

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

THE
CANADIAN INDEPENDENT.

VOL. VII.

TORONTO, APRIL, 1861.

No. 10.

OUR HOME MISSIONS;—HOW CAN WE SUSTAIN THEM?

The friends of Canadian Home Missions are under obligation to our worthy Secretary-Treasurer, Rev. Dr. Wilkes, for affording them such definite fore-shadows of the coming crisis in our Missionary operations. The communication (see *Independent* for March, page 260) from the Colonial Missionary Society's Committee, under date of Dec. 4th, indicates the final adoption by that committee, of a principle, which if applied to the schedule of appropriations for the current year, would have broken up the existing pastoral relations of several of our most valued Missionaries, and hopelessly closed their respective fields of labour to our Society. This principle is termed the "*Sliding Scale*;" according to which, all stations that have received aid for five years, must be gradually dropped, at the rate of 20 per cent. per annum of the present grant, thus releasing the Society from them altogether, at the end of five years.

Against this principle, which has already, in former years, been tried and proved abortive, we shall hear a loud and decided protest, at our approaching Union Meeting, when according to present indications the whole question of Canadian Home Missions bids fair to engross our attention.

It is not a safe principle. Two reasons may at present suffice. First,—it encourages the very evil the Colonial Society's Committee are justly anxious to prevent. The pledged Missionary aid would amount to an endowment for a term of years. Churches might then reckon on Missionary assistance for several years longer than they do under the present system. We are not at present, pledged to any church for more than the current year. According to the proposed plan, however, the Churches would have a virtual pledge of *five years' aid*, instead of the current year's grant alone. They, at present, seldom apply, with the idea of renewing their applications for so long a term. The *amount* of aid granted, is not so important an element in the case, as the fact of a five years' grant (be it much or little) virtually pledged from the first. The utmost precaution has been taken, by our own general committee to preclude the idea that, as a matter of course, assistance will be continued. The tendency to lean upon the Missionary grant, as an endowment, would at least be doubled, were the five years' "*sliding scale*" adopted.

This method commends itself chiefly on one consideration, viz., that it fixes from the first, a date, when the beneficiary church will be dropped. But while this "*sliding scale*" provides a convenient way of letting down gently, the Missionary Churches and Pastors, it fails to educate, and help the former up to a self-sustaining status. Is it likely that the individual contributors will devise so liberally towards their Pastor's support, in response to a call for 20-

per cent. increase upon their previous subscription, as they would do, were the *aim* immediate and entire self-sustentation? Of course, where an independent and enterprising spirit already animates a congregation, they may equally aim at this, under either system. But one principal duty devolving on the Missionary Committee, is to train the Churches to a large-hearted, enterprising independence. Is the "*Sliding Scale*" a system calculated to do this? Without doubt its tendency would be quite the contrary. It could be advantageously applied only in cases of confirmed indolence and lethargy; where there exists no other cause of dependence but *moral inability* to support themselves;—and even in such cases, it is doubtful whether the *five years* "sliding scale" would work as effectually as a more abrupt two years' descent. The Colonial Missionary Committee, despite all that has been written, and said, to the contrary, evidently thinks that our Missionary Churches plea of "cannot" should be rendered "will not;" and under this conviction, that committee ultimately decides to starve them into life! But knowing, as many of us well do, the unfairness of this judgment, can we consent to have the "sliding scale" imposed upon our feeble churches, by our partners across the Atlantic! We well know that if such a principle were uniformly enforced, it would work disastrously, inasmuch as,

Secondly,—it would constrain us to abandon some of our most self-denying and necessitous missionaries. Several of our missions, especially in Eastern Canada, are so hemmed in by unfriendly influences, that extension of field is almost out of the question, for the present, unless the Spirit of the Lord should mightily shake the masses. Our Missionaries at these trying posts, are able and efficient men; in some cases the veteran pioneers of Congregationalism in the land. Shall *they* be put on the *sliding scale*? If so, our English brethren may find that they are lost to our field and thus off their list, before five years have expired. They can readily find inviting fields of labour, with competent support, across the lines, in the neighbouring New England States, of which several are natives. If they be thus driven off, have we any men that can occupy their places more effectively, or more economically? We, on this side of the Atlantic, know the contrary. Shall we consent to any system that will starve out such men! Nay! far better might we disband our Society at once, and honestly declare ourselves unable to occupy the field. Then there would be, at least, a chance of some other Society coming to the rescue.

To this issue, the Colonial Missionary Society is bringing our Canadian Society. All the forces of argument and remonstrance have been plied in vain, by our earnest and indefatigable Secretary-Treasurer. They finally insist on the "*Sliding Scale*." If therefore, we reject this plan as unsuitable, and unsafe, how can we co-operate any longer?

The present partnership was formed in 1854, by the fusion of three distinct Missionary operations; viz., those of the Colonial Missionary Society, and the two Home Missionary Societies of Eastern and Western Canada. In the first report of this conjoint Society, in 1854, the following statement is made.

"As to the connection of this Society with the Colonial Missionary Society, it is to be understood that it is rather a relation of *co-ordinate* bodies, than that of an auxiliary to a parent."

This connection has hitherto proved highly satisfactory to the Canadian Churches and Pastors. We are loath to entertain the thought of separation. Gratitude for large and long continued appropriations to the Canadian field

together with dearly cherished personal associations between many of the Canadian Missionaries, and the Committee, constrain us, notwithstanding all the faults of the executive, to love and honour the Colonial Missionary Society as a tried and valued friend.

But personal friendships must not stand in the way of the Lord's work. If the Colonial Society will no longer co-operate with us in sustaining the dependent and feeble churches of the saints, *we must do the best we can without* its valued co-operation.

But what *can we* do, without that Society? In the seven years of our joint operation, we have expended in Canada \$47,432, (exclusive of the College, with which we have no relation); \$26,609 of which were contributed by the Colonial Society. The remainder \$20,823, or about *four ninths* of the whole, represents our share of the work. Some might say, "Return to the former arrangement, and divide the field between the Colonial Missionary Society and ourselves, in a similar manner as it was occupied prior to the last seven years of joint operation; viz., the Colonial Missionary Society taking care of the Cities and large Towns; and the Canadian Society retaining the smaller Towns and villages." Against this obsolete division, several strong objections were felt, when it existed, which would be more than ever felt, now, were the line of distinction retraced.

The only other course suggested, would be, to dispense with the aid of the Colonial Society, assuming ourselves the whole field. The one desideratum, *adequate resources*, might not prove so difficult to supply as at first, some would suppose. Our stronger Churches are better able to double their contributions, than are some of the weaker to add the 20 per cent. proposed to be deducted from the missionary grants. Moreover, the pressing responsibility of the whole work, might be expected to develop greater energy and interest. There is quite as much danger of the Colonial Missionary Society's subsidy degenerating into an endowment incubus, in its influence on *contributors*, as upon recipients of aid. While we have great occasion for thankfulness to our beloved fathers and brethren in Britain, for their past help, we must not fancy that our own resources have been developed to the utmost; and it is doubtful whether they ever will be, so long as the Colonial Missionary Society's funds are subject to our draft, for the balance of our annual deficiencies. The fact that for the last four years, we have drawn upon it, for a considerably increased appropriation year after year, while our own contributions have on the average, fallen somewhat below the amount we raised four years ago, may fully account for the present ultimate decision announced by the Colonial Society's Committee, to insist upon a uniform "Sliding Scale." If the proposal had been, that the Colonial Missionary Society should appropriate a definite amount as its aggregate grant to our Missions for the next year, leaving our General Committee to make the most of it, said grant to be reduced annually in a certain ratio, until it should wholly cease, and determine, we could not urge the same objection. Perhaps such a modification of their ultimatum might yet be effected, and thus pleasantly harmonize the conflicting views of the two Committees, and enable our impatient and yet indulgent Colonial Society's Executive to dispose gracefully of their share in the conduct of our missions.

In whatever manner the difficulty may be met, one thing is certain,—*our Churches must contribute more liberally*; or faithful and tried Missionaries will be left to suffer at their posts, or be driven out of the Province for sub-

sistence. Many of our poorer churches and members, are really making an *effort* to help these Missions. Might not some of the more wealthy devise far more liberally, more in proportion to their personal and domestic expenditure? Might not our prosperous farmers double and quadruple their contributions with advantage to themselves? The responsibility of failure of any of our missions, for lack of funds, will, in the estimate of our Divine Lord, rest upon those in our midst, who knowing how much their resources are needed, withhold them. "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." E.

VISIT TO THE INDIAN MISSION AT SAUGEEN.

On Wednesday, the 6th March, 1861, in company with Rev. Joseph Hooper, the indefatigable Secretary of the Canada Indian Missionary Society, I arrived at Southampton from Owen Sound. The wind was blowing a hurricane, off the Lake; the snow, mixed with fine sand, came round the corners in dense clouds; and had the thermometer been 10° lower, it would have been impossible to face it. As it was, we agreed in the opinion, that we were never out in exactly *such* a blast.

Our object was to visit the Indian settlement, and our Red brethren there. After a late dinner and a good *warm*, we sallied out about four o'clock, to try to reach the Indian Village, which lies on the other (or north) side of the Saugeen river. We found, however, that this was impossible. The storm was howling and driving up the valley of the river; there was no bridge, the ice had given way a few days before, the ferry *scow* had not yet been launched, and nobody would venture to take us over, till the storm abated. We consoled ourselves as best we could, in our comfortable and quiet quarters at Drake's Hotel, till next morning.

Thursday opened out fine; calm and sunshiny. We were ferried across the river in a *dug-out*, and reached "Saugeen," properly so called, after a bracing walk of two miles up the river. We found that our non-arrival the night before, had somewhat disappointed our Ojibway friends; who, when they could not have a *Missionary Meeting*, held a regular "*Council*." We did not hear very much of their proceedings, but learned that both the Congregational and Wesleyan portions of the "Band" were quite agreed in welcoming further educational and missionary operations in their midst. We made visits of courtesy to the house of the head Chief, Medwayosh, where we met with Mr. Williston, the Wesleyan Missionary; and also to the second Chief. Having now made our *salaam* to the tribe, we made arrangements for having preaching at half-past three, and a Missionary Meeting at seven in the evening; and started, at the request of some of our Ojibway friends, to visit the rear of the settlement.

The Indian Village of "Saugeen" consists of about twenty houses in all; standing in two parallel rows; these have garden enclosures attached. At a quarter of a mile in the rear stretches the apparently unbroken forest, shutting out the view to the north. In the opposite direction, the Saugeen, a large winding river, sweeps through beautiful flats; and the hills and forests beyond are in their season most beautiful. To the west, we were rewarded by a peep of *Father Huron*, and a part of the village of Southampton. Striking a sleigh-

track from the north, we soon entered a "road allowance," stretching upwards of three miles as straight as a line, cleared and burned off to the full width of sixty-six feet. This road has been "engineered" by our good brother Rev. John Anjecahbo, who is Surveyor to the tribe. I might explain that he works by the aid of an instrument older than the compass—the eye. A mile or two from the village, we found the native Evangelist mentioned above, with several other of the brethren, hard at work preparing fire-wood for spring use, as the roads seemed to be likely to break up soon. They were very warm in their congratulations and welcome, and heartily agreed as to the arrangement of the services. In our way coming from the village, with our intelligent Ojibway friend, Joseph Jones from Colpoy's Bay, we were informed that this "line" was called the "Irish Settlement;" and that a parallel line, a mile or more east, was called the "Scotch Settlement." I asked whether Scotch and Irish families had settled amongst them on this Reserve? "Oh no," was the reply; "there's no white people at all on the Reserve; the Indians choose to call themselves by those names—that's all!" And why not? In all the townships in the North, we have Scotch and Irish settlements, and why should not the Indians have the same? A new line, yet to be opened near the Lake, is to be called the "Dutch Settlement."

For the first two miles, a number of small clearings are commenced, all belonging to Indians in the village. Further on, are a few houses and resident "Irishmen." A little boy was dispatched across to the "Scotch Settlement" to give intelligence of the meetings, and we went on. We met a number of Indians on our way, between whom and us passed the conventional "*bu-zú*" (the French *bon-jour*, first reduced to *beau-jour*, and then to *bu-zú*, and universal among the Indians in their greetings with white men), and sometimes a little chat through our Interpreter and Cicerone. We noticed the excellent appearance of the land. At one or two miles distance from the river, there seemed to be no stone; the timber was "thrifty," but not heavy—beech and maple: and judging by the appearance of last year's corn-fields, the soil was well adapted to corn and wheat. The potatoes raised, as we had opportunity to find out, were superb.

When we got to the end of the opening we still found the "Surveyor's" stakes, and chopping on the road allowance, for some distance; and at last the road became a mere sleigh track, following a "blaze" through the wood, yet on the same "Polar" line. We called at a house where lived a sharp-looking middle-aged Indian, who was described to us as being a "Counsellor" of the tribe. We enquired as to his duties, and found that he was a sort of native lawyer. When any proposition is before the Council of the tribe, these Counsellors are expected to speak, and if necessary *argue* the question; this is their professional duty. Our friend Jones got a promise from this member of the [Ojibway] Sanhedrim, that we should have a ride in his sleigh to the village, on our return. About a mile further, after passing two or three houses, and meeting several people, we came to the hospitable cottage of Francis Wahbazé, where we stopped. We came upon him rather *en dish-abile*; though he turned it off very good humouredly to Jones by telling him that he supposed we had come to learn all about the Indians, and we might take him as a specimen of the *physique* of the tribe.

While his squaw is "flying round" getting dinner ready, I will recur to the information we gained in the meantime. We were now five miles from the river. Our starting point was two miles from Lake Huron, but as we

had come direct north instead of following the coast line (N. E.), we were within half a mile of the shore. Half a mile further on the Indians had, during the past year, put up a school-house, holding it open to anybody who would occupy it for teaching or preaching. There were quite a number of families within reach, all very anxious to have their children taught. The Indian population of the Reserve, though it was only some 350 three or four years since, has increased to between 700 and 800, principally by immigration from the Manitoulin Islands and Michigan. New families are continually arriving during the summer months, many of them Pagans. They do not look with any jealousy on these new arrivals, but, as far as we can learn, allow them to "squat" without molestation anywhere on the unimproved lands. Our host was himself an American Indian, and quite appropriately a "Jack of all trades." He pointed to his house, a very well put-up hewn log, "all his own work." He pointed to a bedstead, as well turned as any in Owen Sound, all "his own manufacture;" chest, cupboard, table, snowshoes, &c., all his own make. He said he was very glad to hear that we proposed sending them more teachers; they had been very much neglected; they were willing to learn. He wished he had known in time we were coming; he had some *turnips*, and he would have made us some choice *turnip sauce*, the *modus operandi* of which he explained; but, under the circumstances, we must excuse him and put up with the fine fish boiling for us. He had caught, during the past season, *forty barrels* of fish; others of his neighbours had also done well. At one spot they used a seine with great success. The fishing on their part of the Lake shore was excellent.

Our host promised to be in time for the Missionary Meeting, and we turned toward the village. As it was now doubtful whether we could be there in time for the afternoon service, it was of some importance to get a lift in the Counsellor's sleigh. We found him ready when we got to his house. This is a bad time of the year for Indian horses. They are always much fatter in autumn. They don't thrive so well on Indian corn and straw as they would on hay and oats. So our horse was none of the best, though willing. We joggled along, with many ups and downs, and whirls and bumps, and got to the village in due time. I gave the Counsellor for our ride, two quarter dollars, one of which I recognized among the "collection" in the evening. The chapel bell was rung, "first" and "second" time, and we all gathered into the place of worship. There were fifty Indians present, old and young; only two white persons besides ourselves. Mr. Hooper prayed in English; then a hymn in Ojibway was sung; Mr. Hooper, who is somewhat of a musician, joining in with all his power. Then the 17th chap. of Acts was read in English. Joseph Jones read a part of it in the American Bible Society's translation, but, becoming confused, laid it down, took up the English Bible, and finished the translation orally. Then another Ojibway hymn: Henry Jones leading the singing. Then Mr. Hooper preached from Acts xvii. 30, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." He told them that however it might be with others, those who heard the Gospel had no excuse for continuing in sin. Described what repentance was, the persons to repent, the time to repent, and the consequence of not repenting, as well as the blessedness of those who do repent. The sermon was necessarily short in itself; as every three or four minutes a pause was made for the interpreter, and the Ojibway was always twice as long as the English. Then a prayer in English and a

hymn in Ojibway, and the Benediction in English. The members of the Church were asked to remain a short time. It had been intended to celebrate the Lord's Supper, but the brethren had not been able to have the raisin wine, intended to be used, ready.

Mr. Hooper told them, through the interpreter, that he would be glad to know what the state of their Church was, and what their wants and wishes were in relation to it. Mr. Anjecahbo, and Mr. Noonday, a Deacon of the Church, and I think one other brother, spoke in Ojibway. The substance of their addresses was, that they were very much attached to the Church; that they had lately had very little help from without; that they had heard our Society fully explained to them, and they hoped we could do something for them. As for their wants, they wanted a Teacher somewhere in the settlement, and they wanted "A regularly ordained Minister" to come and settle among them. "A native Pastor?" said Mr. Hooper. "No, a white man," was the answer.

We further learned that the membership of the Saugee Church was about twenty-five, in good standing. Three or four years ago there were irregularities among a few of the members and somewhat of drunkenness. Several were excluded. Exaggerated reports of these things were spread abroad, and last year, at Southampton, I heard a very poor account of the Church. Since, with the revulsion in business, the speculating mania has ceased, and white men mingle less with them, and the excellent and stringent regulations of the Indian Department are enforced, the *morale* of the community has much risen. Some of those cut off from the Church for sin, have, on their repentance, been received back, and some others are seeking re-admission. John Anjecahbo preaches regularly, like Paul, in his own house, receiving with friendly counsel all who come to him. The average attendance is fifteen,—small, it is true, too small,—about the same, we were informed, attend the services of the Wesleyan Missionary, leaving still a large number, in the tribe, habitual non-attendants.

Owen Sound.

WM. SMITH.

(The remainder of the Narrative is deferred till May.)

CONSTITUTION OF THE CONGREGATIONAL UNION OF VICTORIA.

Reference was made in the *Independent's* "Trans-Atlantic Retrospect," for last month, to the first half-yearly meeting of the above body. We find in the *Congregational Year-Book* (English) for 1861, a copy of its Constitution, which, in these days of frequent amendment and re-construction, may not be uninteresting to Congregationalists of the North American Colonies.

The body takes the name of "The Congregational Union and Mission of Victoria," and is made to consist of "evangelical churches" of that order in the Colony. No doctrinal basis is included in the constitution. Among its objects, in addition to those common to our own and the English Union, are "missionary operations," the "formation" and "pecuniary assistance, for a time" of churches; "the introduction into the colony of accredited ministers, and the promotion of measures for educating young men suitable to the work of the ministry," as well as "the maintenance and enlargement.

of religious liberty, rights, and privileges." All the denominational institutions are thus combined into one.

"The supreme control" of its affairs is vested in "The General Council," consisting of "representative members," *i. e.* "pastors and delegates of associated churches," each church of not more than thirty members sending two delegates, with an additional delegate for every additional twenty members, and "special members," *i. e.* "professors" (being church members) of Congregational Theological institutions, "ministers and evangelists, wholly or partially supported by the mission, not being pastors," and "all ministers of the gospel of the Congregational order, not having pastoral charges, and resident within the colony, who shall have been admitted to membership by a vote of the General Council." Admission of churches or special members, shall take place only at meetings of the General Council. Each church or qualified individual shall be proposed by two members of the General Council, and the question of admission shall be decided by the vote of the meeting." "Any two or more members of the General Committee, may give notice in writing addressed to the Secretaries, that they object to any particular church continuing in connection with the Union. The Secretaries shall without delay send a copy of such notice, with the names of the objectors, to the pastor and one or more deacons of the church to which objection is taken. And if, at the meeting of the General Council, the accused defend their right to membership, a committee shall be appointed to investigate the case, and report thereon for the guidance of the Council. A similar course shall be pursued in reference to special members." It is required of churches and special members that they contribute annually to the funds. Neglect of this forfeits membership.

An Executive Committee is to be annually appointed to raise and expend the funds, the specified objects of expenditure being all of a missionary character, and including the passage of ministers from Britain or elsewhere, and the purchase of chapel sites in new places. The colony is also sub-divided into six districts, all the members resident in each of which are to form a district committee, with duties very similar to those of our Canadian Local Missionary Committees.

The following article we quote in full: "Every church or congregation receiving pecuniary assistance from the Union, when about to choose a minister, shall be expected to give information of its proceedings to the Executive Committee, in order to have its concurrence in the measure, and to the maintenance of a cordial understanding between such church or congregation, and the responsible conductors of the association. The neglect or refusal so to do, shall be regarded as an intimation that further aid from the mission funds is declined." Nothing is said as to any organic "connection with the Colonial Missionary Society." We presume it does not exist.

We observe that at the meeting reported in our March number, fourteen churches were represented by fourteen ministers and thirteen laymen, seven of the latter being from one church in the place of meeting. So that, though a copious representation was possible, it did not become actual.

We suppose that the "College" mentioned last month, as in course of inauguration, is a Theological Institution, though possibly not exclusively so.

It should be remembered, that the organization described above is for one colony only. Another Union exists in South Australia, a third in Tasmania, and we believe these are not all.

While referring to the *Year-Book*, we regret to notice that the constitution and officers of the Canadian Union as existing *before* the annual meeting in June last are given. The same is true of the *College*, excepting only the change of name. We hope this will not occur again, as the remedy is so very easy.

F. H. M.

THE FATAL DREAM.

That there is much in this life like a dream is an idea that has extensively pervaded the thoughts of men. One of the greatest of the poets penned the following lines:—

“The cloud capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all that we inherit, shall dissolve :
And like this unsubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on ; and our little life
Is rounded with a sleep.”

Lord Chesterfield—the most polite man of his age—in spite of all the vain shew amid which he fluttered away his earthly existence, had sometimes miserable moods, and sometimes considerably thoughtful ones ; and in one of them he expressed himself thus in a letter to a friend :—“When I reflect upon what I have seen and heard, I can hardly persuade myself that all the pomp and pleasures of the world can be a reality. But I look upon all that is past as one of those thousand dreams opinion commonly occasions, and I do not wish to repeat the noxious dose for the sake of the vagaries occasioned thereby. Shall I tell you that I bear this melancholy state with that manliness which most people boast of. I bear it because I must bear it, whether I will or not. I think of nothing but of killing time the best way I can. It is my resolution, therefore, to sleep in a carriage during the remainder of my journey.” “To sleep in a carriage!” what he meant was, to get all the ease and comfort he could connected with dreaming away a life, the proper object of which would have been, shaking off slumber, to prepare to meet God.

Of the ungodly man, we read in the book of Job, “He shall fly away as a dream.”

The life of an ungodly man is like a dream while it lasts.

In a dream the faculties of the mind—neither fully awake nor utterly locked up in unconsciousness,—are in a state of partial activity, and more or less afloat in the regions of fancy. But the great peculiarity of a dream is this, that the highest reason is asleep. In a dream memory often looks into the past, hope and fear into the future ; pleasure or pain may be the consciousness of the present ; and there is often, too, a sort of judging and choosing : but the highest reason is shrouded in slumber—so that in a dream what would astonish the person if awake leaves the mind calm, and inconsistencies that the highest reason in a wakeful state could not believe for a moment, do not at all similarly affect the mind in a dream.

So in the life of an ungodly man. He can simultaneously harbor in his soul the most palpable inconsistencies and contradictions ; and, not at all astonished by what astonishes all Heaven, he can continue to hope on that all will be well.

He can continue in the broad road, and expect to be found at the end of the narrow one! He can move on in darkness, neglecting the true light, and all the while anticipate the world of bliss where there is no darkness at all! He can continue to serve sin, and have the idea of being at last with the Saviour! He can slight the cross, and look forward to the crown! He can sow the wind, and, amid the shadowy delusions of his soul, he can be free from serious apprehensions of reaping the whirlwind! *Is it not like a dream?*

The life of an ungodly man is like a dream in its close.

The great peculiarity of the close of a dream is this, that the dreamer has no power of preventing himself from being awoke out of his dream. He may be awoke by some alarming event, or by some trivial occurrence: by the crash of a mansion in flames, or by the buzz of a fly.

So the ungodly man has no power to prevent himself from flying away as a dream, when Jehovah, who slumbereth not nor sleepeth, may be pleased to send the summons: and whether the summons come by some imposing or scarcely observable messenger, the moment they come the dream is gone.

"Ah! whence is that flame which now bursts on his eye?

Ah! what is that sound that now larum's his ear?

'Tis the lightning's red glare, painting hell on the sky!

'Tis the crashing of thunders, the groan of the sphere!"

The life of an ungodly man is like a dream in the retrospect.

In a dream all seems reality, but after it is gone how unsubstantial it appears. And, whatever an ungodly man may think of his present life whilst his higher nature is slumbering amid its delusions, if he were suddenly to awake out of that dream into eternity, "all the days of this his vain life," how unsubstantial would they appear, and with what bitterness of spirit, what remorse, what unutterable woe would he remember his fatal neglect of the interests of his immortal soul—a soul to be awake for ever in an unprepared state for eternity!

Reader—if awake to newness of life, let the incense of grateful praise ascend to God. "You hath He quickened." To those yet asleep in the darkness of an unregenerate state, shall we say "sleep on now and take your rest"—while the soul is unrenewed, sin unpardoned, and there may be only a step between them and death? May their souls be quickened to call upon God, who waiteth to be gracious; who spared not his own Son but delivered Him up for us all, and who proclaims "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

J. E.

Trans-Atlantic Retrospect.

Contrary alike to the hopes of the Pro-Church-rate party, and the fears of the Liberation Society, the second reading of the bill for the abolition of Church Rates was carried on the 26th February, by a majority of fifteen votes. The majority appears small; but those who know the tremendous exertions made to defeat the bill by the bishops, the clergy, and many wealthy members of the Established Church; how the land was ransacked for petitions, clergymen taking them round on pastoral visits, and getting persons to

affix their names who were helplessly ignorant of the whole matter; landlords producing a petition at their rent dinner, and the steward applying the gentle pressure; workhouses canvassed, and the paupers made to sign; and then how every member of the House of Commons who was at all amenable to a certain kind of influence, was made to feel it—to those who know these things, the greatest surprise is that there should have been any majority. It is highly creditable to the Liberation Society, and speaks volumes for their zeal and earnestness, that no less than two hundred and eighty-three members voted for the bill. Both sides mustered stronger than upon any previous occasion, the friends of Church rates numbering thirty-two more votes, and their opponents fifteen more votes than either had before reached. It is significant of the importance attached to the question, that it brought together no less than five hundred and fifty-one members, nearly as many as can ever be assembled upon the most exciting questions of state policy. For the satisfaction of those who like to note the progress of the question, as shown by the votes, we cut from the *Nonconformist* the following table:

| | For Abolition. | Against it. | Total. |
|------------|----------------|-------------|--------|
| 1853 | 174 | 222 | 396 |
| 1854 | 184 | 211 | 395 |
| 1855 | 219 | 191 | 410 |
| 1856 | 223 | 180 | 403 |
| 1858 | 213 | 162 | 375 |
| — | 227 | 155 | 382 |
| — | 268 | 205 | 473 |
| 1859 | 244 | 170 | 414 |
| — | 265 | 196 | 461 |
| 1860 | 265 | 236 | 501 |
| — | 235 | 226 | 461 |
| 1861 | 283 | 268 | 551 |

Despite slight fluctuations, it will be seen that there has been a steady increase in the numbers of those who are opposed to the rate; and as the masses of the people take a much deeper interest in the question than they did a few years back, there is no doubt that at the next general election it will be made a test point, and that a far larger number will enter parliament pledged to the abolition of the obnoxious impost, than upon any previous occasion. It is of course not yet safely through the Commons; it has the ordeal of the committee to pass, as also the third reading, and then the Lords! That the bill will pass the House of Peers, we do not for a moment expect; the bench of bishops will not yet cease to stop the way; they will resist to the last—resist until the torrent of public opinion obtains a force and dimensions which, mayhap, will carry away more than the Church-rate impost. To borrow a phrase from Mrs. Browning, they “want more madness.” It will come in time. Meanwhile the friends of willinghood, confident of ultimate victory, can afford to wait.

Is Emancipation a failure? Has the noble experiment, tried at so great a cost by the British people, in the West India Islands, resulted in disappointment? Are the hopes of philanthropists, the earnest expectations of good to the human race, to be considered as blasted and dead? For years—in fact almost from the date of Emancipation itself, there has been a croaking chorus in the affirmative to these questions; and it has been stoutly affirmed by the whole tribe of political-expediency mongers, that Emancipation was a huge

mistake; that it had not, and could not by any possibility, produce the results anticipated by its advocates. The history of the last thirty years in Jamaica seemed to justify these remarks; and some true friends of the negro, judging hastily, have, while holding to the righteousness of the cause, felt that they had been too sanguine, and sought to find reasons for the non-success of that great act of humanity in many and various causes. We are, however, just now getting to the truth of the question, and the time has arrived when misrepresentations and lamentations are alike vain. From two sources we have testimony to the fact that Emancipation has proved a blessing instead of a failure, and that the colored race have nobly vindicated their right to freedom, by showing that they can use it properly, and make it productive of good to themselves and their families. Mr. Sewall, an American, has been studying the question on the spot, and has just published a book containing the result of his observations.* From the *New York Independent* we clip the following short summary of Mr. Sewall's book, agreeing with that journal, that it is not a work to be reviewed in detail, but that "it should be read with care by every one who wants to inform himself upon one of the greatest moral, social and economical problems of our time." "That individual planters have been embarrassed or impoverished, is no doubt true; but the causes of this are obvious. First, the attempt of the planters to oppress the black laborer in his wages, which drove off the emancipated laborer from plantation work, to gain a subsistence in other ways; second, the removal of the protective duties on West India sugars in 1856, which brought the West India planter into competition with slave labor before the new system was well adjusted." He shows also that the decline of Jamaica is an exception to the general prosperity of the British West Indies; that it commenced before Emancipation was projected, and can be traced directly to other causes than the introduction of freedom. In the colonies of Guiana, Trinidad, Barbadoes and Antigua, he proves that the annual balance of trade is in favor of freedom, as compared with slavery, by at least fifteen millions of dollars. The other testimony to which we alluded is that of Messrs. Underhill and Brown, two gentlemen sent out by the Baptist Missionary Society, to enquire into the causes of the distress said to exist in the West India Islands, as the result of Emancipation. A public meeting was held last month in London, to receive the report of these gentlemen. From the speech of Mr. Underhill we make the following extracts:

"He must admit that on entering the island at Kingston, the state of the streets, the desertion of warehouses, and the decay and ruin of estates in the neighbourhood, produced the impression that there was some truth in the representations made. The state of society, too, in Kingston, seemed to be in a low condition. But there were facts which modified the impression likely to be at first made. It might be affirmed generally, that while Jamaica had suffered, the West Indies on the whole had prospered. In 1833, the year before emancipation, the exports of sugar from all the West Indies was 3,600,000 cwts., and in 1858, 3,500,000 cwts., a diminution only of 100,000 cwts., or 2,000 hogsheads. One might fairly reply that emancipation could not have been the cause of prosperity in every other island, and the cause of decay in Jamaica; which must therefore be sought in other causes. Want of labour, it had been often urged, was the cause of many estates going out of cultivation. It was said that the negroes would not work, and that they "squatted" upon the land. It was to be expected that when the

* THE ORDEAL OF FREE LABOR IN THE BRITISH WEST INDIES, by Wm. G. Sewall. New York: Harper Bros. Toronto: Maclear & Co.

people were free, the women and children would work less than they had done on the estates, and that freedom would spring up other occupations, into which the people would have a perfect right as well as tendency to fall. And, in fact, there had sprung up a large artizan class adapted to meet the wants of a free people. Still an enormous number of agricultural labourers were left—some 187,000 persons. To show that the negroes were not squatters and improvident, he need only state the fact that three-fifths of the cultivated land in Jamaica is the *bona fide* property of the black people. Estimating the value of the land 3*l.* 10*s.* an acre, these men, who were but recently slaves, had accumulated landed property worth 1,050,000*l.* Valuing the houses they had built at 10*l.* each, the sum expended on their cottages would amount to 600,000*l.* Suppose the furniture of each house worth only 3*l.*—about half the real value—would make 180,000*l.* Then they possessed horses, mules, and carts, that might be put down at 50,000*l.*; and the sugar mills, some 5,000 in number at least, belonging to the black people, were worth at least 10*l.* a-piece, giving 48,980*l.* It was not true that the moral and respectable people were gaudily dressed, for, in fact, the congregations were as neatly and as suitably dressed as in England. Put down the value of their clothes at 1*l.* each person, would give 386,000*l.* There were deposited in the savings' banks in Jamaica 49,399*l.* This would make the sum total of 2,358,000*l.*; and that was far below the mark. The produce of their industry was shown to amount to a sum of 2,250,000*l.*, which was a fact in itself that proved they were not an idle people; and illustrations in abundance might be supplied of their progress in social comfort. After adducing facts upon this and other points, Mr. Underhill proceeded to say that the people had built some 220 chapels, in which there were churches numbering 53,000 communicants, an eighth part of the entire population. The average attendance on public worship, leaving the State churches out of the question, was 91,000, a fourth part of the people. In the schools there were 22,000 scholars, or one-third of the children. The people raised every year for religious purposes 22,000*l.*, and that not by the aid of the Government, but voluntarily. The Government, as such, had done nothing to elevate the people, unless it should be said that the 34,000*l.* a year given to the Church contributed to this end. For education there was now granted 3,000*l.* a year. Taxation had never been favourable to the negro, who had to pay many taxes from which the planters were exempted.

We also give a short extract from the speech of his colleague, Mr. Brown, and we are sure that these united testimonies will restore confidence where it may have been shaken, and confirm any who may have wavered in the opinion that the act of Emancipation was a noble, a glorious, and a blessed work:

“In the first place the people were orderly in their conduct—well governed and well behaved; persons and property were perfectly safe on the island, and serious crimes were very rare. The marriage tie was respected, and children respected their parents. These were facts which forcibly contrasted with the awful condition of society before the emancipation. Again, the religious statistics of the country spoke loudly in favour of emancipation. They contributed largely towards the expenses of religious worship, and many attended punctually the means of grace. The European Dissenting ministers on the island received 150*l.* per annum, and the native preachers, of whom there were sixteen, from 100*l.* to 120*l.* per annum. There were seventy-seven churches connected with the Baptist body in the island; these included 20,000 communicants and 2,000 anxious inquirers; and although there was at times instances of false profession and cases of backsliding, yet the discipline of the churches was good, and their condition altogether in many respects furnished good examples for Christian congregations at home. He could not forbear also paying a high tribute to the deacons and elders, who, taken upon the whole, were a fine body of Christian disciples, and true helpers of the ministry. He was aware that there was a great deal of mental ignorance in the island, but even in that respect its condition had materially improved since the emancipation.”

Those who remember the "Tracts for the Times" agitation, some twenty years back, will recognize in the present excitement respecting sceptical tendencies in the English Church, the natural and inevitable reaction from the extreme then indulged in. It has been the boast of that Church that her creed was so expansive as to admit of men of diverse minds on minor points, but all holding the grand common truths of Christianity in their fullness and integrity, working harmoniously within her bosom. The incidents of the "Tractarian" controversy proved that another name than "Catholic" belonged to the Established Church, that she was helplessly latitudinarian, and that men holding and teaching Popish doctrines could and did, so long as they pleased, continue to eat her bread and fill her pulpits. Now comes this volume of "Essays and Reviews," unquestionably sceptical and dangerous to faith. It is issued by men, some of whom hold prominent positions in the church, and the archbishops and bishops can only protest against it, and talk feebly of legal proceedings. The book, meanwhile, is having a rapid sale, a sixth edition has just been issued. It is lauded by the *Westminster Review*, the quarterly organ of the Freethinkers of England; it is quoted by Secularist lecturers, and extracts from it reprinted for cheap circulation; it has been made the subject of a debate in the House of Lords, also in the two Houses of Convocation which recently met. So far as regards the writers, it is pretty certain that unless they voluntarily quit the position they occupy in the church, they will not be compelled; and it will be again proved that the claim of the Episcopal Church of England to be the bulwark of orthodoxy and the safeguard of the faith, is idle and utterly groundless. We make these remarks in sorrow; it would be far more satisfactory to find her able to keep the faith, and to cast from her bosom traitors of every shade, Romanist or Neologian; but so long as she is helpless—and so long as she is bound by the fetters of the State she must be—so long shall we contend that it is an injustice, a wrong, to compel Dissenters to contribute to her support, to help to perpetuate evil and false teaching.

Official.

VICTORIA CHURCH BUILDING FUND—ACKNOWLEDGMENT.

REV. F. H. MARLING,

My Dear Brother,—I beg to acknowledge, with sincere thanks to the many donors, and to you their almoner, the receipt of a final settlement of \$55 on account of the Victoria Church Fund, making in all the noble sum of \$401.

When this disposal of the Fund was proposed at the last Union Meeting, I felt considerable reluctance in view of it, and could scarcely refrain from interposing a respectful and grateful declinature. But I was not sure that in so doing, I might be thwarting a kind design of Providence, thus in part to supply the needs of an almost beggared family. Subsequent events have confirmed the opinion that I did well to hesitate. The failure of expected means,—my deprivation thus far of the small insurance on my library, goods, and clothing,—and my limited resources generally;—have conspired to make these benefactions as opportune as they have been generous. The appropri-

tion has been so nearly unanimous, and has been accompanied by so many expressions of kindness and sympathy,—while meantime the vindication of my course in Vancouver has been so complete, that any reluctance I at first felt, to accept the proposed presentation has been removed, and no room is left for any other feeling than one of gratitude to my brethren and to God.

It may be satisfactory for me to state that while urgent necessity compelled the immediate expenditure of a small portion of the amount, most of it has been invested so as to be, I trust, of permanent benefit to me and my family.

To you personally, I am under many obligations for the interest and trouble you have taken in the matter, and I beg you will accept my heartfelt acknowledgment.

I am, my dear Brother,

Yours very truly and gratefully,

Guelph, March 11th, 1861.

WM. F. CLARKE.

CONGREGATIONAL COLLEGE.

RECEIPTS SINCE FEBRUARY 25TH, 1861.

| | |
|---|---------|
| Cold Springs, per Rev. W. Hayden..... | \$12 50 |
| Zion Church, Montreal, per Rev. Dr. Wilkes..... | 260 75 |
| Stanstead, per Rev. A. Macdonald..... | 9 60 |
| Lanark Village (additional) per Rev. P. Shanks..... | 6 50 |
| Listowel, per D. D. Campbell..... | 7 50 |
| Alton, per Rev. E. A. Noble . | 6 00 |

The Secretary cannot withhold from publication in full, the following most gratifying communication. It is but due to the donors of so liberal a gift, that it should be told for a memorial of them; and others may be provoked thereby to love and to good works.

“Warwick, March 4, 1861.

“DEAR BROTHER,—Last spring the ladies connected with the church here formed a sewing Society, with the view of devoting the proceeds to the Congregational College of British North America. I have now the pleasure of remitting you the enclosed amount \$50 to be used as you think best for the interests of our loved ‘school of the prophets.’ The best wishes and prayers of donors accompany the sum now remitted.

“Yours truly,

“D. MACALLUM.”

“Rev. F. H. Marling, Toronto.”

One half of this special contribution has been devoted to the library, which greatly needed additions in some departments. The remainder will have a similar destination, if the general funds allow at the end of the year.

F. H. MARLING,

Toronto, March 30, 1861.

Secretary.

SUPPLIES DURING VACATION.

Churches or Stations desiring the services of a Student during the vacation (of six months), which commences on Wednesday April 17th, will please communicate with the Rev. K. M. Fenwick, Home Secretary of the Canadian Congregational Missionary Society, Kingston, C. W.

PETITION ON THE UNIVERSITY QUESTION.

The following is the form of the Petition to the Legislature, on the University question, from the Subscribers to the Congregational College, prepared by the Committee appointed for that purpose at the last Annual Meeting. It is intended to have it presented by Hon. George Brown in the Assembly, and by Hon. David Christie in the Council.

PETITION.

To the Honorable the Legislative ————— of Canada, in Provincial Parliament assembled:—

The Petition of the undersigned, duly authorised to present the same by and on behalf of the Annual Meeting of Subscribers to the Canadian Congregational Theological Institute (now bearing the name of "The Congregational College of British North America,") held in the city of Montreal on the 15th day of June, 1860,—

Humbly Sheweth:

That your Petitioners, who have assembled for the transaction of their affairs from the Congregational Churches of Canada East and West, beg leave to address your Honorable House in reference to the appeal made to the Legislature at its last session for the division of the Endowment of the University of Toronto and University College among "all the Colleges now established, or which may be established in Upper Canada," most of such colleges being under the control of ecclesiastical Bodies.

That your Petitioners, and their predecessors, were among those who took the deepest interest and the most active part in the former movement for delivering the University, then styled "King's College," from denominational control, and placing it upon a non-sectarian and truly national basis; and shared in the satisfaction felt by the vast majority of the people of Upper Canada when that movement was eventually crowned with success.

That your Petitioners are profoundly convinced that the only sound principle on which the State can lend its aid to Education,—alike in the Common and Grammar Schools, and in the Universities,—is the NON-SECTARIAN principle, according to which all persons and bodies are dealt with, in respect of pecuniary grants, in their civil capacity alone, as members of the State, not in their ecclesiastical capacity as members of the several churches; this principle being but the application to the question of Education, of the maxim so solemnly and deliberately affirmed by the Legislature, in accordance with an irresistible popular demand, in the preamble to the Clergy Reserves Act of 1854 (18 Vic. c. 2, sec. 3), viz., that "it is desirable to remove all semblance of connection between Church and State."

That the violation of this principle opens the door to innumerable evils, as the whole history of the parallel case of the Clergy Reserves abundantly demonstrates. That in the present instance it cannot but intensify sectarian divisions and animosities by separating the parents and children of the various denominations into separate communities, while the aim of all wise legislation is to blend them into one: That the partition of any public Fund among the churches, on any basis that can be adopted, is certain to excite them to unseemly and disastrous political contentions as to their respective proportions: That a grievous injustice will be done to the less numerous religious communities, to those bodies who are forbidden by conscience to receive governmental subsidies; and to the many thousands of our population who do not entirely identify themselves with any particular church,—all of which classes have equal rights with all others to any national benefit: That such legislation would directly invite the excessive multiplication of colleges, whereby the cost of public education would be increased and its quality greatly deteriorated: and that thus, inasmuch as the University Endowment is utterly inadequate to sustain University College, (which the claim-

ants of division themselves admit ought to be maintained in thorough efficiency) and to supply a revenue to the numerous other colleges now and hereafter presenting their equal claims,—the inevitable ultimate result of yielding to the present demand will be the utter destruction of the non-sectarian College which Upper Canada has laboured and suffered so much to secure.

That the reason urged for departing from the Non-Sectarian or National Principle in the case of Colleges, while it is strenuously upheld by the same parties in relation to other Public Educational Institutions,—viz., that a college must stand to its students in the place of the parent as well as of the teacher, utterly fails to substantiate the claim, for the following among other reasons:—

1. In our own Province, the Model and other Grammar Schools, and the Normal School, in all of which many of the pupils are removed from parental supervision, are successfully conducted on the non-sectarian principle.

2. The examples of University College, Toronto, as compared with the former King's College, and of McGill College, Montreal, now on a non-sectarian basis, but once exclusively belonging to one church, incontestably prove that at least an equal degree of moral and religious oversight can be maintained under the national as under the denominational system.

3. The Universities of Oxford and Cambridge afford but too conclusive evidence that clerical control, with strict regulations as to residence, College prayers, and the like, are not incompatible with the prevalence of frightful immorality among the students; while under another system, as at the Scottish Universities, and University College, London, it is admitted by all that no greater, and decisively testified by many that far less vice and irreligion prevail.

That your Petitioners are therefore persuaded that a sectarian distribution of the University Endowment could not fail to lead to similar legislation in regard to Grammar and Common if not also Normal Schools, whereby would be shaken to its very foundations that entire system of Public Education which has been established at so great a cost, and is regarded as one of the noblest of our national institutions.

That in regard to the grave charges recently made against the management of the University and College as now existing, before a Committee of ——— your Petitioners, after the able defences then made, need only to represent that no system was then suggested, or can be devised, by which errors and abuses can be made impossible; and that, if any such be now discovered, the remedy is to be found, not in breaking through a fundamental principle of national policy, but in the simple and obvious course of rectifying the administration of collegiate affairs.

Your Petitioners therefore pray your Honorable House inflexibly to maintain, in reference to the University Endowment, that non-sectarian principle which alone consists with the truest welfare of the State, the Church, and the School.

And your Petitioners, &c.—

[To be signed by the Chairman and Secretary of the Annual Meeting.]

We would remind those who are concerned in the procuring of similar documents, that the rule admitting of *printed* petitions has been *rescinded*. They must be *in writing*, and *dated*.

The following brief form will suffice:—

To the Honorable &c., &c., &c., *The Petition of the undersigned Inhabitants*
of ———

HUMBLY SHEWETH,—

That your Petitioners, having viewed with high satisfaction the establishment of the University of Toronto and University College on a comprehensive and liberal as well as thoroughly unsectarian basis, and anticipating for them as thus constituted, a career of distinguished usefulness, earnestly pray your Honorable House to reject the proposal now made for dividing their revenues among "all the Colleges now established or which may be established in Upper Canada."

And your Petitioners as in duty bound will ever pray.

MEETING OF THE NORTH-WESTERN ASSOCIATION.

To the Editor of the Canadian Independent.

DEAR BROTHER:—The North-Western Association held their Annual Meeting in Georgetown, on the 19th and 20th instant. Rev. E. Barker preached the Sermon, from Rom. xv., 13: on the 19th the devotional exercises were conducted by Rev. F. H. Marling.

On Wednesday, the 20th, the morning session was spent in hearing narratives from the delegates, of the state, progress, and wants of the Churches they represented. Several of these Churches being without pastors, the Association considered the best steps for meeting their wants.

The afternoon session was spent in considering the re-arrangement of the Middle and Western Missionary Districts, which discussion led to the adoption of a resolution (*See Resolutions below*). After this the Association took up the Communication from the Colonial Missionary Society, published by Dr. Wilkes in the *Canadian Independent* for March. After much discussion, a resolution was adopted thereon.

In the evening a devotional meeting was held, when addresses were delivered by Revs. F. H. Marling, E. Barker, H. Denny, and S. B. Johnson, Esq. Several of the members of the Church engaged in prayer.

The following ministers and delegates were present: Revs. F. H. Marling, E. Barker, H. Denny and J. Unsworth. Messrs. W. Phin and A. Boyle, of Eden Mills; — Zimmerman, of Churchill; J. Barber and G. Kennedy, of Georgetown; T. Russell, of Alton; A. McDonald and T. Davison, of South Caledon.

JOSEPH UNSWORTH, *Secretary.*

21st March, 1861.

RESOLUTIONS OF THE NORTH-WESTERN CONGREGATIONAL ASSOCIATION,

Adopted at their Meeting in Georgetown, March 20, 1861.

I. ON THE COLONIAL MISSIONARY SOCIETY'S COMMUNICATION.

This Association, having considered the decision recently announced by the Colonial Missionary Society, in relation to their gradual reduction of all grants that have been made for more than five years, are of opinion:—

1. That while there is too much ground to fear that there are Churches among us receiving aid whose members have not done to the uttermost of their actual ability in supporting the Gospel, the rate of contribution to this object by Canadian Congregationalists is constantly improving, and this in the face of the fact, that they, being fewer, are required to subscribe proportionally much more liberally than their neighbours of other denominations.

2. That still greater exertions should be made to bring up to the scriptural standard of large and self-denying contribution all those who enjoy the ministry of our missionary brethren, and to banish from our churches everything approaching to a pauper-like dependence.

3. That, in the meantime, the circumstances of this country—especially the almost universal habit of frequent migration from one district to another—should forbid the application to it of rules so rigid and invariable as may be properly adopted in relation to a more fixed population, inasmuch as the lapse of years may diminish, rather than increase, the resources of a church.

4. That many causes, in our case, tend to aggravate these difficulties; among these we would lay especial stress on the paucity—as compared with the Southern Colonies of Great Britain—of the Congregational emigration to Canada, the rapid multiplication of churches and ministers of other denominations, and the disabilities, in respect of numbers and popularity, under which we are placed by fidelity to our distinctive principles.

5. That notwithstanding these considerations, but so much the more on account of some of them, we are profoundly impressed with the importance to Christ's cause of vigorously sustaining the Congregational mission in Canada, not only for the sake of the share it performs in the general evangelistic work, but also for the sake of what is peculiar to itself; convinced as we are that its real influence for good far surpasses its outward development, while its visible progress has been such as to well reward the efforts of its founders.

And therefore, being satisfied that the principle now adopted by the Colonial Missionary Society will not meet the exigencies of the case, yet cheerfully recognising their right to conduct their operations in the way they deem best, we submit whether, without any further disturbance of existing Missionary arrangements—which have worked throughout so happily—it would not meet the views of both parties, to apply the said principle *only* to that portion of our common Missionary fund which is derived from England, leaving the Missionary Committee to dispose of the Canadian portion as the donors may direct.

II. ON THE RE-ARRANGEMENT OF THE MISSIONARY DISTRICTS.

Resolved, That, in the opinion of this Association, it is very desirable that all the Churches connected therewith should belong to the same Missionary District; and therefore we recommend, as the simplest plan of re-arrangement, that the County of Wellington be added to the Middle District: but that, if brethren in the Western District are still convinced, as in 1858, that their field requires division, we suggest that, instead of the above change, or that reported to the Union in 1859, the field of the Middle and Western Districts be divided into three, as follows:—

North-Western District—To consist of the Counties of Huron, Bruce, Perth, Wellington, Waterloo, and Halton, with the Township of Caledon.

South-Western District—To consist of the Counties of Essex, Kent, Lambton, Middlesex, Elgin, Oxford, Norfolk, Brant, Wentworth, Haldimand, Lincoln and Welland.

Middle District—As at present, *minus* the County of Halton and the Township of Caledon.

[*N. B.*—In each of these districts there would be about 17 stations. The North-Western would follow the line of the Grand Trunk Railway, and the South-Western that of the Great Western.]

Correspondence.

NOTES OF A MISSIONARY TOUR IN THE WESTERN DISTRICT.—No. 1.

The following *memoranda* may be of interest to the readers of the *Canadian Independent*, and the friends of Congregational missions in Canada.

Beginning at *Brantford*, January 14th, we had a very encouraging meeting, both as to attendance and interest in the missionary work. The deputation consisted of Rev. Messrs. Clarke, Ebbs and Robinson; assisted by one of the Presbyterian ministers of the town, and another from the country, all

of whom spoke effectively. A new plan had been adopted in this place for raising funds which seemed to work well, and might be tried in other localities with equally good results. A small card, with the name of the missionary society whose claims were about to be presented, written upon it, was placed in each of the pews on the day before the annual sermons were preached, upon which all who were disposed to contribute to the Society were requested to inscribe their names, together with the sums they felt able to give to it, and drop them into the collecting bags after the sermon. \$46 were pledged in this way, "not grudgingly or of necessity," (as is sometimes the case where "*first-rate beggars*" are sent round,) but cheerfully and "with simplicity," according to Apostolic direction. (Rom. xii. 8.) To this sum about \$30 more will be added, from collections, missionary boxes, &c., so that the contributions from Brantford will be more than \$20 in advance of last year. From thence we proceeded to *Paris*; deputation the same as at Brantford, with the addition of the writer. The attendance here was scarcely so large as on former occasions, but the interest of the meeting was manifest, and well sustained. Collections, and a donation of \$20 to constitute a lady a life-member, \$80,—being an advance upon last year of nearly \$25. We were pleased to see a new lecture-room and vestry in course of erection here. The Lord is evidently blessing the labours of Brother Ebbs in his new sphere, giving him seals to his ministry, and constantly increasing favour with all the people. The church in *Paris* is in every way one of the most vigorous and flourishing of our causes in the Western District.

On leaving *Paris* the deputation divided their services, for one night, between *Burford* and *Kelvin*,—Messrs. Clarke and Robinson proceeding to *Burford*, the latter having to supply the lack of service occasioned by sickness in Brother Ebbs' family, rendering it necessary that he should remain at home. The meeting in *Burford* was somewhat smaller than usual, I believe, in consequence of the state of the weather and the roads; and the subscription list not being yet completed, the result cannot be given, but it will probably not be behind last year. The same cause operated against the meeting in *Kelvin*, whither the writer had to proceed alone. The chairman of the meeting, however, at Brother Armour's suggestion, made the most of the only deputy, by calling upon him, first, for his speech as *Secretary*, and later in the evening, for the speech Brother Robinson *was to have made!* The contributions from *Kelvin* are slowly rising to what such a well-to-do neighbourhood ought to give us,—*slowly*, I say, being \$19.84 this year, or 76 cents more than last; but to their credit it should be spoken, that what they give is always ready for us, so that there are "no gatherings when we come." More would have been given, probably, but our friends there are making a vigorous effort to build a chapel, and have already secured a good site for it, and a handsome subscription list towards its erection.

The deputation, assisted now by Brother Armour, reunited again at *Scotland*, where we had an average meeting, but the collectors not having completed their work, the result cannot be given. This field, until recently, has been cultivated almost exclusively by Brother Hay. Several other denominations, however, have lately been feeling their way into it, though without much success, most of the people in the neighbourhood seeing no necessity for the introduction of rival interests into a locality so well occupied as that has been during the thirteen years of Brother Hay's ministry among them. Our brother's congregation is, therefore, but very slightly affected by the

movements referred to. Seldom do we meet with a church and pastor between whom there exists a stronger mutual attachment than in this case, or an attachment more honourable to both parties.

From Scotland two of the deputation returned home to prepare for their Sabbath's labours, leaving Messrs. Armour, Hay, and the writer, to proceed on Friday to *New Durham*. Here again, although the state of the roads was unfavourable to a large attendance, the meeting was one of considerable interest, a part of which at least was due to the singing of some appropriate pieces of music by a juvenile choir, under the direction of one of the deacons. Everybody but the Scribes and Pharisees loves to hear "the children singing Hosanna to the Son of David;" and this part of the *New Durham* programme might be imitated with advantage elsewhere, both as a means of attracting an audience, and of interesting the young people in the work of Christian Missions, by giving them something to do on its behalf. Whether this had anything to do with the subscriptions obtained or not we cannot say, but at all events we never had a better missionary meeting in *New Durham*, and never obtained pledges to a larger amount,—the total being not far short of \$30.

W.

February 28th, 1861.

(To be continued next month.)

THE COLONIAL MISSIONARY SOCIETY "ENDOWMENT."

To the Editor of the Canadian Independent.

DEAR BROTHER,—Having expressed the belief in private, and possibly in public, that the recent reduction in the Colonial Missionary Society's grants to Canadian churches, and its more peremptory and authoritative procedure, were owing, in part at least, to matters connected with the Vancouver negro-pew difficulty, and having in the course of a correspondence with the Rev. Thomas Binney mentioned the same opinion to him, it is perhaps only an act of justice to ask the publication of the following extract from a letter received not long since from that gentleman. He says, "I really do not think that this unhappy business has had the slightest connexion with the wish to reduce the exhibitions of the Society to Canada; the only thought as to that, I understand, was that *assistance* was becoming *endowment*, and that this should be prevented."

I had intended making this extract a *text*, on which to hang a brief exposition of the Colonial Missionary Society's relations to us in Canada; but this is rendered unnecessary by the full and official statements of Dr. Wilkes, in last *Canadian Independent Magazine*.

Now I am writing, permit a word or two as to the existing aspect of things. Despite the Rev. Thomas James's attempt to smooth the matter over, it is self-evident that either the Canadian Churches are *improperly sponging upon Mission funds*, or that the Colonial Missionary Society has *never counted the cost of Congregationalizing Canada*.

Another thing: the Committee has now assumed to say "MUST" to the Canadian brethren. The reserved "veto power" on the grants of the Canadian Committee was bad enough, and the authoritative tone now adopted is the legitimate offspring of that erroneous principle of action. Cannot our

Missionary operations be conducted without the violation of fundamental principles of Congregationalism? If the Colonial Missionary Committee had any proper degree of confidence in the Canadian churches, they would make from year to year a grant in aid of them, leaving the uncontrolled appropriation and expenditure of that grant, together with the funds raised here, to the Canadian Committee.

All things tend to what I urged years ago, and what must come sooner or later, viz., the organization of an independent Missionary Society for British North America. Such a society, appealing through its own Agent to the British and American churches—taking as its sphere of operation all the territory from Newfoundland to Vancouver—untrammelled by no such absurd and unscriptural constitutional provision as excludes the *red man* or the *black man*, could not fail to receive a support which would effectually console us for the loss of what is now doled out grudgingly by the Colonial Missionary Society.

I cannot tell how others may feel or be inclined to act under existing circumstances, but I know of at least *one* Canadian pastor and church, who will not henceforth consent to be linked with the “*veto power*,” “*must*,” the “*sliding scale*,” or the blind principle of no “*endowment*.”

Guelph, March 21, 1861.

W. F. CLARKE.

[The present position of our Missionary churches in connection with the Colonial Missionary Society is one of grave importance, and demands the calm, prayerful, loving spirit of Christian wisdom to meet it. The communications that appear in this month's Magazine on this subject, are published as the individual sentiments of the brethren who wrote them. The *Canadian Independent*, in giving them publicity, is not committed to the views they advocate; nor can they be held as the opinions of the churches generally, until they have said so.—ED. C. I.]

News of the Churches.

CHAPEL OPENING AT OSPRINGE, TOWNSHIP OF ERIN.

Ospringe is one of those ambitious “corners” which are so frequently found in Canada fast aspiring to the dignity of a village. It is distant 12 miles from Guelph, and situated on one of the great roads leading to that thriving town. Three years ago, it was first taken up as a preaching station in connection with the 2d Congregational cause of Eramosa; and as there was no chapel or school-house in the immediate vicinity, a commodious room in one of the public houses of the place was offered gratuitously; which has been occupied with occasional interruptions, every second Sabbath until lately. The result of the first year's labours under the Lord's blessing, was the formation of the “Erin Congregational Church;” at the end of the second year it was resolved to build a frame chapel 34 by 36: and now Ospringe can boast of its “parish church.” The lot of land on which it is built was generously given for that purpose, by Mr. JOHN WEBB, Senior.

Though the building is not quite finished, it was dedicated to Divine worship on Sabbath Jan. 27: the morning service was conducted by the pastor of the church, and the afternoon by the Rev. J. Unsworth; the house was well filled on both occasions. Three opening services were completed by a tea-meeting on the following evening, which was most successful, not only in the attendance, but also in the interest excited. Presbyterians, Methodists, and Baptists, as well as Congrega-

tionalists, were represented both on the platform and on the seats. Toward the close of this meeting, the beautiful scene described in 1 Chr. xxix., of the freewill offerings made for the erection of the first temple at Jerusalem, was re-enacted on a small scale by more than 20 persons voluntarily coming forward, each with his dollar, towards liquidating a small debt that would still remain on the house. It was another pleasing illustration of the blessedness of giving. The whole proceeds of the Sabbath collections and of the tea-meeting—including the extra effort just mentioned, amounted to over \$70, leaving a small balance of about \$15 yet required, which the Rev. W. F. Clarke, volunteered to meet, if possible, by the proceeds of a lecture on Vancouver, to be delivered in the New Chapel.

CHAPEL OPENING AT MANILLA.

On Sabbath March 17th, the new Congregational Chapel in Manilla, (on the town line between Brock and Mariposa,) was opened for divine worship. The Rev. Dugald McGregor, pastor of the Church, was assisted on this occasion by Revs. John McLean of Osprey, and F. H. Marling of Toronto; each of whom preached twice, the former in Gaelic and the latter in English, to large and attentive congregations. Rev. Mr. McIntire, pastor of the Baptist Church in the village, (who also gave up his own service in honour of the event,) and Rev. Mr. Menteath (U. P.) of Prince Albert, took part in the services. A preparatory prayer meeting was held on the Saturday evening, and at the close of the morning service, the Lord's Supper was observed. Mr. McLean will remain for a week on the field, preaching every night in the several neighbourhoods.

The building thus dedicated to the service of God in the Gospel, is a neat looking frame structure, 45ft. by 32ft. with gothic windows, and will seat with unusual comfort 300 persons. The rare accommodation (in a rural church) of a vestry for the pastor, is provided in the rear. The land one quarter of an acre was given by a resident proprietor, who has also liberally granted sites for the Baptist, United Presbyterian, and Bible Christian Churches. The cost of the building as it stands, has been \$850, but will be increased to \$1000 when fully completed. It is worthy of record that *the whole charge* of this and of a similar edifice erected two years in Argyle, Eldon, (\$700,) *has been undertaken by the church itself*, with some help from the neighbourhood, but without appealing to sister churches. It numbers some 60 or 70 members, nearly all of whom are farmers. They give liberally also to many objects of Christian benevolence. Are there not some country churches among us that might copy such an example.—*Communicated.*

PASTORAL SETTLEMENT.

A meeting and induction services were held at the Congregational Chapel in this place, on Thursday the 28th of February.

The Rev. W. H. Allworth, who has lately come to this village, was publicly recognized as the pastor of the Congregational Churches of Markham and Stouffville. The introductory services, commencing at three o'clock in the afternoon, were conducted by Rev. E. Ebbs, of Paris, who preached a sermon setting forth the polity and church government of the Congregational Churches, and the Rev. L. Kribs, of Colpoy's Bay, who put the usual questions to the Pastor and the people, and offered the installation prayer. At the close of these services, a general invitation was given to all present to remain and take tea with as many of the members of both churches as were there.

This was a social phase of the exercises of the day; a goodly number remained and partook of the refreshments which were amply provided for them.

At seven o'clock the services were again renewed by the Rev. E. Ebbs, who delivered a solemn charge to the minister; setting forth the responsibility of his office, and his obligations to be faithful. The discourse was one of great clearness and power, and was listened to with deep attention by the congregation. This was followed by an appropriate discourse by the Rev. J. T. Byrne, of Whitby, to the people, whom he earnestly exhorted to co-operation with the Pastor whom

they had chosen, pointing out to them their relative duties and obligations. The attention of the audience seems to have been held to the last. Certainly these interesting services will not soon be forgotten by any who were present on that day. May the relation between this Pastor and his flock so happily begun, be rendered permanent by the Head of the Church.—*Markham Economist*.

PRESENTATION.

On Thursday, 12th March, a public meeting was convened at Molesworth, C. W. for the purpose of presenting the Pastor of the Congregational Churches of Listowel and Molesworth (the Rev. R. McGregor) with a horse and saddle. The horse was led into the meeting to the amusement of the people and its own astonishment; and was formally presented by Mr. A. Campbell, in a well studied and appropriate address, in which he feelingly expressed the deep appreciation of all classes of the community of the Rev. Gentleman's labours in that settlement, mentioning also the gratifying fact that the subscription list showed the names of residents of all denominations. A few heartily expressed wishes for their pastor's continued success amongst them, and hopes that in their journeys the horse and his rider may never part company, and that the pleasure of receiving this addition to his means of locomotion might be equal to theirs in giving, concluded his amusing address.

The pastor responded feelingly and suitably, and the meeting, which was well attended and eminently cordial, terminated by the pastor mounting his new assistant and starting amid many good wishes and charges to his home six miles distant, donors and recipient apparently equally gratified.—*Communicated*.

RE-OPENING.

New galleries have been erected in the Congregational Chapel at Guelph, and the place in its enlarged state was re-opened on the 9th of February. The improvements include a roomy platform pulpit, which affords opportunity for expanse of action.

Review.

THE CHILDREN'S CHURCH AT HOME; or, Family Services for the Lord's Day. By Rev. John Edmond, Islington, London. London: Nelson & Sons. Toronto: Maclear & Co.

Beautiful exceedingly, is our verdict on the above publication. Among all gifts requisite to a "man of God," "thoroughly furnished unto all good works," we do "covet" most "earnestly," as one of the very "best," the power to preach to children. The Author of *the Children's Church at Home*, possesses this faculty to a remarkable degree. Here are six-and-twenty sermons, on widely varied topics,—some being of the highest and deepest,—lucidly and *rememberably* divided, simply but choicely expressed, and copiously illustrated, intelligible to any child of average brightness above seven years of age, and at the same time more instructive to parents than many discourses preached from our pulpits. As an example of the divisions, we will quote those under the text.—"They gave their own selves unto the Lord." They are, "I. Eye for Jesus. II. Ear for Jesus. III. Hand for Jesus. IV. Foot for Jesus. V. Lip for Jesus. VI. Heart for Jesus." We note with peculiar satisfaction that while everything is *child-like*, nothing is *childish*, and that the gravity and dignity of the ambassador for Christ are never sacrificed by the levity sometimes thought needful in addressing a youthful audience. We do not recommend Ministers or Superintendents to *steal* from

this volume when addressing Sabbath Schools, but we refer them to these discourses as admirable examples of "How to do it." But, as the title shows, the author has in view "the Church *in the house*," and he has provided 26 complete "services" for its use, each consisting of two brief lessons from the Old and New Testament, a hymn, the Sermon, another hymn, and a prayer. All is admirably done: the Lessons chosen with rare tact, the hymns never mere pious doggerel, and the prayers models of their kind. How rare it is to hear a true children's prayer! They are often prayed *for*, sometimes prayed *at*, but seldom prayed *with*, and nearly always too long. These prayers are short, and in short sentences, yet very comprehensive. We must quote one, following the Sermon, "of the Myrtle that became a Star," (Esther.)

"O God, we thank Thee that we are allowed to call Thee Father. We bless Thee on behalf of all whom Thou hast kindly cared for, by sparing their father and mother to them on earth. We praise Thee for parent's love, and tender keeping. We pray for poor orphans. Raise up friends for them. Teach them to call Thee Father. Pity poor heathen mothers and fathers, that are cruel to their own babes. Send the gospel to them. Bless our beloved Queen, and make her reign long and prosperous, and bless the Prince Consort, and all the princes and princesses of the royal family. May they be made to shine like stars in their high station. May we all shine, Lord, in Thy light, here below, and hereafter for ever in heaven, for Jesus Christ's sake. Amen."

We congratulate parents on this new help in making the Sabbath "a delight, the holy of the Lord, honourable," and are glad to learn that the author (a U. P. minister) designs another volume of a similar kind, thus providing for all the Sabbaths of a year. We must not forget to add that the Publishers have set his "apple of gold" in a "picture of silver."

LECTURES ON THE BOOK OF PROVERBS, BY THE REV. RALPH WARDLAW, D. D.; Edited by his Son, the Rev. J. S. Wardlaw, A. M. Vol. I. Fullarton, Macnab, & Co., New York. Rollo & Adams, Toronto.

It is proposed to publish the posthumous works of Dr. Wardlaw, in eight volumes. They are to consist of expository lectures, delivered during the course of the author's ministry, and will embrace the Book of Proverbs, the Prophecies of Zechariah, the Epistle to the Romans, the Epistle of James, and Lectures on the Life and Character of the Apostle Paul. The well known ability of the lamented Dr. Wardlaw, will prepare the reading public for a masterly exposition of the portions of Scripture treated by him in feeding the flock over which he presided so long and so successfully. The lectures on the Proverbs are to occupy two volumes. This first volume will answer the expectations of those who value clear expository teaching, connected with warmth of practical piety and evangelical power. Other works on the Proverbs by no means set aside the necessity for this. Bridges—*sergent and evangelical*—is rather adapted for reference than consecutive reading; while Arnot, singling out points of great importance, brings out the individual topic with great power and beauty. Wardlaw, however, follows the whole course of the book, and weaves together, by the clear view taken of a general principle, much that at first sight might seem without connection. We deem the book one of much value: and venture the opinion, that a congregation will be trained to become mighty in scripture, by the kind of teaching these lectures illustrate, rather than by the usual mode of preaching sermons on short texts.

We may mention that the volume is printed in Edinburgh, but has the imprint of the house in New York, and is sold for \$1 25c.

The Fragment Basket.

CHRISTIAN INFLUENCE.—In the life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But mere talk about religion is the poorest thing in the world. Every true Christian will, indeed, talk about the Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice doth not speak of Christ, sure you may be the soul is not filled with Christ, Nevertheless, here, as elsewhere, the utterance of the lips is as nothing to the influence of the life. In the divine economy, all grand forces are comparatively gentle and silent. The shallow rill that is dry on the mountain side half of the year, brawls more noisily at times than yon mighty river. The boy's sparkling rocket makes a louder demonstration in the night air than all God's starry constellations. And yet, in the silence of their sublime manifestations, how eloquently do these great forces of the universe bear witness for God.

An so it it of moral forces. The gentle movement of the "man out of whom the devils were departed," amid his wondering countrymen, did more to convince them of Christ's saving power than a thousand noisy utterances. And so it is with the convincing power of Christian life. The converted man is left in this world a witness for Jesus—a living illustration of the power and blessedness of a religious life. He is to the theological truth of the Bible what practical experiments are to scientific truths in nature.—As the chemist talks technically of elements in analysis and synthesis, and exhibits, in illustration, free gases and ponderous compounds; and as the botanist discourses scientifically of the structure of plants, and the functions of their parts, and shows you his meaning by procuring the petals of a lily, or a spike of lavender—so it is with spiritual science, in the hands of the Great Teacher. In the Bible the graces of the Christian are described as in an epistle—in Christian life they are illustrated as in a "living epistle." And in this sense are we, mainly, witnesses for Christ. As the Gadarenes saw that the demoniac was restored, so must the world see that the sinner is converted. He must speak for Christ, as the flower and the star speak for God, in the beauty and glory of their physical manifestations. Without this abiding savor of a holy life, all else will prove but a mockery.—*Rev. C. Wadsworth, D.D.*

SEARCH FOR TRUTH.—Yes! Believe it, my friend, the poor way-faring man who wanders homeless and friendless over this wide world, finding never a voice of greeting, nor a resting place in which he may take up his abode, is far, far less, an object of compassion, than he whose *soul* is driven about perpetually in the chaos of confused and dubious thought, where all is dim and shadowy, and can find nothing that is stable; who, as to the highest and most vital questions of his being, has established nothing, and positively believes nothing! Rather than suffer yourselves to slide into such a state it were wisdom to suspend all other business; to shut yourselves up in the chamber of meditation and research, and to bend the undivided energies of your minds on this one work of reaching conclusions which will satisfy; and this with humble earnest prayer to the Father of Lights for that divine illumination without which spiritual things are never clearly seen by any of mankind. Never can you say that truth is beyond your reach, till you have thus done your utmost to discover and to embrace it in simplicity and honesty of mind. When you have actually done this, you will not wish to say it. We say nothing now as to what conclusions you will come to, when you shall have done your whole duty in settling your opinions; but we do say without any hesitation, that conclusions of some kind—sound conclusions—conclusions that will set your mind at rest, you will be sure to reach.

It must be so; no greater absurdity can easily be conceived, than that of supposing such a being as man, with an intellectual nature, whose instincts yearn for truth, placed in the midst of this grand universe of things, without the power

to know with certainty so much as is essential to his welfare. No, rest assured you are not doomed to so miserable a lot. You can have satisfaction on all really vital questions if you will. You may plant yourselves, if you will do it, where, though floods come, and the tempests beat, and the refuges of error are all swept away, you can stand calmly and in serenity of soul, and feel your foundations firm. Believe it, nay rather make the experiment for yourselves, and know it with a happiness that cannot be described. There is LIGHT, and you were made to see it. There is REALITY, and you were made to find it. There is religious TRUTH—the very truth for which your soul is groping—and you, you may grasp the inestimable treasure, and make it your own blessed and permanent possession. Dread to live doubters, as you would dread a moral pestilence which was certain to prove fatal to your soul.—*Ray Palmer, D. D.*

SUNLIGHT.—The very thing that men need in life is some satisfying and exalting element that shall give heroism and elevation to the affairs of daily life. We live in the midst of vulgarities; little petty troubles; a thousand mechanical things that have not much juice in them. The greatest part of our life is spent in contact with things that have very little in themselves to reward our sensibility. We must, therefore, have something in the soul to make them glorious.

Walk in the midst of sunlight, and find me, if you can, one thing that is homely. The vine that has lost its leaves, and is without beauty; the leafless tree, that stands lonely; the bare post; the dry stick; the moss-covered stone; the old tumble-down rookery—these are luminous and beautiful in the sunlight.

Now the sun can pour beauty on things that have no beauty of their own; and there is no thing that has not the power to take beauty when poured upon it. And God makes the human soul that loves Christ to be filled with such a power of hope and faith and love and joy and enthusiasm, that when they pour it out on daily life it makes things luminous and beautiful.—*H. W. Beecher.*

DEAD WORKS.—The recollection of dead professions, dead alms, dead prayers, dead acts of worship, will afflict us with pungent distress; and even the most splendid performances of service will, to use the language of Augustine, only appear in the light of "splendid sins." While a Hebrew of the Hebrews, wrapt in his phylacteried robe, and erect in self-sufficiency, might stand before the altar, and say within himself, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all I possess:"—another Hebrew, just made "alive from the dead" by the powers of grace, would, if he thought over works of his own exactly similar to these, regard them as only dead and worthless; the very consideration, that so exalted his companion, would only humble him. With changing cheek, with lips touching the dust, and with a heart too full for loud language, he would only be able to murmur forth the prayer—"God be merciful to me a sinner!" Such would have been the case in every age of revelation; for this repentance, now so clearly asserted and demanded as an essential of the Christian scheme, has, from the first, been a "first principle of the oracles of God."—*From "Central Truths," by the Rev. Charles Stanford.*

POWER OF EXAMPLE.—The garments we wear—that is, the disposition we carry—for the most part represents to other men what Christ is. You are the Bible which worldly men read. The apostle, in a noble sense, declared of the early church, that they were epistles known and read of all men. And although this was then a mere figure, illustrative of some truth, it is an absolute fact, that men think more of what the Bible teaches from you, than from the word of the text; and your conduct, whatever it may be, they are apt to ascribe, in the main, to religion. The church is God's interpreter and commentator of the Bible.

What a position, then, does a Christian man occupy! See how you stand related to those that God makes the first object of your care—your children. You cannot help exerting an influence for good or for evil over them. During the first

twelve or fifteen years of a child's life, father and mother are like God to it. Except in cases of great wickedness, children do not believe their father or mother can sin. The things you do are the model after which your children pattern. You are, by your words, your deeds, and the flow of your conduct, the interpretation of the Bible in your own houses. Your whole life is a silent teaching and preaching to those around you.—*Beecher.*

THE STRENGTH OF SILENCE.—It is a great art in the Christian life to *learn to be silent*. Under oppositions, rebukes, injuries, *still be silent*. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is able to collect itself, and call upon God, in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, *when you speak from love to God.*

SELFISHNESS.—“Selfishness always travels towards self. The selfish man says ‘I will give nothing to foreign missions, I am in favor of home missions.’ Ask him for home missions, he will then be in favor of associational missions. Ask him for this object, and he will be in favor of supporting his pastor. Ask him to support his pastor, and he will refuse, saying he must support his family.”—*Biblical Recorder.*

DON'T WAIT.—“Let no one who has enough conviction honestly to desire to forsake sin, and to understand that in Christ lies *all* his help, wait for more or for deeper feeling. If you want to come to Christ, *come*, don't wait *for anything*. If you can't feel as bad as you want to do, don't stop on that account. When you've learned to love God, you'll feel more than you can even imagine now.”

Poetry.

THE TRUTH-SEED.

LITTLE SEED! thy hidden virtue
Stirs Time's womb;
The bright promise thou art heir to
Lights the tomb.
Now the unnoticed dust thee covers,
Soon, the sought of many lovers,
Thou shalt bloom.

SIMPLE TRUTH! while brilliant blunders
Fools achieve,
Thou thy quiet chain of wonders
Wisely weave;
Where strong hate to love surrenders,
From the strife that pride engenders,
Work reprieve.

From the hard rock let the fountain
Blithely dart!
Clear the foul mist, move the mountain,
Faithful heart!
Let the stony, frozen regions
Blush with life, by high religion's
Magic art.

BLACKIE.

Family Reading.

LINDBLAD THE SWEDISH COLPORTEUR.

Lindblad was in former years a soldier, then a shoemaker, and of late he has been a dealer in the Word of God, and felt so happy in his work. He has been trudging on foot through large forests, such as you have seen in Sweden, and visiting little wooden cottages, such as you may remember them, nestling here and there among the pines, or on the borders of a lake, or on the mountain sides. For the benefit of those who have not seen them, we would add that they are generally painted red, with a door and one window in front, with a high thatched roof, and a garden or potato field outside. Now let us fancy to ourselves old Lindblad coming along the pathway with his precious burden of books and his heavenly message; but listen to a few of his own words before you accompany him into the first cottage; he does not like to tell about his work, he says; it is not every flower that bears fruit. Then he will tell you that he does not pick out the abodes of Christian people, but he sets out praying that God will open to him the doors through which he ought to go, and let His Holy Spirit guide him in what he is to say to the inmates, so that it may result in glory to God and the awakening of the souls of men.

In the first cottage, where our old friend went in to seek for a night's lodging, he found a woman, who thought that all was well with her soul, but after some conversation in the evening and some in the morning, she became anxious, and said that she saw that if she was to die in that state she would be lost. What could she do? so she inquired. Nothing, Lindblad told her, but believe in the Lord Jesus Christ, and not cease to pray for the Holy Spirit, till God had given her assurance of being a child of God.

In the next cottage he found an old widow and a servant maid. When he spoke to them about salvation, the girl said that she went regularly to church, read the Word of God, and often had deep emotions; that she hoped God was gracious and merciful, and so forth. "Never forget this," he said, "which God now makes known to you, as He does to us all: 'Unless thou art born again by the Spirit of God, thou shalt not see, much less enter, the Kingdom of God.'" Her tears gushed forth, and she prayed to the Lord that she might be born again by His Spirit and enter into His kingdom. The old woman, seeing this, said sulkily, "Well, if none but such are to be saved, I do not think there will be many." "Nor do I," said Lindblad, "because the Lord says Himself there are not to be many, but do not look at the number—look to thyself." He spoke to her strongly, represented to her the danger she was incurring—near as she was to death, and not converted. The old woman was terrified, but finished by saying, "I wish I had in my house daily one who could speak to me as you do." Lindblad told her to pray earnestly for the Holy Spirit of God, who would come and dwell with her, enlightening, teaching, and guiding her for ever, if she would only let Him. Hoping to hear more, the old woman accompanied him to another cottage where her son was living. This son had, together with his wife, been last year to Alsheda to hear the Rev. Mr. Peterson, and been much affected by the Word preached.

"On entering their cottage," says Lindblad, "I found two persons longing to see the Kingdom of God. One of them was an aged soldier. We had been comrades during the campaigns in Germany, in 1813 and 1814, but had never met since. Now we met at the age of threescore years and ten. He was blind, bodily and spiritually. When he heard that I was come, he jumped out of his bed, calling out, 'I know who you are, old friend and comrade; I have long been waiting for you! I know that you are a Christian and I have been longing to speak to you!'"

"'Well, my friend,' I said, 'but have you not also heard of a man whose name is Jesus? He is rich in experience and power, and he can give sight to the blind! Do as the blind man in the gospel narrative—cry, 'Jesus, thou son of David, have mercy upon me! Open my spiritual eyes, so that I may not lose myself on the way to eternity, and in the darkness pass by the door of heaven and stumble into

hell! Dear brother, we have been comrades in the service of his majesty the King of Sweden, let us now, with upright hearts, swear allegiance to the banner of Christ, tinged with His blood! Let us become spiritual warriors; yea, powerful ones, who, with the help of His Spirit, will take the kingdom by force (Matt. xi. 12), and enter it, led by the Captain of our Salvation.'

"Here I was overwhelmed," says Lindblad further, "by the sense of my own unworthiness and want of power to speak of such mighty things. I had recourse to prayer, that the spirit of wisdom and understanding might be given me, so that I might say what should tend to the glory of God's name and the edification of souls.

"I will only add, that we had much converse together, and so sweet that it cannot be recorded. They obliged me to stay over the night, and praised the Lord for bringing me to their cottage, and letting them experience the power of God on their hearts. They wished me to come back; I only requested them to pray that God's Holy Spirit might dwell with them."

Then he finishes his account with the following words:—"I could tell you much more, but my old and tired hand refuses to do service any longer, and I lay down my pen, probably never to resume it. My feet also are no longer able to carry me about on these my dear missionary pilgrimages. I wish, therefore, to offer my most grateful thanks to the dear friends in England, who have so kindly supplied my temporal wants, as to enable me to carry on this beloved work. May their generosity not have been in vain! Hereafter I shall on my knees carry on my work for the progress of the Kingdom of God, praying diligently for a rich outpouring of the Spirit of God. May the peace of God which passeth all understanding keep your hearts and minds, through Christ Jesus (Phil. iv. 7). Amen."

—*Evangelical Christendom Correspondence.*

THE MOTHER DOVE.—BY THE REV. JOHN TODD, D. D.

The old meeting house was to come down, so that the new one might stand on the same spot. It had a high, very high steeple, which could be seen a great way off, and to which many eyes had often been turned to see which way the golden rooster on the top was looking—for he always kept his eye directly on the wind, however hard it might blow.

The first thing was to get the high steeple down safely, without crushing the building. So a man climbed far up towards the top and fastened a strong rope to it. The rope too, was a very long one. Next they went into the belfry, and sawed off several of the strong timbers on which the steeple stood. They seemed like legs, and were probably as high as two men would be, if one stood up on the shoulders of the other.

Now, then, the street is full of men and boys,—a great many of whom take hold of the long rope to pull the steeple over. But they must go off a long distance or it will fall on them.

"All ready?" cries the master carpenter.

"All ready," shout scores of voices.

"Pull carefully."

So they all began to pull, the men to give the word, and the boys to shout. Soon the poor old steeple began to tremble on its legs. It seemed almost to shudder at the awful fall it must make. It made one almost feel sorry for it. Just then, there came a beautiful solitary white dove, and flew round and round the steeple—not daring to fly into it, and not able to leave it. She was evidently aware that some great evil was about to befall the steeple.

"See that dove!" said a hundred voices.

"Poor thing! she must have young ones up in the steeple," said a few voices.

Again they pulled, and again the old steeple reeled and tottered. The distress of the poor bird now became so great, that all shouts were hushed. Every one felt sorry for her. Not a voice was heard! And now they pulled the rope, and the steeple again reeled, the timbers cracked; the bird, hovered a moment on her wings, and just at the instant the steeple began to fall, she darted up in it, out of

sight. For one instant more the lofty spire poised and trembled, and then fell with a crash that crushed every timber in it, and made the ground tremble! I went to it, and there I found the poor dove, lying between her two little white children—all three dead!

Alas! poor dove! You were willing to die for and with your children, but you could not save them!

But oh! when Jesus Christ died for men, *he* saved them! He came up out of the grave, and will bring all his people out of death, and make them alive forever. He did not die in vain, like the poor dove.—*S. S. Times.*

WEeping ON THE STEPS.

There once stood in one of the most beautiful New England towns, a large brick meeting house, occupying a commanding position, and observed for its loneliness by every one who passed that way. But the doors were locked, the bell in the tower was silent, and from the pulpit came no sound of salvation. The Sabbath day dawned, but those doors were not opened, the bell was not rung, the pulpit was not occupied. All around were beautiful residences and a happy community; but from year to year that place of worship was abandoned by God and unoccupied by man.

It seems that divisions had arisen in the church, the members had been alienated from each other, and God had withdrawn his presence. No souls were converted, no spiritual life enjoyed. Time rolled on, and still the deserted meeting house in fair proportions stood, the monument of derision and spiritual declension.

But there was one man who loved God and the church. Every Sabbath morning on his way to another sanctuary, he would stop and look at the closed doors of the house in which he once met with his family to worship the God of his fathers. Often he would be seen sitting on the steps, his Bible in his hand, and drops of sacred grief flowing down his cheeks. When urged to unite with some other church, and give up the old one, he refused. Nothing could induce him to stop praying that those doors might be opened, and those walls again echo the sound of salvation. He prayed while others fainted; he wept while others turned away; he believed while others in despair gave up all as lost. Sabbath after Sabbath that poor man was seen weeping on the steps of that closed sanctuary, and to all who asked why he wept he told the sad story, and his confidence that God would come and open those doors and again visit his people.

Eight years he wept. For eight years he sat upon the steps and wept! For eight years his faith faltered not! Then God came. While all the other churches in that town were cold and formal, a few persons were converted in an adjoining city, and came back to their own homes with the love of Christ burning in their souls. They saw the old man weeping on the steps, they looked at the closed doors, and said, "The God of heaven, he will prosper us, therefore his servants will arise and build." They unlocked the doors, swept the aisles, called a pastor; and now it is one of the most flourishing churches in the State, led by a devoted, educated, and popular minister, in worship within those walls so long silent and deserted. The man who sat on the steps and wept has beheld the redemption of his people, and heaven has echoed with joy over the conversion of hundreds of souls.

How ought cases like this to strengthen our faith, and encourage our hearts! The Christian is often compelled to weep bitter tears over the desolations of Zion. But those tears do not often flow in vain. Heaven is moved to mercy by the sorrows of the believer over the lost state of man, and a glorious change comes. God never forgets a weeping, praying saint. He never disappoints the hopes of those who pray for the welfare of His Kingdom.

Do these lines reach any one weeping over the desolations of Zion? Is your heart moved as you see the walls broken down, and Jerusalem in ruins? If so, God will not forget to be gracious; He will come; the desolation will pass away, and the waste places shall blossom as the rose.—*American Messenger.*

THE SWORD OF THE SPIRIT.

At the house of a nobleman, where a large party was assembled, I conversed with a captain in the navy, and a surgeon; the conversation was extremely painful to me, as they argued and cavilled angrily; I answered them from the Bible, which I held in my hand. Our host having listened to us for some time, said, "It appears to me necessary, before answering these gentlemen from the Word of God, that you should declare to them what it really is, because I am aware that your antagonists are not convinced of the divinity of that book." "What! my Lord," replied I, "if I were to draw the captain's sword, and wound him therewith, would it be requisite to make him sensible that he was wounded, that this gentleman (the surgeon) should testify; 1st, That the sword is of good steel; 2nd, That the blade has a keen edge; 3rd, That the muscles and veins being cut, this gentleman is obliged to feel? Is not the proof of the sword being a sword, demonstrated by its point and edge? And, think you, that the everlasting God, who has spoken this word, which He declares to be sharper than any two-edged sword, has not given to it a sufficient efficacy to strike and penetrate the conscience of one of His creatures! a man! a sinner? No, gentlemen," continued I firmly (several of the rest of the company were now around us, and listened with apparent interest), "no; I do not believe that the truths contained in this holy volume require, that, to be recognized as such, man must affix the seal of his approbation, or, that the true and living light cannot enlighten the understanding of a mortal, until the fetid and vacillating flame of the lamp of reason is united thereto."

Upon this, the captain withdrew to the recess of the window: whilst I answered several questions concerning faith, and its consequent peace. The captain appeared agitated; after some minutes had elapsed, he returned to us, and said to me, with visible emotion, "Pray, tell me, if the habitual joy and security which you now possess are the results of the principles which you hold?" "Sir," replied I, affectionately, "whenever I expose myself to the rays of the sun, I receive not only light, but heat therefrom. In like manner, whenever I read or meditate on the word of truth and life, I experience the same effect in my soul, because it is impossible to contemplate by faith, Jesus, the Son of the Father, and the brightness of His glory, without having a deep sense of the vivifying light which emanates from, and beams in, Him."

"Upon my honour!" exclaimed the captain, "I begin to believe that you are in the right. I never so earnestly desired, as I now do, to know that happiness which you possess. Indeed, sir, I deem you the happiest of men, and I would give the half of my fortune to think as you do." I smiled, and replied, "Your honour is only that of a poor sinner; make it not then your stay. As to the happiness which I possess, it costs me nothing, and God will not sell it dearer to you than He has done to me." "What, then, must I do to obtain it?" rejoined the captain, in a tone of vexation. "You must lend a willing ear, and apply your heart," replied I, "to the words of the Apostle James: 'Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness and ingrafted word, which is able to save your souls.' (James i. 20.) 'We must confess,' said our host, "that the means are easy, and the doctrine which we have just heard, powerfully attractive." "And do you not now believe," said I to him, in a whisper, "that the word of God testifies to us, that it is a sword which pierces as deeply as that which the hand of man can whet and polish?"

I am ignorant in what measure my auditors really believed; but I have always felt persuaded, that the testimony of God was on that day powerfully brought home to the heart of one, to whom every argument, and every evidence that human reason could advance, had proved unavailing. The heart of this man was undoubtedly moved by the voice of the Almighty, speaking in His Word; and this logician, who doubtless had often endeavoured, by the subtlety of logic, to argue against others, found himself vanquished before the wisdom of the Omnipotent Saviour, who destroys the wisdom of the wise, and by the preaching of the Gospel makes foolish the wisdom of the world. (Cor. i. 20, 21.)—*Rev. Casar Malan, D.D.*