant host on earth, and recognize in every conversion, by whatever instrumentality effected, an accession to the one "Church of the first born, which are enrolled in heaven," we, as individuals and as a body, have the conviction that the efficiency of the Church, and thus the glory of Christ, may be greatly increased by the practical recognition of the distinctive principles held by us. The diffusion and practical influence of these truths can never be fully ascertained, any more than the exact bounds of the sun's light can be defined. The assimilative powers of Vital Christianity are silent and unobserved; but on this very account the more rapid and irresistible in their operation. The last year has developed, in a remarkable degree, the force of some of our distinctive principles. It will be found that in the regions where these have had the fullest scope, in the recent times of refreshing, there the fruits have been most abundant.

For example, "*Unity without Uniformity*" is a characteristic of Congregationalism. While some systems have their Rubrics to regulate the minutest ceremonies of worship, their books of Discipline to prescribe every form of procedure, even to the very technicalities, upon rigid adherence to which the validity and efficiency of divine ordinances are made to depend; others endeavour, by voluminous confessions and standards of belief, to prevent all possible diversity, either of faith or philosophy, in religious matters. Uniformity of ceremony, uniformity of dress, uniformity of opinion, uniformity of disciplinary procedure, are the distinctive features of the more popular christian communions of our country. They each claim to constitute a *Church* by itself; only conceiving of union with others, upon a basis of *uniformity*.

It is a cheering sign of spiritual life, that some of the advocates of uniformity are

being constrained by the yearnings of their christian nature to throw out some of the test-questions of their several communions, making them matters of *mutual forbearance*, in order to enlarge the bounds of their christian fellowship. Success to their movements! When they shall have brought this grace of forbearance into better working order, they will find that they can trust to it with greater confidence.

In bold contradistinction from this theory of church fellowship, we believe, not in the Congregational Church, but in "the *Holy Catholic Church*;" and refuse to put forth any symbol of faith, or order of discipline, as our party standard. We lift up our voice against this "lust of uniformity;" this passion for organic unity; this rage for governing consciences, or at least dictating the church's professions and modes of procedure, in the observance of religious ordinances, "after the commandments and doctrines of men." We proclaim, in opposition to all these systems of uniformity, "the unity of the spirit in the bond of peace," as co-existing with that "liberty with which Christ has made us free." We totally deny the right of mere human authority, whether of the Pope or of an *Æcumenical Council* even of all christendom, to lay any restrictions on the individual disciple, or on the local church, in matters of religious faith and practice. This, however, is only one half of our testimony; the *negative* form of Congregational liberty. The other half, being the *affirmative*, embodies the major truth, which is asserted in our Lord's own words.—Matt. xxiii. 8. "*For one is your Master, even Christ; and all ye are brethren.*" While free from all other authority, we are under law to Christ. We are well aware that the sacred Scriptures are not sufficient as a rule of faith and practice, if uniformity constitutes a necessary element of the Church's oneness. But this is not essential to our theory of the Millennial Church, which will undoubtedly answer to the prayer "*That they all may be one.*"

On this point let us hear Archbishop Whateley :

"No such thing is to be found in our Scriptures as a catechism, or regular elementary introduction to the Christian religion: nor do they furnish us with any thing of the nature of a systematic creed, set of articles, or confession of faith. Nor do they supply us with a liturgy for ordinary public worship, or with forms for administering the Sacraments: nor do they even give any precise directions as to these and other ecclesiastical matters—any thing that at all corresponds to a rubric, or set of canons. We may plainly infer from this circumstance, the design of the Holy Spirit that these details, concerning which no precise directions are to be found in Scripture, were meant to be left to the regulation of each Church, in each age and country."

If the Archbishop would only adhere to the definition of the term "Church," given in the 19th Article of his own communion, viz., "*a congregation of faithful men, in which the pure word of God is preached, &c.,*" we could not desire a more explicit testimony than he has given for Church unity without uniformity.

The recent developments of the Spirit's presence have furnished a glorious illustration and confirmation of this principle. "Where the Spirit of the Lord is, there is liberty." In those Union Prayer Meetings of the past six months, wherever the Spirit's influences were most apparent, the utmost *liberty* was found to co-exist with the most hearty fellowship of spirit and christian propriety. Where the figment of outward uniformity was allowed to restrain and govern these services, they comparatively failed. I fear this will be found to have too generally characterized the Union efforts throughout this Province, where the "Uniformity Theory" of the Church so generally predominates. To the Eastern and Western States, where the New Testament principles of christian fellowship and liberty have taken deep hold of the masses, and have sensibly liberated in some measure even the bondage of uniformity, we must look, for the fullest counterpart of Pentecostal triumphs. For the time being, all sects and parties were lost from view. The saints met together, from day to day, in one or more places, according to convenience, without respect to denominational grounds, and were of one heart and of one mind in acts of worship and in efforts to save sinners. This is the true fellowship of saints. We care not what those assemblies were called. They were in fact, for the time being, Congregational Churches, i.e., self-controlled religious assemblies, stately meeting for the worship of God.

Only one other principle, held by us, need be here mentioned, viz., the basis of

church fellowship. In order to fellowship there must be agreement. In order to christian fellowship there must be christian agreement; agreement in the faith of the gospel; agreement in the experience of its power. The basis of church fellowship is an *open evidence* of union to Christ, and of consequent agreement with his people, in faith, hope, love, character, and purpose of life. This is that essential and eternal unity which subsists among all renewed and sanctified persons. It cannot exist towards any, however orthodox their creed, or exact their compliance with the demands of uniformity, who bear not in their spirit and conduct the evidence of their vital union to Christ. "If any man have not the spirit of Christ, he is none of his." "In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by love." It was not a peculiarity of the Pentecostal period, nor of the Primitive age, that "the multitude of them that believed were of one heart and of one soul." This is equally true of every company of believers to-day, though not so strongly felt, nor so clearly manifested.

There is a good reason why it is not so apparent among the professing disciples of our day and country: the multitude of them that profess Christ are *not believers!* They have obtained a place in the walls of the spiritual house, without having first "come to the living stone." This is not owing to an occasional mistake of the builders, but in a very large degree, we fear, it is according to their plan. It is not insisted on as *the indispensable* qualification. Conformity to doctrinal standards and ceremonial forms has been substituted for "the faith, which worketh by love." Of course the result must be the mere aggregation of men under party banners, by means of sectional Shibboleths. To call such associations Churches of Christ, is, to say the least, taking great liberties with this sacred name.

The most solemn responsibility rests upon us, beloved brethren, in this matter. Let no spurious charity, much less time-serving expediency, induce us to withhold our testimony against this perversion, when the salvation of multitudes, no less than the honour of Christ, are involved. Yea, more; let neither the force of example, nor popular demands, nor maxims of worldly policy, induce us to lower the requirements of the New Testament in our admissions to the house of God. Let us look well to our own walls—how we build on that precious foundation; for our own work shall be tried. It matters little what we say about purity of communion, unless our scriptural faith is proved by our works. The most effective testimony we can bear to this fundamental principle is to work it out faithfully, in the formation and up-building of the churches of our own order. The eyes of many are upon us in this particular. Yea, we have the sympathies and judgments of not a few, who retain connexion with very lax communions.

If we are earnest and persevering in our maintenance of these distinctive principles of New Testament church fellowship, we shall not lose our reward. It need not be expected in the form of rapid progress and popular favour. We are too far in advance of this generation to obtain honour from men; but we are laying the foundations of *many generations*. These principles shall yet be practically adopted and faithfully wrought, "when (as Dr. Brown anticipates) the Church of the Living God, no longer broken into fragments, shall become a well compacted spiritual building of living stones, closely cemented to each other, by being all firmly attached to the living foundation." Then will be accomplished the promises which have often cheered the hearts of her genuine children, during the long season of her desolations.—Isaiah liv. 11-13. "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

Allow me, in a word, before I resume the more congenial seat, which at your bidding I vacated, to serve you in this chair, to congratulate you, dear brethren and the kind friends of this congregation, on the renewal of our visit to Brantford. Fifteen years have elapsed since a similar meeting was held here.

A few reminiscences may not be unprofitable. When the Congregational Union.

of Canada West assembled here, in July, 1843, the body numbered 25 churches and 28 ministers. Two of these 28 brethren and fathers, and only two, have been called away from their earthly labours to the joy of their Lord, viz., our beloved and honoured fathers Climie and Martin. Fourteen have either ceased to exercise their ministry, or removed from the province. Of the remaining 12, four continue at the same posts, viz., Dr. Lillie, Rev. Messrs. Hayden,\* Wheeler, and Raymond. The other eight have removed once or more in the interval; but are still in the Western Canadian field, viz., Messrs. Denney, Climie, Harris, Baker, Clarke, Armour, Kribs, and your retiring chairman.

To complete this retrospect, we must add a word respecting the Congregational Union of Canada East, as it existed in the same year, 1843. There were then 15 ministers in that association. Of these, four have joined the saints in light, viz., Messrs. Drummond, McKillican, Gibbs, and Miles. Five have retired from Canada. Five remain at the same posts as then, viz., Rev. Messrs. Robertson, Parker, Sherrill, Dunkerley, and Dr. Wilkes; and one has removed to a charge in Western Canada.

These 15 years' labours have not been unproductive, as the statistics of this year, contrasted with those of 1843, abundantly prove. Thirty-nine churches have increased to seventy-nine—more than double; having 70 places of worship, with seating accommodations for 18,900. Instead of forty-three ministers, we have now sixty-nine, and two students just leaving the Theological Institute.

Dear Brethren, all we need, under God, to secure the end of our denominational existence, is a patient and consistent working of these two grand principles of the Apostolic Church—Christian *purity*, combined with *Christian unity*. The one depends on the other. It is not possible for either to exist alone. These must be maintained and diffused, not so much by controversy with other systems, as by *faithful evangelistic zeal and activity*. The earnest prosecution of the church's work is even more indispensable to its retaining the efficient element of christian life, than the maintenance of our principles of distinctive church polity; fundamental and indispensable as we believe these are to the integrity, peace, and prosperity of the body of Christ. Let us honour our one Lord, by earnestly prosecuting the work which he has committed to His Church. "Go ye into all the world, and preach the gospel to every creature." And may we, ministers of Christ, so speak in our pulpits, and from house to house, and the whole company of them that profess the faith, so *live*, that a great multitude may be added unto the Lord.

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### HELP THE EDITOR!

It is a favourite doctrine of ours, that *hearing* a sermon in the right way requires just as much preparation of the heart, and is as essential to its success, as the *preaching* of it. Discourses fail of doing good full as often from faults in the people as from those of the minister. The Parable of the Sower accounts for there being no fruit, in three cases out of four, by the difference in the *soil* that received the seed, not in the *seed* itself, or the manner in which it was *sown*.

Thus, also, to ensure the full success of any periodical, the co-operation of *readers* is as important as that of *writers*. And especially is this true of a publication like this, which is not a private speculation, got up for any individual's advantage,—as most periodicals are, and may lawfully be,—but an endeavour to promote the public good, which costs its conductors no slight outlay of money, time, and brain, and yields them no reward but the pleasure of doing good.

When, therefore, we ask the Congregationalists of Canada to do their part in sustaining the *Independent*, we do not solicit a personal favour, but we urge them to perform a duty which they owe to "the truth itself." It is *your Magazine*;

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\* Mr. Hayden still occupies part of the field he then cultivated.

and its design is to do you good, to promote the interests of your churches, and to diffuse your principles.

That such a publication is called for, we surely need not enter into a lengthened argument to prove. Periodical literature is now one of the necessities of life. Every party in politics, every interest in commerce, every department of science, art, and letters, has its organ in the press. All denominations of Christians, and a great many benevolent societies, employ the same agency. The marvellous cheapness of a periodical—as compared with any book; its rapid, sure, and wide distribution through the Post Office; its faculty of “continual dropping;” its adaptation for dealing with current affairs, and applying to these the great principles, which will be appreciated thus in the concrete, while voted “dry” in the abstract; and the ready intercommunication it establishes among its widely scattered readers,—are some of the sources of its incalculable value. How, but by this means, could our churches and ministers know each other’s affairs, and how they do? How could any general movements be made known, or any interchange of sentiments take place? What means so well adapted for that thorough indoctrination into Christ’s laws for his churches, which is so much needed amongst us, but which no other agency seems effectively to supply? Fancy ourselves dependent on chance correspondence or visits, or on books, for such matters as these! The Church could *exist* without the Press, and so could the State. But a nation without newspapers would not be in a worse plight than a christian body similarly destitute.

No *general* religious periodical, however ably and impartially conducted, will supply the place of a denominational one. It cannot give the “news of the churches” with any thing like the desired fulness, and its very catholicity forbids it to touch upon many parts of God’s truth—which, though not the whole, nor the greatest, are still from Him and not to be “kept back”—and enforces silence on many errors and malpractices, which, if compatible, are not consistent, with holding the Head. Nor can it serve the very important purpose of instructing the people in the practical working of a Congregational Church. Amongst its multiplicity of topics, for example, how much space can be afforded for any allusion to the Theological Institute, the Missionary Society, or the Widows’ and Orphans’ Fund—or for a discussion on the best mode of admitting members into a church?

1. *We regard it, then, as the duty of every one connected with our denomination, to be a READER of the “Canadian Independent.”* We have a floating impression of having heard of some, who “did not care about a denominational paper.” Why was this? Were they so wrapped up in themselves, or in their own church, that they had no desire to know any thing of others? Does such disgraceful selfishness exist among us? Is this the spirit of Christ? “If one member suffer, all the members suffer with it; and if one member rejoice, all the members rejoice with it.” If any are amongst us without any strong Congregational bias, they ought at least to inform themselves of the principles and proceedings of the body they belong to. These may be more important than they think. We must set our mark at having every member and every hearer take the Magazine.

2. *Every Reader should be a Subscriber.* One dollar a year—who cannot afford so much? Who could not remit the dollar *in advance*, this same month of July, 1858, to the publishers? Yet, here’s the rub. “That dollar” is the grand difficulty. We do not believe there is any one so deliberately mean as positively to intend not to pay for value received. But *there* are *hundreds* careless and unbusiness-like enough to think it too much trouble to forward their subscriptions, and, if no collector calls, to leave them unpaid. When we say that every reader should be a subscriber, we do not mean that his name should be on the mailing list, but on the “paid” list also, and that in the beginning of the year.

If these two visions were realised—every Congregationalist a reader, and every reader a subscriber—what a noble position would the *Independent* occupy! Any man could be a good Editor, with such support.

3. *Every Subscriber should be an Agent.* At least, he ought to collect and remit *his own* subscription. There is hardly one who could not get another name; and.

if it is but one, it is worth getting. "The power of littles" is the power we want—that *every individual* should do what he can, without waiting for any one to ask him, or show him the example. Many of our friends could do wonders, if they would—deacons, merchants, all persons in public resorts, men of leisure, and especially the ladies! Every one who gets a new subscriber, does him a service and helps the common cause.

4. *Every Pastor should see that this work is done in his own Congregation.* It should not be left to chance. If a Pastor cannot attend to it in person—it is not unworthy of him, and many do—he should at least see that some persons of energy and address are "appointed over this business," and then see that they attend to it. Dr. Campbell has long urged the appointment of an "Officer of Religious Literature" in every church, for this very purpose. The suggestion has been acted on in many quarters, and has worked well. It looks very ill for a Minister to be indifferent to the Press of his own denomination. But the *Independent* has found many warm friends among the Pastors, who do not grudge the trouble necessary to promote its circulation.

5. *Every one, as he has opportunity, should be a Contributor.* This Magazine should be a complete record of all facts pertaining to the denomination. But the Editor is not omnipresent, nor can he send "our own reporter" to the scene of every incident. He must depend on parties interested in the formation of churches, ordinations, installations, church-openings, removals, &c. &c. &c., for an account of them. Yet this has often seemed too much trouble for some to take. It should never be taken for granted that the Editor is "sure to see a report of the matter somewhere"—nothing is less to be depended on. If it has appeared in a local print, nothing can be easier than to mail him a copy.

But there is many a pen among us capable of furnishing "original contributions" to these columns. The Magazine is a more worthy repository than a newspaper for the matured thinking of our best minds. Such would render a service to themselves and to the churches by writing for it. May we here drop a hint or two, suggested by past experience? Let the *subjects* chosen be of *present interest*, viz., those to which the minds of the people are already directed, or which are pertinent to their immediate wants. Provided this condition is observed, a very wide range may be taken. Many points of doctrine, even, if agitated amongst us, may be here discussed. Every thing connected with christian experience and duty is sure to be "in season" for somebody. The administration of the church suggests innumerable topics for profitable disquisition. And public events in the church and the world, at home and abroad, should not pass unnoticed. If one tithe of all that "strikes" one and another on these matters were elaborated in thought and readably written, our Editor would be greatly relieved, and our Magazine rendered doubly interesting and useful. The *style* of these contributions should be—with some variations for the subject—more that of the platform than the pulpit. Preachers, who are accustomed to their hour, must shake off their sermonizing habits in writing for the press. They are prone to be terribly long-winded—to be a great while in coming to the thing they have to say; to fill up their outline too much; to repeat and repeat, and generally to indulge in useless verbosity. The spoken style, which contemplates doing every thing there and then, may and should have many of these qualities. But what is meant for the eye, which can be read, thought over, and re-read, should be very terse. Yet it should be vivacious: the types have no eye, voice, countenance, or gesture—the life in which will often float off the heaviest harangue. "Thoughts that breathe and words that burn" become the printed page. But above all things *be short*. Brevity will make weakness endurable; length will destroy the best thing that can be written. The worst plague of editorial life is a piece of fine thinking and able writing from a valued contributor, drawn up on the gold-beater's plan of making the matter cover as many square yards as possible, too good to throw away, too long to print, and requiring more labour to reduce than to compose. This is not a large periodical, and there are a great many things to go into it every month. It is a piece of bad manners for one writer to want half the space—like a man lying on two seats of a railway-car and

allowing ladies to stand. Some of the best contributions that can be sent are short letters stating a case,—“What do you think of this” subject? “What would you do” in these circumstances? “How would you meet” such a “difficulty?” and so on; and others in reply to these. But if any one undertakes to write for the *Independent*, let him *finish* his own composition. If he “has no time” for this, he has no time to write at all. Let him take another month; the world will go round still; and we, the readers, can wait. It is a shameful thing to ask an editor to lick these literary bantlings into shape; and he would serve all such unnatural parents right, if he turned them all away from his door *sans ceremonie*. This, however, does not apply to items of *news*: these are welcome, come how they may—though more so, if ready for publication.

6. *The Editor should be supported by our confidence and sympathy.* It is a difficult task he has to perform, and there are many things that will forbid his ever satisfying himself. He cannot get every thing into every number. He cannot please every contributor and every reader. He must use his own judgment, and that often without giving a reason. But such a man as he, may and ought to be trusted. You need not believe that he is infallible—but you are bound to believe that he does every thing for the best, as it seems to him. If he does not satisfy you, and you feel compelled to say as much, do it without petty carping or causeless fury. And if he does labour acceptably, do not be content with feeling this—but *tell him so*. It is the only reward he will get. And finally, PRAY for the Editor. He needs it as much as any preacher. Does he not more? for every minister and every church look up to him for monthly counsel. Let him be remembered as a beloved pastor is. We shall have our reward.

F. H. M.

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## Editorial Notices.

It is necessary to understand that the insertion of original contributions and correspondence will not imply editorial adoption of every sentiment that may be advanced in these articles or communications, but simply the conviction that their publication will tend to the elucidation of truth and the advancement of the general good.

To secure insertion, articles ought to be sent in at least a week before the beginning of each month.

Our EXCHANGES will please address the *Canadian Independent*, at Bowmanville. C. W.

FRIENDS IN ENGLAND will receive their copies minus the cover, thereby saving an expensive postage.

A word to the wise is enough. The article “Help the Editor” we expect to bear fruit. Our friends will see the need of canvassing for subscribers. The 500 extra copies of this number can be effectively employed to enlarge our list. Causes are constantly at work to reduce it. These must be counteracted. Our body reports a considerable increase of membership during the last year. New members in many cases will take the Magazine, if asked.

[The Amended Constitution of the Union will appear in the August Number.]

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## Trans-Atlantic Retrospect.

The Bill for the abolition of Church Rates having, as we stated in our last, passed in safety through the Commons, has been introduced into the House of Lords by the Duke of Somerset; it was read a first time *pro forma*, and the second reading was fixed for the 2nd inst. We shall await with considerable

interest the discussion of this important measure by the Peers; of the result there can, we fear, be little doubt; but we are anxious to see who in that august assembly will be liberal enough to advocate this great and radical change, and to see if on the bench of Bishops there are any who have sufficient faith in their Church to sever the golden links which bind it to the state, and to trust the support of the clergy in the hands of the people to whom they minister.

Scotch Voluntaryism has sustained a temporary check in the rejection by the House of Commons, of the Bill for the Abolition of the Edinburgh Annuity Tax; the decision was very close, 129 for the bill, 130 against it, giving only a majority of one to those who would continue the impost. The *Nonconformist* playfully attributes the issue to the heat of the weather, which seems to have been quite as intense in London as in Canada—and promises success to the next attempt. The cautious Scot is anxious to secure an equivalent, before he gives up the Tax it is all very well to talk of the affection of the people providing stipends for the clergy, but their advocates in Parliament would prefer having collateral security of a more tangible character. Rather a low estimate we think, to place on the power of Christianity.

Mr Spurgeon introduced a new feature into the Epsom Races gaieties this year, by preaching two sermons in the large saloon of what is known as the "Grand Stand;" as may be supposed the attendance was very large. The text in the afternoon was, 1 Cor. ix. 24,—“Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.” In the evening, Isaiah, lv. 1,—“Yea, come, buy wine and milk without money and without price.” Collections were made in aid of the Protestant Evangelical Temporary church in Epsom.

The missionaries appointed to enter upon the new field of Christian effort opened by the discoveries of Dr. Livingstone on the banks of the Zambesi in Central South Africa, after having been commended to God in a special service held at the London Mission House, have embarked for Cape Town. They are four in number, the Revs. John Mackenzie, Roger Paice, William H. Sykes, and Thomas Thomas, and their respective wives. The following extract from the speech of Dr. Tidman, detailing the favourable circumstances under which they commence their work, gives great grounds for expecting under the blessing of God, much good from this mission:—

“The young brethren who were going forth would enjoy the incalculable benefit of the counsel and guidance of the veteran missionary, Robert Moffatt, who accompanying them, would see them safely and comfortably settled. That man of brave and loving spirit knew the heart of a stranger, and would be found to sustain towards them a most paternal part. Mr. Moffatt was now all but a native,—a perfect master of the languages, and acquainted with the chiefs on all sides; and, in particular, he enjoyed the confidence of the great Moselekatse. This was an important circumstance, since it had a material bearing on the contemplated new settlement. Moselekatse was a man slowly to be won, but once secured, he might be relied on. Even at the outset he displayed a sense of justice, and a spirit of prudence in dealing with the missionaries; and now he had pledged his honour to Mr. Moffatt, that he would be a friend and father to the new teachers.”

DR. Jabez BUNTING, who, for nearly sixty years has been the foremost man in Methodism; and who, for good or for evil, has exercised a greater influence upon the body than any other man in its history, died in London on the 16th ult. To him Methodism owes to a large extent the important position it has assumed in the religious world. Of far greater consequence to that body was his talents as a man of business and a financier, than as a preacher; in the latter capacity, we must express our belief—having heard him repeatedly years ago—that he did not rise above mediocrity. He was a principal originator of the Wesleyan Mission-

ary Society, and to him mainly, is owing the establishment of the Theological Institution, which has given to the Society, in later years, its best and most successful preachers. Justice compels us to add, that, to his unyielding disposition, his determined opposition to all necessary reforms, may be attributed the divisions which have rent asunder Methodism, and have so largely impaired its usefulness. His death was not unexpected. For several days the members of his family had been assembled around him in expectation of his decease. He appears to have retained his consciousness to the last; and, so long as the power of speech remained, he declared his entire trust and confidence in God. His latest expressions were such as these;—"I am in the hands of God;" "I have peace;" "I have fought a good fight."

REV. MR. BINNEY, with several other ministers, arrived in the *Sultana* on the 30th ult. The rev. gentleman preached at St. Kilda, for the first time, on Sunday last, and his sermon has since been published under the title of "Be Men." One half of the proceeds of the sale of the pamphlet are to be handed over to the Congregational Home Mission. The Rev. Mr. RAMSAY, who was the first voluntary minister in the colony, having arrived here in the year 1846, and has since occupied a prominent position, as a pastor of the United Presbyterian Church, leaves for Scotland by the *Victoria*. The object of the rev. gentleman's mission is to enlist further ministerial aid for the colony.—*Melbourne Herald*. The *Argus* of May 15 says:—"At a special meeting of the Committee of the Congregational Home Mission, held in Melbourne yesterday, it was unanimously resolved to depute the Rev. J. L. POORE immediately to return to England, per *Victoria*, for the purpose of procuring twelve or thirteen additional ministers for this colony, South Australia, and other colonies. There was a large gathering of ministers and laymen present, and amongst them the Rev. THOMAS BINNEY, who greatly aided the decision at which the committee arrived by his counsel and advice, Mr. POORE, it will be recollected, only returned to this colony from England, where he had been on a similar mission, by the *Sultana*, three weeks since, and was only induced so speedily to go back to Europe by the urgent requirements of these colonies for more ministers. Mr. POORE will be absent about seven or eight months."

ANOTHER SIGN OF THE TIMES.—On the 3rd. of June, Rev. J. Poulter, of Wellingborough, who studied and passed his examinations at Cambridge years ago, appeared in the Senate House in the costume of a Bachelor of Arts, which decree was duly conferred on him by the Vice-Chancellor, being the first instance of a Dissenting minister taking a decree at either of the older English universities.

THE STATE-AID QUESTION AT THE CAPE.—Amongst other questions referred to select committees is that of State grants for religious purposes. Several petitions from various congregations of the Dutch Reformed Church have been presented, asking for grants in aid. The house is divided on the State grants question. As to education it is very improbable that anything of importance will be done this year.—*Cape Town Argus*.

RELIGIOUS SECTS IN PRUSSIA.—The *Prussian Monticour* publishes some statistics concerning the movement of the Roman Catholic Church in Prussia from 1846 to 1855. Prussia possessed, in 1846, 6,041,568 Catholics, and in 1855, 6,352,626. In 1846, there existed 7,185 Catholic churches, with 5,556, priests, and in 1855 7,449 churches, with 5,861 priests. In 1855 the proportion of Catholics was 1,250 to the square miles: that of Protestants 2,071. The number of Catholics per church was 853; and that of Protestants 1,144.

MARRIAGE WITH A DECEASED WIFE'S SISTER IN AUSTRALIA.—The following is the bill recently passed unanimously by both Legislatures in South Australia, and now waiting the approval of Her Majesty in Council:—"Whereas doubts have arisen as to the validity in this province of the marriage of a man with the sister o

his deceased wife, it is expedient to remove such doubts. Be it therefore enacted, by the Governor-in-Chief of the province of South Australia, with the advice and consent of the Legislative Council and House of Assembly of the said province in this present Parliament assembled:—'That all marriages which have been heretofore, or which shall be hereafter duly solemnised within the said province, between any person and his deceased wife's sister, shall be deemed, and are hereby declared valid and of full force and effect, any law or custom to the contrary notwithstanding: provided always that it shall not be compulsory for any officiating minister to celebrate such marriages.

WESLEYAN METHODIST STATISTICS.—The *Watchman* publishes a corrected table of the returns made at the recent district meetings of the Wesleyan body, from which it appears that in twenty-nine districts there is an increase of 7,187 members, whereas in three only is there a decrease, amounting in all to but 199; showing a net increase on the year of 6,988 with 22,652 persons admitted on trial for membership at the Ministerial Visitation of the Society classes in March last. The total number of members in Great Britain is now 277,033. The *Watchman* congratulates the Connexion on the unprecedented fact in its history, that no less than 120 young men have offered themselves, and have been conditionally accepted, for the work of the Christian ministry.

After the funeral of one of the "navies" employed on the Mid. Kent Railway, the workmen agreed to present Miss Marsh (author of the life of Hedley Vicars,) with a small token of their esteem, and expression of their gratitude for her valuable exertions on their behalf. A subscription-list was immediately commenced among the workmen, and an elaborate and elegantly-bound Bible was purchased. On Saturday evening, Messrs. N. Sharp, J. Weston, J. Griffith, and G. Sharp, foremen in the employ of Messrs. Smith and Knight, the contractors, who were appointed the deputation, waited on Miss Marsh, and presented her with the Bible, which had the following inscription:—"This Holy Bible is most respectfully presented to Miss Catherine Marsh, by the workmen employed in the execution of the Mid Kent and Crystal Palace Railways, as a mark of respect for the kindness rendered to them during the progress of the work. Miss Marsh who was deeply affected by this tribute expressed her sincere thanks to the deputation, for their kind gift which she would ever value.—*South-Eastern Gazette*.

## Official.

### WIDOWS' AND ORPHANS' FUND.

THE CONSTITUTION OF THE WIDOWS' AND ORPHANS' FUND SOCIETY, AS ADOPTED AT THE ANNUAL MEETING OF THE UNION, IN JUNE, 1858.

I.—It shall be called "The Congregational Ministers' Widows' and Orphans' Fund Society."

II.—The following shall be the sources of Revenue:—Annual Collections in all the churches; Subscriptions, Donations and Legacies; Interest on Investments; and Subscriptions of Beneficiary Members.

III.—Any Congregational Minister who is now, or may hereafter be in good standing in the denomination, being, within the Province, the Pastor of a Congregational Church, or a Missionary, or a Professor in the Theological Institute, shall be eligible for Beneficiary Membership on the following terms:—

1st. All Ministers whose subscriptions shall have commenced on or before the 1st of January, 1859, or the Alumni of the Theological Institute who subscribe within twelve months from the date of their ordination, shall pay a subscription of ten dollars per annum.

2nd. Ministers not included in the foregoing shall pay, if under thirty years of age, ten dollars; if over thirty and under forty years of age, twelve dollars; if forty and under fifty years of age, fourteen dollars; if fifty, and under sixty years of age, sixteen dollars; if over sixty, to be received only by a unanimous vote at the annual meeting following the application, and upon such terms as may be specially agreed upon.

IV.—All subscriptions to be payable semi-annually on the 1st of January and July; and if not paid within three months, to be subject to a fine of one dollar. If not paid within 12 months after the payment is due, notice having been given by the trustees, the Minister so in arrears shall be held to have withdrawn from connection with the Fund.

V.—In all cases where churches pay the amount of their Pastor's subscription, they must have collected and paid to the Treasurer at least ten dollars on account of collections for that year.

VI.—Any person not being a beneficiary member may be constituted a Life Member by the payment of fifty dollars at one time.

VII.—An Annual Meeting of Subscribers that is to say, of ministers subscribing, of Churches who shall have contributed during the year to the amount of \$10 or over by one Delegate, and of Life Members—shall, until otherwise provided for by themselves, be held at the same time and place as that of the Congregational Union of Canada; at which the accounts shall be presented, the Board of Trustees elected, new members admitted, and the general business of the Fund transacted,—two-thirds of those present being necessary to constitute a vote if demanded by three members.—Special Meetings of the subscribers may be held at the pleasure of the annual meetings, or upon the call of the Trustees.

VIII.—The Fund shall be held and managed by a Board of fifteen Trustees, ten of whom shall reside in Montreal, to be elected provisionally (until the society is duly organised,) by the Congregational Union, and thereafter by the subscribers at the regular annual meeting to be held as provided for in Clause VII., and holding office till their successors are appointed. Said Trustees to have power to fill vacancies in their own number and five of them to form a quorum.

IX.—The Trustees shall, from their own number, elect a Chairman, Deputy-Chairman, Treasurer, and Secretary; and may make such By-laws for their own guidance, (not being inconsistent with the Constitution) as they deem needful. Said By-laws to be subject to the approval of the Society, at the following annual meeting.

X.—The Treasurer shall give such security to the Board as, under the circumstances, they may require, and shall render to them, half-yearly, a financial statement, and oftener if required, and also a full statement to the subscribers at the annual meeting.

XI.—The Fund shall be invested only in undoubted securities, to be held by the Treasurer in the name of the Chairman or Deputy-Chairman, Treasurer and Secretary, and only invested in or transferred from one security to another with the written consent of six members of the Board.

XII.—As soon as the Society is duly organized all new beneficiary members shall be admitted by ballot at an annual meeting of subscribers; a four-fifths vote of those present being necessary to admission.

XIII.—Widows of subscribing Ministers shall be entitled to receive the sum of \$80 per annum for life, or until re-marriage.

XIV.—Widows with children shall receive an addition of \$20 per annum for each child under the age of 14 years in the case of boys, and 16 years in that of girls.

XV.—Guardians of orphans of subscribing Ministers shall receive \$40 per annum for the first, and \$30 for each additional per annum one until they attain the above ages. The Trustees of the Fund having power to delay payment until they are satisfied that it will be properly applied.

XVI.—Any Beneficiary Member leaving the Denomination or the Ministry (except in the case of infirmity or old age,) or ceasing to be in good standing, shall thereby forfeit all claim on the Fund, but shall be entitled to receive back the amount of his annual subscriptions without interest.

XVII.—Any Beneficiary Member ceasing to reside in the Province, or in any part of British North America, shall thereby lose beneficiary claim on the Fund; but the amount of his annual subscriptions to it shall be placed to the credit of his widow and orphans, as described in Articles XIII., XIV., and XV., then to accumulate with interest at the rate of six per cent. per annum until his death, and to be paid to them in such manner as he may direct or as may be agreed upon.

XVIII.—Any such Minister returning to the Province (if permitted to resume his connection with the Fund) shall annually pay, in addition to the rate of his former annual subscription, an extra sum of 20 cents per annum for each year of his absence, and the amount accumulated to the credit of his family shall relapse to the fund.

XIX.—In the case of any dispute arising between Beneficiary Members or Annuityants and the Trustees or the Society, each party shall choose an arbitrator, and these, if disagreeing, an umpire; whose decision in the matter shall be final.

XX.—The amount of the subscriptions and benefits shall be re-considered at the annual meeting to be held in 1863, and afterwards at every fifth annual meeting; and, should any re-adjustment be needed, the said re-adjustment shall not be held to be a violation of good faith by any parties whatsoever.

XXI.—This Constitution shall not be altered or amended, except at an annual meeting,—and notice of the proposed amendment shall be given at the previous annual meeting. But this shall not apply to the case provided for in the preceding Article.

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## Literary Reviews.

LIFE AND TIMES OF HUGH MILLER; By THOMAS N. BROWN: New York—RUDD & CARLETON; Toronto—MACLEAR & Co.

We do not know whether this T. N. Brown is one of the great secession family of that ilk, but certain it is that he holds the pen of an able writer, is well acquainted with his theme, and sympathises with the great subject of his memoir as a biographer ought to do. "Blackwood" complained lately of the trashy religious biographies which this teeming age of book-making is producing, which, like Jonah's gourd, spring up in a night and perish in a night, very deservedly; but the present essay, (for it is rather like an essay, or a series of essays, than a formal biography), our readers will find to be of a very different stamp. Our reading, as we know, influences our style; and no one, we imagine, could read Hugh Miller long consecutively, without catching something of that marvellous breadth and facility with which he disposes of the most unmanageable materials in our language. So our author writes forcibly and well; but the chief merit of his book lies rather in its philosophic and appreciative spirit than its diction. He has somewhat of the feeling of an enthusiast, (for which we like him none the worse), and endeavours to prove that Hugh Miller was the true representative Scotchman of these modern times. Two names only, he says, compete the honor with him—Scott and Burns. Scott, however, was no man of the age. Burns, though eminently stamped with the liniments of the time, had fatal, too fatal flaws to be looked upon as a representative man of a people like the Scotch. But Miller—he gathered up unto himself all the characteristic tendencies of his age and nation; its deep-seated religiousness, its manly, honest, indomitable perseverance, its passion for liberty and independence in matters ecclesiastical. Its defects too; for he, like the bulk of the people, clung to the idea of an establishment, which should be at once of the State and yet free. Most of us know Hugh Miller as a geologist; we have read, as who has not, those marvellous books in which he reproduces the organisms of by-gone ages, and shows his power of reading with an almost miraculous penetration, the strange story of the rocks; but not so many know him as a great champion for the

spiritual independence of the Scottish Church; a worthy coadjutor of Chalmers and his band of heroes; men whose rude assaults on us and on our principles we have long forgiven, since they followed us, leaving their worldly all behind, and what was harder still to some, their logic. It was a letter of Hugh Miller to Lord Brougham on the famous "Auchterarder case" that first brought him into notice, and it is impossible to read this letter without perceiving that its writer—geologist or no geologist—was to be a man of mark in the stirring conflict that was coming. This letter was followed by another, which is a perfect gem of literary composition, and which, occurring at this juncture, almost set the heart of Scotland on fire. It is the one in which he describes the gravestone of the covenanting minister by the church door of a northern parish, as bearing witness against the scandalous profanation of a heartless and ungodly minister whom the law of patronage had set over them. The leaders of the evangelical party were wise in their generation. They marked his worth, and offered him the editorship of the *Witness* newspaper; he accepted it, and, throwing his whole energy into his work, contributed perhaps more than any other man to draw around the disruption movement the sympathies of the *people*. These had rather held aloof in distrust from the great clerical leaders,—fearing it was with them but a contest for power,—but Miller was one of themselves, thoroughly understood them, and gathered them to the work.

To the close of his life he thus laboured. He stuck to it as the post of duty, refusing a situation on the *Times*, and a fine government appointment, which would have left him almost entirely at leisure for scientific pursuits. He preferred to mould the hearts of his countrymen, and well he did his work. In this work he was eminently independent. Neither duke, laird, nor minister did he fear, no nor even assembly, and on one great question, that of education, he took up a position antagonistic to all the leaders of the body, and conquered too. Indeed, what Murray said of the reformer whose monument towers over Glasgow, might well have been inscribed also on his tombstone, "Here lies he who never feared the face of man."

His sun went down while it was yet day. It went down amid clouds and thick darkness, amid the aberration of reason brought on by over-toil, but he shall be found in the resurrection of the just!

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LIFE THOUGHTS GATHERED FROM THE EXTEMPORANEOUS DISCOURSES OF HENRY WARD BEECHER; By ONE OF HIS CONGREGATION: BOSTON—PHILLIPS, SAMPSON & Co.; TORONTO—MACLEAR & Co.

We think it was Dr. Johnson who said that Shakespeare was no more to be judged by quotations than a house by a single brick. These "Life Thoughts" are something of the nature of a handful of bricks brought as a specimen, and all we can say is, that if the whole house correspond it is a pity that we have not the edifice complete. We expect, however, that it does not consist altogether of such gold and precious stones as we have here. There must, we opine, have been some little of wood, hay, and stubble amongst the mass, and this has of course for the most part been kept back. There has been careful winnowing, and we have presented little else than the finest of the wheat. Well; be it so. Let the perishable perish as it deserves to do, but such thoughts as are scattered through the pages of this very remarkable book are what we would not willingly let die. Genius—that ethereal essence, which can never be acquired, but which may be improved and sanctified—sparkles on every page, fighting up old truths and exposing new foibles, shining down into the recesses of human hearts, and searching them as with the candle of the Lord; revealing countless analogies between the operations of nature and grace, and throwing a halo of glory round the whole christian life. Occasionally coarse, its sayings are always pregnant; the satire bites, but its operation is as medicine; and there are pages of eloquence and poetry which melt the heart and lift the thoughts to heaven. We said there had been careful winnowing to make the book what it is, and the work on the whole is creditable to the compiler. There are, however, particles of chaff. There is some bombast and swagger, and here and there a passage which has not the genuine ring of the gospel.

## News of the Churches.

### GENERAL ASSOCIATION OF MASSACHUSETTS.

This Association met at Dorchester on the 22nd June. On the first day the statistical Secretary made his annual report as follows:—

In June 1857, there were 480 Congregational Churches in Massachusetts. Since that time one is supposed to have been disbanded, and two have merged themselves into one, while two have been formed, viz: the church of the Unity, South Boston, organized October 14, 1857, and the Holmes Church, North Cambridge, organized September 23, 1857, so that the number is unchanged.

On the first of January, 1858, the number connected with 476 of these churches was 69,094. Number added during the year 1857, by profession, 2986; by letter, 1981; total, 4967. Number removed by death, 1131; by dismission, 1948; by excommunication, 87; total, 3167. Net gain 1800. Number of adult baptisms, 1270; of infant baptisms, 1407; members of Sabbath Schools, 73,074. Of the 354 pastors, June 20, 1857, one has died, 42 have been dismissed, and 44 settled, making the present number 355. There are 71 vacant churches, besides 67 which have only "stated supplies."

The following resolution was carried by a vote of yeas and nays, yeas 35, nays 7, ten not voting or being absent.

*Resolved*, That the recent action of the American Tract Society at Boston meets with our hearty approval, and especially commends the Society to the confidence and support of all our churches.

The next meeting of the Association is at Pittsfield.

### GENERAL CONVENTION OF VERMONT.

This General Convention held its annual meeting at St. Johnsbury, on the 15th, 16th, and 17th June.

In a summary of the report of the several Associations it is said,

"In retrospect, then, of the past year, what a sight do we behold, what a tribute of gratitude and praise should we now offer to the Great Head of the Church, for his wonderful goodness! Never, perhaps, since the beginning, have there been so wide spread and so powerful and withal so cheering effusions of the Holy Spirit in our churches, as have been experienced in the year now closed. In our future history, 1857-8 must be marked as a most eventful period.

In at least thirty-four of our churches reported, there have been distinct revivals, and in more than thirty others there have been *special* tokens of divine favor, and in *nearly all*, there has been more or less of a quickened religious state! Surely God's promise does not fail. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." *To that Spirit be the praise!*

For years past, our reports have concluded with the mournful announcement of a pitiful loss in numbers and strength—a *loss* here, where by eminence, it would seem there should be rich gains.

In 1856, it was said with a truthfulness that thrilled us, that at the rate in which we had been diminishing for 20 years previous, it would require only "three score" years "to blot us out."

But to day we are permitted to report a net gain of three hundred and fifteen. Nor have the churches yet received, in regard to numbers and strength, the fullness of this great work of God in our State. The final results are not yet visible. The time for the historian has not come. In many of the churches the reviving is but just begun—in others, large accessions will be made at the next communion, while some already received are not included in this report.

Probably not less than from 1200 to 2000 souls have been hopefully converted to God in Vermont within the past year, many of which will be connected with our brethren of other denominations."

### GENERAL CONFERENCE OF MAINE.

The thirty-second annual meeting of this conference was held at Augusta on Tuesday 22nd June. The Maine *Evangelist* says:—

"The conference called out an unusually large number of our Christian friends from

all parts of the state. We learned that our Augusta friends entertained between 1000 and 1200 persons. Notwithstanding this large number, all were well provided for.—Many thanks are due to them for the zeal and success which characterized their efforts in this direction.

The sessions of the conference and the various anniversary meetings were unusually interesting and profitable. The influence of the wide-spread revival was constantly felt, and gave to all the proceedings an earnest and deeply devotional tone.

“The conference added its voice to the voices which have already been heard from other conferences, in condemnation of the New York Tract policy, by passing a resolution approving of the recent action at Boston.”

The whole number of conversions reported in the Missionary Churches is 1000—larger by 200 than have ever been reported for one year. From six churches there are reports of 40 conversions and upwards, from 30 reports, of 30 conversions and upwards, from 16 reports of 10, from 50 less than 10.—There have been 447 additions to these churches—342 by profession, and 105 by letter.

#### ANGLICAN SYNOD, (TORONTO).

The Anglican Synod of the Diocese of Toronto met on Thursday, June 10th.

Dr. Bovell read the report of the Educational Committee, as follows:—

“At the close of the last Synod a committee was appointed to enquire as to what modifications could be made in the School Act to render education more acceptable to the churches than it is at present. The committee have the honour to report that on entering on the duties assigned to them, they have constantly kept before their minds the duty they owe to their Heavenly Master, and that which desires them to live in obedience to their lawful rulers. Divesting themselves, therefore, of all factious or unnecessary opposition to the law of the land, they have endeavoured to discover the opinions of others, not only in Canada but in England and America, with reference to general education, and aided by such light, as well as that which has been diffused by the discussion of the question among ourselves, your committee has arrived at the conclusion, that the time has come when a united effort should be made to secure to the Church of England and Ireland in Canada, the liberty to educate her youth wherever that church has made provision for instruction, either in her capacity as a diocesan church, or in the more united state of parochial organization. As long as the church advocates separate schools without giving evidence of her sincerity by making provision therefor, the question of their being exempt from common school taxation, or of their quota of the educational tax being handed back for their separate management, was plainly one of no small difficulty; but now that in many instances the members of that church have taxed themselves for the erection of buildings and machinery, and are actually carrying out a system of education based on Christian doctrine and discipline, your committee feel that it is not too much to hope that the justice of the cause will commend itself, and the requisite relief be granted.

“Your committee therefore beg leave to recommend that a respectful memorial be presented to the proper authorities, praying them so to amend the Common School Act, as to enable the Church of England and Ireland, wherever schools are erected and established for common school education by her several congregations, to have the quota of common school tax, which they pray may be assigned over to their schools for the sole purpose of education.

“Your committee further recommend that it be distinctly stated that no opposition would be offered to a government inspection of such schools with a view to assuring the authorities that the education given in the schools is in secular branches sufficient.”

A motion was afterwards made for the adoption of the report. This was opposed by Mr. Gamble, who, as a strong advocate for the Common School system, thought the report asked for things which the church had no right to ask for. Mr. J. H. Cameron thought they should make the best use they could of the present law in the meantime, and then, if it was found insufficient, they could go to the Legislature to claim further powers. After a good deal of discussion the motion for the adoption of the report was withdrawn.

Mr. Farrell moved that the 14th article of the constitution be amended by adding the following clause—“But in the event of the Bishop refusing his assent to any measure adopted by the clergy and laity, such motion may be brought forward at the next meeting of the Synod, and if again adopted by the clergy and laity, the power of the bishop to veto it shall cease.”

A warm debate ensued on this motion, at the close of which, the Bishop addressed the Synod as follows—If this passes I should not consider myself any longer at the head of the Synod. I should consider myself no more than the Moderator of a Presbyterian Synod, and I never would sit here. Is it to be supposed that I should continue to set myself against the united opinions of the clergy and laity? I would consider it a most astonishing conception. I consider myself as standing here in equal power to the other two branches. I consider I have a superior power, because nothing should be done without the consent of the Bishop. Are we to give ourselves a Presbyterian form of Government? I will never sit here as the Moderator of a Presbyterian Assembly.

The motion was then negatived.

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#### CHURCH OF SCOTLAND SYNOD.

The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland met at Montreal on 26th May, and continued in session till 1st June.

The Jewish and Foreign Mission Committee reported their action since the last meeting of Synod, in the matter of Instituting a mission to the Jews. They stated that they had engaged the Rev. Ephraim M. Epstein, a Christian Hebrew, and a licentiate of the Old School Presbytery of New York, warmly commended to their Christian sympathy by that Presbytery, as their Missionary, upon the recommendation of Dr. Schaufler, of Constantinople, Dr. Potts, of New York, Dr. Chickering, of Portland, Mr. James Court, of Montreal, and others. Mr. Epstein was then, after passing the customary examination required of ministers from other churches, admitted as a probationer of the Synod, and placed under the jurisdiction of the Presbytery of Kingston, at which city he is to reside for a time. Mr. Epstein had for some years been fitting himself for the Missionary work among his kinsmen after the flesh, and had been studying medicine for two years, a qualification which will be of great service in the Mission field. It is intended, that he shall complete his medical studies this year, and also visit the congregations of the connection from whence he is to go forth. He will be sent next year to labour in either Turkey or Palestine, and may be decided on during the year.

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#### UNITED PRESBYTERIAN SYNOD.

This Synod met at Hamilton, on Tuesday, June 1st, and closed its sitting on the following Friday afternoon.

On the question of union with the Presbyterian Church of Canada, the following resolutions were unanimously adopted.

1st. That this Synod is sincerely and earnestly desirous of union with the Presbyterian Church of Canada, and is fully persuaded of the practicability of such union on grounds that will compromise the principles of neither church, and secure the harmonious action of both.

2nd. That this Synod regard the action of the joint-committees as having served a most important purpose in preparing the way for the formation of a basis on which the union so much to be desired, may be speedily and happily consummated.

3rd. That the Committee be instructed to draw up such a basis, and that that basis shall consist of the great leading principles on which the two churches are agreed, and shall provide that a full and unfettered forbearance shall be exercised by both churches on the one point, viz., of the magistrate's power in matters of religion—on which there is confessedly a difference of opinion between the two churches, although, as the minutes of the joint-committees show not a difference so great as to require or warrant their prolonged separation.

4th. That the basis of a union, when prepared and agreed upon by the joint committee, shall be sent down for the consideration of Presbyteries and Sessions of this church with instructions to report on the same by the month of October, when a special meeting of synod shall be called for the consideration, with a view to an immediate union.

5th. That the deputation of this Synod appointed to attend the approaching meeting of Synod of the Presbyterian Church of Canada, in this city, be instructed to express the fraternal regards of this Synod towards that Church—to lay those resolutions before them, and to request the re-appointment of their committee to co-operate with ours, in forming the basis of the contemplated Union.

The question of church music was discussed at some length. The following resolution was adopted by a majority of 44 to 10:—

“*Resolved*.—The Synod declare that the use of musical instruments in conducting the public worship of God is highly inexpedient, and order the Presbytery of London to use due diligence to see that the congregation of London cease from the practice complained of.

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#### SYNOD OF THE FREE CHURCH.

The Synod of the Presbyterian Church of Canada met at Hamilton on Tuesday, 15th June, and remained in session till Tuesday the 22nd.

On Wednesday a discussion arose on the Act of Incorporation for Knox's College, now before Parliament, the second clause of which, defining the religious doctrines to be taught in the College, had been opposed by some of the friends of the Church, members of the Legislature, on the ground that Parliament should not be asked to legislate on matters of religion, and that if they sanctioned this, their hands would be weakened in opposing Popish Incorporations. The opinion was generally expressed in the Synod that the second clause was a vital part of the Bill, and a motion was unanimously agreed to that the best endeavours should be put forth to get the Bill passed this Session.

After a lengthened consideration of the question of Union with the United Presbyterian Church, the following resolution, moved by Rev. Mr. Fraser of Montreal, was adopted by a large majority:—

“The Synod approve of the articles drawn up by the Joint Committee of the two Churches, as embodying the views on the important questions therein treated of, which this Church has always been anxious to uphold.

“Further, the Synod although embarrassed by the circumstance that, the U. P. Synod have *not*, in their resolutions lately laid upon the table, expressed any opinion regarding the said articles: yet, being assured that they regard the action of the Joint Committees as having served a most important purpose, in preparing the way for the formation of a basis of Union, and that they desire the re-appointment of the Committee of this Church to co-operate with theirs in forming said basis, now re-appoint the Committee for that purpose, instructing them to take heed that the basis of union be in harmony with the principles set forth in the articles already framed by the Joint Committees, and now approved by this Synod: and also to give it frankly to be understood that this Church cannot, in consistency with its views of truth and duty, treat with unfettered forbearance all varieties of opinion on the relations of the Magistrate or of Civil Government to revealed Religion. But, finally, instruct the Committee to assure the Committee of the U. P. Synod, that this Church is not only willing, but sincerely desirous, to form, without any needless delay, a union with them on a basis, which, allowing forbearance on minor relations or applications of the question, shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the Civil Magistrate to acknowledge and obey the revelation of God's authority in His inspired Word.

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#### NEW CONNEXION CONFERENCE.

The Annual Conference of the Methodist New Connexion body assembled at Toronto on Wednesday, 2nd June, and continued in session six days.

From the statistics of the connexion it appears, that there were six chapels built during the past year, and there are sixteen in course of erection. There are three new parsonages, with three more building. There is an increase of forty classes, with thirty-five new congregations; of seven circuit preachers, with nineteen more local preachers. But the membership shows the largest augmentation, for in full and accredited members, there is an increase of 565, with 569 on trial, making a total of 1126. There are 3451 more hearers, 13 more Sabbath schools, 394 more scholars, and 28 more teachers.

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#### WESLEYAN METHODIST CONFERENCE.

The thirty-fifth annual Conference of the Wesleyan Methodist Church in Canada commenced at Montreal on Wednesday, the 2nd of June. Twenty-six brethren were received into full connexion with the Conference, having passed creditably through their four years of probation.

A resolution was passed strongly condemnatory of the practice of reading sermons

in the pulpit. There was some discussion in regard to the propriety of passing such a resolution, inasmuch as there were not more than two or three ministers in the entire connexion who were known, or even suspected of being in any degree addicted to the practice. But it was argued on the other hand, that prevention was better than cure, and that a practice so destructive of the power of the pulpit should be nipped in the bud. It was understood that the resolution did not refer to controversial or other sermons preached on very special and extraordinary occasions; in such instances reading may be sometimes indispensable; but the sentiment of the Wesleyan Conference is that a man who cannot preach extemporaneously *has not* "competent abilities for our itinerant work."

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#### CONNECTICUT.

The General Association of Connecticut met at West Killingly on the 15th June.

STATE OF RELIGION.—From the Report on the state of religion the following paragraphs are copied:

"The General Association of the ministers of this Commonwealth, has never, for nearly a century and a-half been convened in circumstances so cheering and delightful as those which surround the present meeting.

"Never before could it be said, as it can be to day, that nearly every member of this body has come hither with a report of the triumphs of God's Spirit in his own congregation, in the awakening of sinners and reviving of Christians.

"Nor is it our task now, as it has customarily been, to put upon record an account of a work of grace, followed already by a season of declension; but we come up to our usual meeting, leaving the Spirit of God still at work in our congregations. Christians still abound with the spirit of prayer and of devotion to God's work, and sinners in many cases continue to seek and find the Savior.

"The total number of hopeful conversions reported from the whole State is about five thousand."

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#### A UNION OF TWO DENOMINATIONS.

The two branches of the Presbyterian Church known as the Associate and Associate Reformed Synods, which have been in session at Pittsburg for several days, have united under the name of the "Synod of the United Presbyterian Church."

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#### DECAY OF QUAKERISM.

A gentleman, who is concerned to remark that although the population of Great Britain has more than doubled itself during the last half century, the members of the Society of Friends have diminished in number, offers a prize of 100 guineas, for the best, and one of fifty for the next best essay explanatory of the causes of this change. Three able independent arbitrators have undertaken to pronounce judgment on essays, viz. Professor Maurice of London; Professor J. P. Nichol of Glasgow, and the Rev. E. S. Pryce of Gravesend, Kent.

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#### UNIVERSITY OF LONDON.

We are glad to say that Government has granted the new charter to the University of London. Our readers, who have already seen the document, will remember that the great point of this reform is the throwing open of academical honors to every man willing to brave the necessary examinations. This is the best step education has taken since Lord Brougham and his friends first pronounced against the close guilds of learning—and founded London University as a protest and an experiment. The graduates accept the new arrangement, and peace returns to Gower street. Government, we are no less glad to announce, has at last consented to sanction a new degree—a Doctorship of Science.—*Athenæum*.

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#### THE PURITAN REVIEW.

It is proposed to publish a first class Theological Review to promote the Calvinistic interpretation of the Bible in New England.

The *Boston Recorder* contains a report of the meetings of the stock-holders, subscribers and others interested in it, held in the Congregational Library Committee Room, May 26th. The meeting passed several resolutions, the last of which will show the character of the proposed work, as follows:—

• Resolved, That it is our purpose to establish a Review which shall be highly spiri-

tual in its tone, fitted to deepen the piety, and to increase the enterprise and beneficence of the churches; in which, while the great doctrines of Calvinism, in the sense above stated, shall be clearly defined, and zealously defended, it is not intended that this shall be done in the spirit of controversy. We also desire a Review embracing a broad range of topics, discussing all philosophical, philological, scientific and literary subjects bearing on vital Christianity; in a word, a Review which shall stand up before the world a *true Puritan*, the staunch friend of truth and righteousness, advocating a sound progress in theological science and social reform, guided by the wisdom of the Gospel, and tempered with the harmlessness of the dove."

It is intended to issue the first number in January, 1859, or as soon after as the necessary arrangements can be made.

MAINE LAW

The Prohibitory Liquor Law has been ratified in Maine by an almost unanimous vote.

TESTIMONIAL TO REV. E. EBBS.

The Rev. E. Ebbs on leaving Hamilton, received a parting token of the affection of his late charge. An address, signed by a large number of the members and hearers, was presented to him, accompanied by a beautiful gilt port monnaie containing \$100.

## Bills from the Fountains of Israel.

ADDRESS AT A PRAYER-MEETING IN BURTON'S THEATRE,  
NEW YORK.

BY THE REV. H. W. BECHER.

I have been asked to add some remarks, and I comply with the more pleasure because, as I have remarked oftentimes, singing, exhortations, and prayers, were as ploughing the ground, and now we need the good seed of instruction to sow in the furrows, that it may sprout and bring forth.

I wish to add a few words, more or less as the case may be, in the nature of instruction. I do not propose to preach you a sermon. I do not propose to make you a speech. I propose to converse with you as I would if you sat by my side, and you and I were the only occupants of the same quiet room.

I have a strong impression that there ought not to be generally half so much personal labour with persons as there is on the subject of religion. I can understand clearly how it would be if the gospel were preached for the first time on heathen ground, and how the missionaries would find it necessary to take candidate by candidate and carry them through weeks and months of catechetical instruction before they could allow themselves to believe that those persons had a well-founded hope in Christ Jesus; but in a Christian country, where you have literally known almost nothing else than the truths of the gospel—presented not alone in the didactic and logical form, but presented evermore in that most blessed form in which the true gospel is preached—namely, in the example of a praying father, a praying mother, a praying brother or sister, a consistent friend, wife or child, for that is the best sermon that ever was in the world, it shines out of a man's face and comes out in his daily life—how men that have been taught in the household and in the church, by example as well as by precept, how they should fall into the mistake of supposing that whenever they begin to be inquirers they need now to go through another and special course of training, I cannot understand. I do not think there is an intelligent man in this congregation that is not abundantly qualified to-day, before the sun goes down, to become a true Christian in the spiritual and experimental sense of the term: and I do say that for any man who has been brought up under religious instruction to come in here with this impression. "Now I suppose I must be three or four days serious, and then I suppose there is about a week's time in which I shall be very anxious, then I shall go through hell-gate and come out in a

safe anchorage, having a Christian hope"—I say it is a shame that any man should lay out such a course as that for the work that ought to be done in a moment, in the twinkling of an eye.

More than that, there is an impression that unless there has been some kind of an official touch a man's conversion is scarcely complete; that unless some appointed class-leader, some elder, some deacon, above all some ministers, some eminent minister—unless they have talked with him, explained it to him, upheld him in this hour, encouraged his hope and brought him clear out, he does not feel as though he was born; whatever may be the hope he enjoys, there is still the impression that the work of grace requires the interposition of some official instruction. What I wish to say is this:—we wish you to get rid of this impression, and try to leave the impression upon your mind, upon the mind of every youth, of every old man, that the work of salvation is a matter between his own heart and the Lord Jesus Christ; that there is between them a sympathy so plain there is no need of any interference. You may become a Christian now and go home to your household and be enabled to ask a blessing at your table to-day; you may stretch forth your hands to the amazement of your wife and children, and like a Christian man ask a blessing on your dinner, though it be the first time in your life; you may go home to-night and begin family prayers where the sound of your voice in prayer was never heard. I am going to urge you to take that course, and to take it at once.

But what does being a Christian mean? Does it guarantee a man that he shall never sin or desire to sin? Not at all. It is not a guarantee of saintship, in other words. Well, what is it to be a Christian? I don't know any way to define it better than by that law of love in which Christ declares, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbour as thyself," and the man who can come into this large state of true love, love upward and love collateral, love to God and love to man, I understand that he has become a Christian. Now is that a voluntary state? Can any man love who wishes to love? Can any man become a Christian simply by wishing to become a Christian? Can I stand on the steps of the City Hall merely by wishing to stand there? Yes, in one sense I can do it, but not in one step. I must take those intermediate steps which stand connected with the accomplishment of volition in the end. But I say without any hesitation, that if any man is so far moved as to have a desire, he can love God and come into that state in which he loves his fellow-men. Any one that can do that, he has begun to-day to become a Christian.

Then why do you call him a Christian and not a religious man? For this very reason—religion is the offspring of conscience and awe; to be a Christian requires the worship through love. A man may worship through awe or through a sense of duty, and I think there are hundreds of men in the churches now who are only religious men and not Christians. They love by conscience, they love by a bond, bound by a tie, by fear. Their life is literally one of servitude; they are fatally servants of God, not in the sense in which the words are largely used in the Scriptures, meaning simply disciples of Christ, but they are most literally God's hired men, or worse—God's bondmen. So that I have been accustomed to say to my people, when persons united to my Church from other churches, that the first work I had to do was to turn them out of religion into Christianity, to make those who were before only religious men now truly Christ's men. Men must learn no longer to fear God, no longer to tremble as before the tyrannical master of a despotic government; but come unto Him through Jesus Christ, who draws his affections up toward him, and say, "Lord, I love thee, I trust thee, and I will serve thee because I love thee."

Any man who knows enough to love his children, his father, mother, brother, or sister, has theological knowledge enough to love the Lord Jesus Christ. Now the question is this: Do you choose to do it? If we were to put this question to any one of you, Do you really choose to love the Lord Jesus Christ? I suppose every man of you would say "I do." But stop, there is a great distinction between desiring a thing and choosing a thing. A man may desire without choosing. Do you suppose there is a man in the toasts that does not desire to be an honest man? But he does not choose to be; there are other things he desires more than that; he desires money more than he does honesty; he desires the means of debauchery and revelry more than he does honesty. There is not probably a man given to his cups in the city of New York, who, if you should ask him, Do you not desire to become a reformed and temperate man?—I suppose there is scarcely a man who would not say yes. He desires it, but does not choose it; there are other things he desires more than that; and he chooses the things he desires most, and which stand nearest to him.

Take any man who is a poor, ragged vagabond, and ask him—Do you not desire riches, and by industry, too? Of course, he says he does. But he does not choose it, and you cannot make him choose it; he does desire to be rich, but he desires to be lazy much more than that—therefore he is a vagabond. A man desires to be a scholar, but he does not choose it, because he likes leisure much better than application. Almost every man desires something which he does not choose. We are full of desires, but we only choose those things we are willing to give ourselves for. We go forward by the proper instrumentalities and take it, and that man who is willing to destroy everything that stands in the way of the object he desires, that man can be said to have chosen it.

Now, I put the question to you—Do you desire the love of Christ? Do you desire it more than your business, more than your pleasures, more than ambition, more than selfish indulgences, so that you are willing to say before God, I desire it more than all things in the world? Do you choose it so? If you do, I know not why you should not take it at once. You are competent to choose out your own course in life; you are competent to choose your own pleasures, and you never think of asking any other man to tell you how to secure them. Why do you not stand upon your own power, or upon God's power, which will work with your power, and become a Christian by your own volition, just as you become a lawyer, a physician, a merchant, a traveller, a scholar?

Why do you not take three minutes of power and of choice, by choosing to become a Christian? Suppose a man should say, "I desire to make that choice to-day," the things he ought to put into that choice are these:—First, I do, in the presence of Almighty God, with all my soul determine, God is my witness, I do determine that I will make His wish, through the love of Him, the supreme law of my life within and without. I will do that. Secondly, I do here, in the presence of God, solemnly determine, and record my determination, that in all my conduct with my fellow-men, I will be governed by the revealed wish and law of God. I take this to be my determination: "I will serve God and love my fellow-men, and in obedience to God will make that the rule of my life." Now, how many of you can take that step? Look at it all round and decide. Who can say, not that he will not be imperfect in carrying it out, but who can say, "That is to be my ideal of life, that is to be my model, after which I am this day and henceforth to strive." Is there a man who can take that step? But you say, "A man may take that step, and may become by mere choice a Christian in that way, but there is no love springs up—there is no grace in his heart or soul, and how is he to have that peace, that joy, that rest, that we hear Christians tell about? In other words, how has a man in his soul that sense that his power is not himself but of Christ?"

If you can tell me how a man on the deck of his ship steers along his course aright by the north star, and how he is to know how to direct his course without other compass; suppose he is told to look at the star and steer by that, and should say, "by looking at it how can I know when I am steering by it?" he would be told to keep the star straight before him on his course, and look at; and the way to look at it is to hold up your head and look. I know of no other way than to say, "Behold the Lamb of God!" See what terms Christ offers; he says substantially this—wherever any man desires to love Christ, the sympathy of Christ, help from Christ shall be his; and God declares substantially, that he reigus to give that help. Jesus Christ sits on the throne of the universe for the very purpose of giving sympathy, and effectually to help every man who says, "Lord, I am needy, Lord, I am bestorped and out of my course, and I come to thee for sympathy and assistance;" and now he does look to Christ to save him if he chooses him in this way. Upon that ground we are to look to Christ; we have the power to choose him and if we do we shall feel that mighty love, that conscious sympathy and presence, that touching of God upon the heart of every man, that gives him vital power, and that gives him peace and joy. If you doubt, come unto Christ, and you shall know whether it does not make you blessed. This willingness on your part, this faith in Christ, is the element that shall bring you in the right direction, to a consciousness of peace in Jesus Christ. But the great trouble is, I think, you don't wish to be Christians so much as you wish not to be.

One of the most memorable things which took place last winter was the opening of a place as an eating-house, free to the hungry, in one of the streets of this city by some man who ought to be called an eccentric man in New York, where men spend their money for so many other things than that. But he concluded he had no better way for his money to go than to feed the hungry and the poor; so he opened a room and made

this declaration: "If any were hungry, here was food for them; let them come and eat." Now there was no trouble about it. The man who was in the ditch, and so low that he knew he was a miserable, degraded creature, he would scramble up quickly when he heard of this place, run to it and betake himself of the food with almost indecent haste. And the man who had been dodging round from one expedient to another, till now he was nearly famished and did not know where to go to keep from starvation, he hears that here there were great, bountiful rounds of beef and loaves of bread, with any quantity of provision, and away he runs, right down there to see if it was really so; he would not talk much, or preach much, but he would practise a great deal; for, let me tell you that your hungry men care very little for the theory of such things—they must eat to live.

But here comes a man who has been more respectable: he has lived in genteel society and given dinner parties, positively; the times have been rather hard upon him just now, but he expects that the spring will set him up all right again; he has been home with everybody who asked him to eat, has been to everybody's house but his own, for there was nothing to eat there; he has borrowed all the money he could, but now no one asks him to dine, and he can borrow no more. He has gone to bed hungry at night, and, oh, what dreams he has had out of that gnawing stomach! He wakes up in a morning and says to himself, "I wonder where I can get any breakfast?" He thinks, to be sure, of that dining-saloon just opened, where there is plenty of food to be had for nothing, but he says, "I cannot go down there, I cannot humble myself to that; I, who have been able, and in the habit, of giving charity, to go down there and get my food, and become a beggar! I can't do that!" So he wanders about till noon, and, though the hunger gnaws at his stomach, and he feels faint and weary, he can't go in yet, so he wanders on till about sundown.

But at sundown he says to himself—and let me tell you that hunger is an excellent logician—"After all, am I not acting foolishly? I am so weak I can hardly stand, and it does seem to me I can't sleep any to-night for the gnawings of hunger. Oh, how I want this food! I think I will just go down the street." So away he goes, like a great many men who have come in here to-day, saying that they just came in to see what was going on, but they know that down deep in their own hearts there is something else beside curiosity which they cannot resist. Well, away he goes down the street and looks in to see who is there; then he looks to see if anybody is looking at him, or if anybody knows him; then he goes away and walks up the square. But he is reminded that he had better come back again. This time he walks right by the door and looks in askance to see if anybody is in there; he hears the cheerful noise of the knives and forks, smells the wholesome food, hears the laughter of joyful men, hungry men doing work meet for hunger. Now suppose, as he stands there, he should see among those going down the butcher and baker loaded with great piles of meat and bread, and should stop them to say:—"I am almost dead with hunger, I have been invited here to take something to eat, but before I go down I should like to know the precise process by which flour is made into bread;" just as I have heard many poor sinners under conviction come to me to want me to explain to them the doctrines of justification, sovereignty, atonement, and this, that, and the other, when they were dying to go to Jesus Christ and be blessed with his love. So this man stops the baker to ask him how bread is made, but the butcher and baker step in with their loads.

He listens again to the cheerful music of the rattling dishes—and there is no such music to a hungry man's ear—and he says, "I can't go in yet; I am not satisfied as to the way these things are made." So he walks away; but hunger gives him another turn, and back he goes and looks in again, and says, "If it wasn't for—, if it wasn't for—" then he looks up the street to see if anybody is looking at him, and says, "I will just go down the step." He steps down, and the attraction is so great that he goes in; nobody seems to know him, nobody seems surprised; he reaches out his hand and takes hold of a dry crust, and the tears come into his eyes as he puts it into his mouth. Oh, how sweet it is! With that he sits right down and makes a feast, and, as he rises up again, he says to himself, "Oh, what a fool I was, that I did not come right down at once." Aren't there just such fools in this congregation? You go up and down, back and forth, before Christ's table, when there is bread that will cause that hunger to cease for ever, and water drawn from the river that comes from before God's throne; and yet you have gone back, thinking what your wife would say, what your father would say, what your gay companions would say. But you feel the gnawings of hunger, and as you look at the spread table, you say, "Oh, how we want to feed, but we daren't

come and take the food." Oh! it is shame, pride, and friends, that keep you thus back. Oh, if there was only hunger enough to bring you to the right point, and having once tasted, you would rise up from that feast, with the blessed assurance that yet once again you should sit down at a still nobler table, at the marriage supper of the Lamb.

Now, if there are any in this congregation that have seen the bounty spread forth in the love of Christ, that they can have "without money and without price," as promised by Jesus Christ, don't let them wait for somebody to explain it any more. Try it yourselves to-day!

I am ashamed of myself, positively, to be an object of more faith than my Saviour; yet I have persons coming to me every day of my life, with their wants and troubles. and when I think of the injustice of coming to me thus instead of going to Christ, I feel just like pushing them away. How eagerly they believe every statement I make; how they hang upon my sympathy, and hope I will let them come again to-morrow! I say to myself, If you would only come to Christ with half the faith that you come to me, you might be rejoicing in half an hour. Suppose, now, that instead of a man sinful and erring like yourself, you should put in my place the august form of the Lord Jesus Christ, full of benignity, glorious with goodness, and with a sweetness that is more than any mother ever knew for her darling child, waiting patiently, bending over you and saying, "Come unto me and take my yoke upon you," "learn of me and ye shall find rest to your souls," "for he that cometh unto me I will in no wise cast out." Suppose you should hear Jesus Christ saying, "I have been out to seek and search for lost men, and I have found you, and I am persuading you to come to me, believe me I love you, that I love you now." If there is a man that has one thought toward God, it is because the love of God is drawing him sympathetically to himself. It is a blessed thought that Jesus Christ is longing for you, and I would that you might turn still more earnestly to Jesus Christ and say, "Lord, I believe thee; I believe thou lovest me; I believe thou desirest to make me thine; and from this hour it shall be the object of my life to please thee, and the one firm object of my life to serve thee." Won't you try the effect of that, some of you, to-day? Try it at once, even now while I am speaking.

I always feel most for those who are farthest from grace. I think I have respect for them. I have seen some likeness in them to myself. One of the most touching things in the life of Christ is the way in which the wretched looked at him. The literary, the philosophical, the rich, the political great men of that day did not think much of Christ; but he had such a sweet way of carrying himself around Jerusalem, that whenever he went into a house to sit down and rest, all the vagabonds and wretches came around about him, as though he was their patron. They felt that "somebody cares for him, somebody, instead of thumping me with a truncheon, instead of putting my hands in manacles, loves and cares for me." They did not know what to make of the quiet, gentle effect of the character of Christ; and whenever he went anywhere all hell seemed broke loose, and the ruffians and crew of the wicked men poured round about him. Such was his sweetness that all the wretched and miserable came to see him; such was the impression he made upon the lowest class in Jerusalem.

Whenever I know of a man that nobody else prays for, it seems as if my heart would break for him. If I hear of a man that is broken away from all instruction, instead of saying, "He is a devil," I am a great deal more apt to say, "He is a poor devil, and I feel sorry for him." When I walk up Broadway, 'tis a pain to me to look up and down the street, and see so many, with apparently nobody to care for their souls. Now, if there is in this house to-day any man who is wicked and degraded; if there is any man that sells rum—and that is about as bad as a man can be in this world—I don't say this to hurt your feelings, but because I must talk plainly to every man, as a servant of Christ; if there is a man in the congregation that has gotten his living by stealing, from the most vulgar form of stealing up to the most respectable, genteel way in which honest men steal; if there is any who live in any way discreditable in the eye of the world or in the eye of God; any who make catering to lust or passion their means of livelihood; if there is any who have stouped upon these boards, not to instruct but simply to amuse or degrade their fellow-men—actors, managers, or any others; give me your hand, you are my brother! It is the blood of Christ that makes you and me related, which is more precious than the blood of your father or my father. My soul goes out for you; and I long to bring you to me, that you may know how Christ feels for you. O wandering sheep, but not yet lost, Christ calls to you by my voice. He sends me here to say to some man who is on the point of decision, but who thinks it is of no use to try to be good any longer—drink, perhaps, may be taking you down,

or your passions are dragging you down, and you don't know how to resist the insidious pleasures which surround you; or your companions are taking you down, and nobody cares for you—nobody prays for you or gives you instruction. Yes, there is one man who does—I care for you; not of my own nature, but because the Spirit of my Master makes me thus care for your souls. He sent me to tell you that he—glorious as he is—that he cares for you ten thousand times more than I do. He loves you—he longs for you; and there shall not be one man who makes one faint motion towards a better life that he will not stand ready to receive, and he shall send forth the angels, saying unto them, "Take care of that man, and hold him up, lest at any time he dash his foot against a stone."

You have only to want life to become a Christian, and now you do want to know how much you must want? I am to read you a request for prayer, and I don't do it to disturb any man's opinions, but I expect to carry with me the sympathies of every man in this congregation.

"A woman—a member of the Methodist Church—who, through much suffering and peril, even of life, has just succeeded in making her escape from Southern Slavery, desires to offer up thanks to God for His goodness in bringing her safely to this city, and to ask the prayers of Christians that she may escape the toils of the man-hunters, and be guided safely to a land of freedom.

" her  
" ISABELLA X WHITE  
" mark."

I took pains to ascertain whether this was a genuine case before I came in here, and a gentleman, whose word is as good as gold to me, assured me it was a true and genuine case.

Now, I want to know if there is a man in this congregation who desires to get rid of his as much as this poor woman did to get rid of her slavery? She was willing to put her life in her hand, and for days to be smothered, without food, without drink,—smothered, because she was conveyed as bales and boxes of goods are—to show her love of liberty. And there was once a little Negro boy seen coming up from the wharf in this city, who had lain in the bottom of a schooner which came from one of those Southern ports, till the frost had bitten his feet; and thus hungry, nearly starved, with his poor frost-bitten feet, he was making his way upon the shore, when he was seen by some one who had an idea of his position, and who gave him a loaf of bread. Then that boy might be seen going along, scarcely able to walk for his frost-bitten feet, devouring his loaf of bread almost ravenously like a wolf, so nearly starved was he. Oh! what a testimony of how much he wanted to escape from bondage.

Is there a slave in this congregation? A slave to Satan, or their own passions? Is there any who wants to escape as much as this poor woman did? Who strikes for liberty in Jesus Christ? Who desires to say to-day, not about one habit, but of all bad habits, "I desire to reform"? It is easier to reform all at once than it is to reform one thing at a time. If a man wishes to wash a spot, big as a penny, clean on a dirty hand, he will find it much easier to wash the whole hand than that one spot. It is like a man who wants to be taken out from a burning building, but who should say to those about to take him out, "Now, don't take me out too suddenly; take me down first to a room where it is not quite so hot as it is here; and then to another room, where there is still less heat, and so take me out gradually." Why, the man would be a cinder before you got him out! A man who wants to reform should reform perpendicularly! If you want to quit drinking, become a Christian! If you want to be an honest man, go to God and take upon you the highest bond of inspiration and truth! A man who tries to reform without the help of God is like the man who tries to breathe without air. Now, is there any man here who seeks for reform? There is hope for you; there is prayer for you; and better than that, there is God for you—there is Christ for you! I hope and desire that in consequence of these remarks, some man who has been bound in sin may be converted. Who shall it be! Shall it be you! Some of you whose friends have been labouring for you, shall it not be you? If it shall be any of you who are here to-day, I may never see you again in the flesh, but, brother, you and I will bless God hereafter in heavenly places.

Now, let us not forget this woman—let us not forget her in our prayers; and I will close these remarks by asking you to unite with me in the final prayer.

## The Fragment Basket.

THE REV. J. A. JAMES ON PREACHING.—God's harvest must be gathered with His own implement a full, unadulterated, undiminished Gospel! Human nature may incessantly devise improved implements of labour. Our implement was invented by Omniscience 1,800 years ago; it was made perfect, and no room left for skill to alter it! No reaping machine of modern invention can be supplied to us; the sickle of the gospel of Christ is still in our hands, and the world cannot alter it. We hear much now-a-days of adapting preaching to the age in which we live, and if by that be meant the sterner and more rigid Christian system of bygone ages, I say let us have it; but if by "adaptation," be meant more philosophy and less Christianity, more mystic spiritualism and less Evangelical simplicity, may God, in His great mercy, save us from it! It is treason against truth, and against the God of Truth; it will destroy our churches, it will pull down our denominations, and every creed and free member of religion in them! You may as well attempt to reap a harvest with a lady's pair of scissors or a razor, instead of a sickle, as to save souls by some men's preaching! It may have the polish of eloquence and all the keenness of wit, but be as nothing after all. And then a man may be sound in his creed, and yet be an idler and loiterer notwithstanding, just as the labourer may have a right good sickle in his hand, and yet not cut down the harvest through want of energy. We want men that labour in the closet, which must be the spring of all our labour; we should all be better preachers if we were holier men. We must sharpen our sickle on the whetstone of the Bible in our closet! We want men like Owen, Baxter, and Martin. These were the men.

### I AND THOU.

I have often contended that attachments between friends and lovers cannot be secured strongly, and perpetually augmenting, except by the intervention of some interest which is not personal, but which is common to them both, and toward which their attentions and passions are directed with still more animation than toward each other. If the whole attention is to be directed, and the whole sentimentalism of the heart concentrated, on each other; if it is to be an unvaried "*I toward you and you toward me,*" as if each were to the other, not an ally or companion joined to pursue happiness, but the very end and object—happiness itself; if it is the circumstance of reciprocation itself, and not what is reciprocated, that is to supply perennial interest to affection; if it is to be mind still reflecting back the gaze of mind, and reflecting it again, cherub towards cherub, as in the ark, and no luminary or glory between them to supply beams and warmth to both—I foresee that the hope will disappoint, the plan will fail. Affection, on these terms, will be reduced to the condition of a famishing animal's stomach, the opposite sides of which, for want of pabulum introduced, meet and digest and consume each other. Attachment must burn in oxygen, or it will go out; and by oxygen I mean a mutual admiration and pursuit of virtue, improvement, utility, the pleasures of taste, or some other interesting concern, which shall be the element of their commerce, and make them love each other, not only for each other, but as devotees to some third object which they both adore. The affections of the soul will feel a dissatisfaction, a recoil, if, as they go forth, they are entirely intercepted and stopped by any object that is not ideal; they wish rather to be like rays of light glancing on the side of an object, and then sloping and passing away; they wish the power of elongation, through a series of interesting objects, on toward infinity. Reading lately some of Newton's letters to his wife, I wondered at the phenomenon of so warm and long-protracted an affection, with so little of this oxygen; no literature, no romancings of the fancy, no excursions over the creation, no moral discussions, no character-criticism, no plans of improvement, no analysing of each other's qualities and defects; no, all mere *I and you, you and I.*

A measure of piety indeed there is, but without any variety or specific thought. Human society is a vast circle of beings on a plain, in the midst of which stands the shrine of goodness and happiness, inviting all to approach. Now the attached pairs in this circle should not be continually looking on each other, but should turn their faces very often toward this central object, and as they advance they will, like radii from the circumference to the centre, continually to become closer to each other, as they approximate to their mutual and ultimate object.—*John Foster.*

## Poetry.

### A DOUBTING HEART.

Where are the swallows fled?  
 Frozen and dead,  
 Perchance upon some bleak and stormy shore.  
 O doubting heart!  
 Far over purple seas,  
 They wait in sunny ease,  
 The balmy southern breeze,  
 To bring them to their northern home once more.

Why must the flowers die?  
 Prisoned they lie  
 In the cold tomb, heedless of tears or rain.  
 O doubting heart!  
 They only sleep below  
 The soft white ermine snow,  
 While winter winds shall blow,  
 To breathe and smile upon you soon again.

The sun has hid its rays  
 These many days;  
 Will dreary hours never leave the earth?  
 O doubting heart!  
 The stormy clouds on high  
 Veil the same sunny sky,  
 That soon, (for spring is nigh)  
 Shall wake the summer into golden mirth.

Fair hope is dead, and light  
 Is quenched in night.  
 What sound can break the silence of despair?  
 O doubting heart!  
 The sky is overcast,  
 Yet stars shall rise at last,  
 Brighter for darkness past,  
 And Angels' silver voices stir the air.

—BY A. A. PROCTOR, DAUGHTER OF BARRY CORNWALL.

### ONLY TO THEE.

FOR THE "CANADIAN INDEPENDENT."

Only to Thee my God,  
 Only to Thee.  
 Turning on weary wing,  
 Homeward I flee!  
 Where shall a sinner go—  
 Yearning Thy love to know—  
 Wrestling with fear and woe—  
 Only to thee?

Only to Thee, my God,  
 Only to Thee,—  
 To my last closing breath  
 Joined let me be!  
 One with thy risen Son—  
 Still with thy Spirit, one—  
 Let my life's current run  
 Only to Thee!

Only to Thee my God,  
 Only to Thee,  
 Glad from its pilgrimage  
 Would my soul flee!  
 Hast Thou a seat for me  
 In that glad company?  
 Singing unceasingly  
 Only to Thee!

Only to Thee my God,  
 Only to Thee—  
 Blest has the journey been—  
 Only to Thee!  
 Sweeter the road to come—  
 Nearer and nearer home—  
 Father! my heart would roam  
 Only to thee!

## Family Reading.

MAXIMS FOR HOME.—BY DR. TWEEDIE.

I.—LET GOD BE EVER FIRST.—This is the secret of all home happiness; it is the basis of all that is right, whether it relate to God or to man, and a few examples may show the importance of this maxim.

My neighbours, one may say, have adopted a style of life which I am tempted to imitate, though it is extravagant and foolish. The answer to that temptation is,—Whether is it your neighbour or your God that should guide you? Whose verdict stands first and highest? My children will feel restrained and unhappy, another says, if I rule and mould my home according to God's simple word, and I am therefore tempted to relax a little. Then say, is it not your children instead of God that you put first?

My business will suffer, and my home must be humble, suggests a third, if I adopt all the maxims which the Holy One prescribes; and I think it possible to modify a little so as to retain my business, and still be right at heart. Then manifestly that man's business and not his Bible or his God is put first. Again, it is painful to be singular. Why be righteous over-much? Religion is surely not so unbending as some suppose. Such is the sophistry of some men, and to what does it amount? It means that the appointments of God may be superseded, and man's likings preferred to Jehovah's revelations.

But in truth where such things appear, that family is most probably drifting upon ruin, like an abandoned ship. God is the Alpha and Omega of the Christian's heart, the Christians home and life. Whatever he does in word or deed he does all in the name of the Lord Jesus.

II.—NEVER HAVE A MOMENT TO SPARE.—This maxim has acquired the currency of a proverb in our hard-driving age. Everything is done in breathless haste, and most men appear as if they individually felt that some mighty destinies are suspended upon their movements. They run to and fro, they make haste to be rich. "The flurry fever" has seized upon our millions, and they are constantly on the wing, be it in the crowded mart or in the solitary place. Yet this maxim, soberly viewed and wisely applied, may become a valuable auxiliary in guarding a home. It is right that whatever we do, we should do it with all our might, and time redeemed is good accomplished. True, the maxim in the lips of many means, I have not a minute to spare for the things of eternity, for serving God, for attending to my soul, for deeds of charity, for the one thing needful—all these must wait till other points are adjusted. But when that spirit prevails in a home, its inmates are in the broad road; it will be a time of terror when they must spare their minutes to die. Children thus reared in

youth will most probably be found steeped in worldliness when the head is hoary. But is this maxim earnestly applied to the good, to the holy, and the true? Then it means, I have not a minute to spare in folly, nor in fighting against God, nor in what would endanger my own soul or the souls of others. "Spare moments are the gold-dust of existence." Time is eternity in the bud, and if I waste the one, I destroy myself in the other. Every parent whom God makes wise will mould his home upon maxims like these. Remembering John Wesley's words,—“Always in haste but never in a hurry,” he will try to add to the years of his children by training them to husband each hour as it passes. *Take care of your minutes* is but another form of the same maxim. Half the years of some men run to waste, because that maxim is neglected. The most popular and voluminous commentator on the Scriptures in our day, wrote all his commentaries before the usual hour of breakfast. Edward Gibbon composed his ponderous pages between seven in the morning and the same hour at night, and arrangements so orderly tend to double life.

And mark in how many ways this maxim may be applied. Have you some poor dependent to aid? then make haste, you have not a minute to spare.

Have you to explain some error or some hasty expression by which you have given pain? Then the sooner the better both for yourself and others, you have not a minute to spare.

Would you make some widow's heart glad, or impart happiness to some orphan? Then do not delay. If you spare a minute it is at the cost of a sufferer's sorrow.

If you are still without God and without hope, should you not make haste? Have you a minute to spare?

If your friend, or brother, or child be still ignorant of God's truth, should you not spare many a minute from minor objects to cry to God on his behalf? And so of a thousand other things. The maxim is a catholic one, applicable to every case and at all times.

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THE POET'S HOPE.—A TALE OF MAN'S AMBITION.

The time is the summer of 1848; the scene a rustic cottage midway between Manchester and Stockport; and the chief actor is a poet and a man of genius. It is a humble place, in which for many a year James Effingham and his fair wife have found a quiet home, and where three little ones have one by one been born into the world that they might die; but never has dwelling on earth been better prized than this; for here, in the fond heart of one true woman,—love, truth, and hope, abide in all their beauty.

But there is yet another reason why James Effingham should love that spot; for there, in his heart's pride, he has thought much and long; and there, in his heart's joy, he has written down his thoughts. It is a book, a glorious priceless book, a book among ten thousand, that has been born beneath that cottage roof, under the shadow of those drooping trees!—and hope of fame, of power, of perfect happiness, has sprung up at its birth to blight its being. No longer does he look for rest and joy in the pure sinlessness of heaven above; no longer does he pray for God's direction in that mysterious future of which he knows so little; no longer does he doubt earth's power to satisfy the cravings of his heart; he will have *fame*, and that shall bring him calm.

“Oh strange mistake in one who has read so much and thought so deeply! Oh, folly, worse than blind, in one whose heart has known the influence of nature's glowing light! Oh, madness, dark and terrible, in one whose gifts and graces are not few!”

As Catherine Effingham spoke thus she knelt in prayer. Meanwhile her husband paced the lawn without, and read his precious manuscript, and mused upon its future. He was not handsome; but his brow was broad and high, and from beneath it shot a glance of fire. Catherine, on the contrary, was very beautiful, with mild blue eyes and hair of palest brown, and a white forehead that now rested on her hand and throbbed with painful thought.

That morning, in the excitement of the completion of his poem, which, in reality, was one of no common power, he had revealed to her his cherished purpose, his great ambition, his assurance of success; and she had listened with a beating heart. For Catherine had learned of late this secret, that neither beauty, wealth, nor fame, can satisfy the soul; that there is but one path of happiness,—that path, the union of the heart to its Creator, God, through Christ, the sacrifice of human guilt.

Time had been when ambition for herself, her husband, and her children, had filled her mind with wild fantastic dreams; time had been when she could have heard without a pang that Effingham had placed his hope of future joy on the possession of the airy bubble which the world calls fame. But she had stood three times of late on the threshold of the truthful grave, and thence had come a voice that *would* be heard—a voice that cried, “This world is not your rest!”

*He* did not heed it, though he stood beside her at the death-bed and the tomb; but *she* could never more forget its teaching.

Beneath the turf that covered her last child, she buried all her hope of perfect happiness on earth. With her conviction that it should be hers to meet her little one beyond the gates of time, rose up within her a sweet joy and trust in the felicity that is in heaven. And from that hour she was more beautiful, more noble, and more happy; for she walked through the world beneath God’s smile; and where she went, there sunshine calmly dwelt.

But she had sorrows; for her husband was still in darkness; still did he rest his faith on earthly joy. And thus the noontide of that summer-day found her in tears over his proud ambition; and thus upon his entrance, an hour later, the poet saw upon her cheeks the trace of grief.

“Be merry, Kate! Our children are in heaven, and you have often told me that you would not call them back!”

Such were his words, as, with his poem in his hand, he passed his free arm round her, playfully, and bent his deep-set eyes upon her face.

“I do not weep our little ones,” she answered, “I sorrow over *you*!”

He did not withdraw his glance; but it was changed to one of surprise and doubt. “For *me*!” he cried, “when I have almost reached the bourne of my life’s journey; when I may anticipate with confidence a future rich in blessing; when fame more glorious than that of statesman and warrior waits to encircle this poor swarthy brow? My Catherine,”—and as he spoke he touched her pale cheek with his burning lips—“my heart beats high to-day with joyous hope. For *you* it is that I have toiled and striven; your love has been the subject of my song; *you*, by another name, have I set proudly up before the world as the inspiring deity, the lofty heroine of the wild poet-heart that throbs within me; to *you* I look for smiles of sweet approval, without which the ovation of a world were incomplete! Ah, best and dearest friend, my own true wife, I pray you, as you love me, disappoint me not!”

What could she say in answer?—she, who *loved* him,—she who bowed down before his genius until she almost sinned in her devotion;—she who believed him worthy of the homage of a world;—she who would have gladly abandoned life to shield him from the sorrow that was to come? What, but breathe the words of counsel and of caution, and then look up, and smile, and make him happy!

So weeks passed on, and summer melted into autumn, and autumn gave place to winter. Meanwhile the poem passed from one great publisher to another, and found no literary home, no rest for its weary foot. One voice declared it to be too dreamy to be popular; another ventured to suggest that it should be shortened by at least seventy pages; another advised the author to “try his hand at prose;” a fourth was of opinion that he would succeed better as a *comic* poet; but all agreed in this, that they rejected his book!

Poor Effingham recalled the manuscript, and locked it in his desk. That dream of fame—how strangely had it faded! That castle in the unsubstantial air—how gradually had it resolved itself to nothingness! That hope of perfect happiness on earth—how it had passed away!

“Yes Catherine!” he cried, as, in the solitude of his now hateful study, he paced the floor and quarrelled with the world. “Yes; you did well to warn me against hope of fame, or joy, or rest below! There is no happiness on earth—for *me* there is none in heaven!”

As the last words escaped him, Catherine came in. Fresh from a winter walk to Manchester, where, in the miserable homes of poverty, she had found all the joy of doing good; fresh, too, from intercourse with the one source of calm—a God whose being is the central happiness of myriads, whose every act is love.

She laid her hand upon his shoulder and looked into his face. He drew back hastily and told her all.

“The book returned this morning. It has found no publisher. My hopes are blighted, and my toil is lost.”

She stood still, with clasped hands till he had done. Then covering her face to hide her blinding tears, she said, "Thank God! Thank God!"

He did not echo the thanksgiving, for his heart was hard; but he was strangely moved.

"I see no cause for gratitude," he said; "why should you so devoutly say, 'Thank God'?"

"Because I know not how it shall profit a man if he should gain the whole world and lose his own soul. Neither do I know what a man can give in exchange for his soul!"

"And you believe that if I had succeeded as I wished, I should have lost this valuable possession of which you think so much?"

Catherine raised her head. "We can have but one God," she said with peculiar emphasis.

"I know it. I have but one."

"And that one is—?"

Effingham paused. He would have said "your own!" but the lie died away upon his lips. "I believe I must confess my heresy," he cried at length, with a forced laugh that made the listener shrink; "My God is, has been, ever will be, FAME."

"Not so!" she cried, as, throwing her trembling arms around his neck, she looked up in his face with mingled reproach and love. "Not so. You will abandon this false worship—since the Supreme has taught you that it is worse than folly. You will devote your future to the service of the only Being who can satisfy the cravings of your soul. You will seek peace through the great Mediator between God and man, the Man Christ Jesus. You will aspire after all purity because your Lord is pure. Is it not so? Will you not from this hour rejoice my heart by bowing with me at a nobler shrine?"

He sighed, and put her from him. "Nay, Catherine," he said, "I cannot love the Being who, by your own confession, has blighted all my hope of the world's applause. Had this book been successful—as, indeed it deserves to be—I had then listened with a thankful heart, and realised the kindness of your God. But now, when all is gloomy—and by His arrangement, I cannot, *will* not, must not, bow before Him."

The last words were spoken almost angrily, and the wife held her peace; but not the less did she, in her retirement, pray for him.

Time sped, and summer came again, "to walk the world and bless it;" but Effingham lay on the bed of death. So long had an incurable disease given warning of the end, that he had lost faith in its threatenings. So many times had he been told by his physicians that he must abandon hope, that he had at last resolved to despise their prophecy. But Catherine saw now that he was dying, and gently told him that they must part ere long.

"I do not think so," he said, quietly taking her hand and drawing her towards him; "I pray God that you may be wrong; I wish so much to live!"

"And why?" she asked, whilst her face brightened at his reverent mention of the name of God. "Would you devote yourself anew to your old ambition?"

"Not so. Last night as I lay here I saw how wisely God had dealt with me; how dangerous, how mad, was last year's thirst for fame. I have been taught in the still hours of darkness, to seek for joy in the salvation of which you have so often told me; and I am anxious to live still, that I may prove my love to Him who died for me."

Kate held her breath and listened. Was this he who had refused to bow before his Maker? Was he who had been possessed with the destroying demon of Ambition restored to his right mind? Oh, wondrous power of God! Oh, faithful answer to an almost faithless prayer!

He could not talk much then, but he lay still and heard her read the Bible; and that day tears of penitence ran down the proud man's cheek at the sublime and wondrous story of the Cross. When evening came, he gave up hope of life; and, mourning that the past had been so wasted, left all the future in the hands of God, and cried, "Not my will, Lord, but thine be done!"

At midnight he beckoned Catherine to his side, and said, "Sweet wife, I go to join our children yonder. It may rejoice you when you are left alone (yet *not* alone) to know that all the aspirations of my poet heart are realised in this triumphant hour; that never, in my dream of fame and power, did I anticipate a joy so pure as this that fills my soul; that I stand now, and consciously, upon the threshold of a perfection and a purity for which I have sought in vain through all the regions of philosophy and song. Be happy, Kate; my soul has found its rest:—here, in the arms of Deity—here on the breast of God!"

He ceased; and with that name upon his lips, journeyed from earth to heaven.