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THE

CANADIAN INDEPENDENT.

VOL. VII.

TORONTO, FEBRUARY, 1861.

No. 8.

A BULLET IN A MISSIONARY COLLECTION.

On a recent occasion, when the contributions of a congregation were emptied on a table for counting, among the gifts to the cause of missions, there was a bullet. What was the purpose of the donor of that bullet? Do missions and bullets coincide? We have heard that in the times of the early settlement of Kentucky, while the fires of hate and strife yet raged between the settlers and the Indian tribes, that an appeal was made for missions and the box sent round, when man after man deposited a bullet, bullet after bullet; thus telling plainly the spirit these men cherished, and how they stood prepared to act. There could however be no feeling like this at work in the case we mention. It was alone, a solitary bullet. Thank God, that as an emblem of hatred and a threat of death, that bullet had no voice. It has spoken nevertheless. There are sermons in stones, and why not in bullets? Probably it found its way into the Lord's treasury, because its owner did not wish to appear to give nothing. To keep up appearances in this world men do strange things. This has full sway in the fashionable circles, but the principle rules far and near: hence comes the disgraceful practice of placing in a missionary box pieces of tobacco, buttons, marbles, and such like, anything that is at hand, to save appearances. It would be a more manly action by far, if in an extremity a collector be allowed to pass, than thus to disgrace a good cause for which liberality is asked, and blunt and wound our own sense of propriety. The spirit in which we give requires close watching. To be seen of men is the moving cause of many an action which may seem fair at the time, but the day of reckoning comes, when every secret thing shall be revealed. The Master's eye rests now on the gifts cast into his treasury, while each has his blessing or his frown, according to the spirit which animated the giver.

We have not done with that bullet. It is so cold. What fitter emblem of many a heart—as cold as lead! If any theme rouses into action the tenderest sympathies, it is surely the perishing condition of men. The sinking and desolate state of the world may well move to ardent feeling; leading to action and prayer. The Saviour's heart was filled with love. That love is crowned in his death. There was no coldness there to the necessities of sinners. Love fired his heart, and made him choose to die. Up then, O redeemed of the Lord, to help forward the great cause of saving a world. The mighty result of bringing the nations to the feet of Jesus, can never be reached by cold words, cold prayers, cold gifts, cold deeds. An all-consuming fire of

zeal, and love for the souls of men, must take the place of leaden insensibility, before the shout of victory is heard—"the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

Every one knows that lead is heavy, but it is dead-weight in a missionary collection. We have listened to denunciations of copper, as having done much evil, with which we cannot sympathise, inasmuch as it may be the widow's mite, or the child's first property dedication to the Lord. The smile of Jesus rests on the smallest gift coming from a generous heart. There is too, from combination, a "power of littles" which has wrought great issues in the funds of all our missionary and benevolent associations. God bless the child's penny!

"A penny is a little thing,
Which e'en the poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.
As seven I say, worth its weight in gold,
And that increased a million fold.
For lo! a penny tract, if well
Applied, may save a soul from hell.
That soul can scarce be saved alone:
It must, it will, its bliss make known.
'Come,' it will cry, 'and you shall see
What great things God has done for me.'
Hundreds that joyful sound may hear—
Hear with their heart as well as ear;
And these to thousands more proclaim
Salvation in the 'Only Name.'"

Thus hath the poet sung,—we ask whence cometh the inspiration that can cast a solitary genial ray around a leaden contribution? We fear that it must remain "unhonoured and unsung." The wheels of the missionary enterprise, are however to an amazing extent encumbered by dead-weights. Individuals destitute of godliness, but remaining members of churches will operate as dead-weights on God's cause. Retarding the progress of the gospel by their leaden dulness and cold formality, their influence sinks every hopeful movement. You might as well expect to move under a mountain of lead, as look for the ethereal and god-like spirit that gives birth to missions and vigorously sustains them, in the cold regions of a slumbering church. Nothing save a leaden lustre shines in their works. Never can they shine as the stars in the firmament, from having turned many to righteousness.

Kind readers, we have done, and should our words implant a higher principle and diffuse or strengthen a generous sentiment in connection with giving for the Lord's work, our labour as suggested by that bullet will not be in vain.

CHURCH HAPPINESS.

The Psalmist says, "I was glad when they said unto me, let us go into the house of the Lord." This is expressive of the feeling cherished by persons who unite with a church of Christ. Various relationships yield the happiness they are intended to bring. There is home-happiness, and why not in our religious home reach a full degree blessedness? God intends that church re-

lationship should tend to growth in grace. The beauties of the garden enclosed are however sometimes marred and destroyed. Difficulties are encountered, unhallowed strifes acquire force, and the effect is the repression of that love which is the sweet flower that should ever bloom in the garden of the church. An untimely frost has nipped their sympathies, and the true proportions of the plants of grace, as planted in the courts of God's house, are lost. There is a river that maketh glad the city of our God, would it not be well to check the causes at work to evaporate the blessed stream. Every root that draws away the strength of the soil, if it is a root of bitterness ought to be dug up. Viewing then union to a church of Christ as a privilege of no mean order, and that it is productive of individual happiness in no small degree, when correct principles are at work, we offer a few remarks on points which are connected with the peace and prosperity of every church.

Church happiness will be greatly promoted by the maintenance of the principle of purity of communion. Care in the admission of members is essential. The working of a church becomes difficult, nay even impossible on Congregational principles, if the door is open for the entrance of the unconverted. Wood, hay, stubble, are unfit material for the Lord's house, while gold, silver, precious stones will shine in beauty and possess a value not to be destroyed by fiery trials. Unless a church is composed of faithful men and women, there can be no true spiritual prosperity in its communion. A single traitor may yield up the citadel. To have a safe and a happy church we must seek the Lord to add to our number of the saved.

A people enjoying the presence of Christ in ordinances are abundantly blessed. He brings them into the banqueting house, and his banner over them is love. Happy people, favoured congregation, where Jesus unveils his glory. As of the first christians it is said, *then* were the disciples glad when they saw the Lord, so the fulfilment of the promise "where two or three are gathered together in my name, there am I in the midst of them," diffuses sacred gladness. We walk through deserts dark as night, if left without the blessing of the Master of assemblies. To expect the means of grace to promote our happiness is lawful, for they are the wells out of which we draw water with joy. Often has the exclamation proved good, did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures. Thus the right use of ordinances will tend to promote the weal of the believer. There is however, we fear an error which sometimes may lurk unsuspected in the mind deluded by it, namely, of looking to the means of grace, as a source of grace. May not church connection be sought from a feeling that makes an end of means—a Saviour of sacraments? Happiness in such a case is false; there is no healing for sin-sick souls through any or all observancies. None but Christ, none but Christ. He must be trusted and loved with the whole heart, if we would be happy.

Additions to the fellowship of a Church must always diffuse a sweet satisfaction amongst its members. When Barnabas saw the grace of God, he was glad. True conversions are evidences of that grace. Every saved sinner is another jewel in the Saviour's crown. The songs of heaven swell louder and sweeter as souls are born again. There is joy in the presence of the angels of God, over one sinner that repenteth. This triumph over the recovery of lost souls is not confined to heaven. They that go forth weeping, bearing precious seed, return with joy, bringing their sheaves with them. Greatly will it advance the hallowed joy of a people called of the Lord, to have

renewed before their eyes their own first steps in the paths of obedience. To work for conversions is a duty. Aggression on the empire of darkness is a sacred obligation; while success in such efforts sends a thrill of gladness to the hearts of those born of God. A people should not rest satisfied without fresh accessions to their number. Every stone put into the spiritual building is added with shoutings of grace—grace.

Perhaps nothing strikes at the root of church-happiness with such a deadly blow as contentions in Church meetings. At these meetings, it is the duty of every member to be at his post, but the spirit with which that attendance is given is of essential importance. Paul said to the Church at Corinth, "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" When murmurings and disputings prevail, there is failure; these are neither blameless nor harmless. The Spirit departs from the realm of strife. To bear one another's burden and so fulfil the law of Christ would prevent unhallowed scenes. Even when it becomes necessary to express a different view from that which may have been advanced, it is well to avoid the antagonistic expression—the sarcastic remark. The spirit of debate is exorcised by speaking the truth in love. Behold, how good and how pleasant it is for brethren to dwell together in unity!

One grand element that promotes happiness in a Church is, undoubtedly, **INDUSTRY**. A working Church is always a happy one. To find for every member an appropriate sphere of action secures the good of the whole. To do good as we have opportunity, "all at it and always at it," cannot fail to diffuse a healthy joyousness. While the hand works, the heart sings.

Trans-Atlantic Retrospect.

The intelligence from China, to which we briefly alluded at the close of the last "Retrospect," proves, happily, to be correct, and the English people are gratified to find that they are once more without a war—great or little—on their hands. The newspapers have published such full details of the events preceding the treaty, and of the treaty itself, that we need not occupy our space by repeating them—but would rather glance at the results, actual and perspective. These are briefly summed up by the *N. Y. Independent*, as follows:

"What is gained by the war appears from the new English treaty, to be the right of foreign ambassadors to reside at Peking; the payment of an indemnity of 8,000,000 taels; the opening of Tien-tsin to trade; the permanent possession of Cowloon as part of the colony of Hongkong; and the protection of emigrants to the British colonies. The new treaty contains no special provisions touching religion. But under former stipulations, the preachers of Christianity can now have free access to millions in the Chinese empire. May the Prince of Peace convert the results of war into his own triumphs."

The public are too well pleased to have done with a war which has become increasingly unpopular, to criticise nicely the conditions of peace and what it promises; yet, amid the tone of congratulation and exultation, there are

symptoms of misgiving and doubt both as to the origin and the close of the war. Some of the journals which were the strongest advocates of a coercive policy, and foremost in denouncing the Chinese, now tacitly admit that, faithless and treacherous as that people unquestionably are, yet there is just room to believe that if we had dealt honestly and above board with them, this last war might have been avoided. The fact is, that our officials in China have to some extent copied the Chinese, who, denouncing all other nations as barbarians, have tempted them to return the compliment. We expect that few now will be found to say that the acts, first of Sir John Bowring in the *Lorcha* affair, and later of Mr. Bruce, were free from blame. An overbearing arrogance seems especially to have characterized the latter gentleman's intercourse with the native authorities. The indemnity exacted will not, it is expected, cover one third the expense of the war; and Lord Elgin plainly intimates that nothing more is to be obtained. He says, "In the present disorganized state of the Chinese government, to obtain large pecuniary indemnities from it is simply impossible." Then the expense to England is by no means over, as a large military force has to occupy Tien-tsin, to see that the stipulations of the treaty are carried out; and unless great care is taken, that alone may lead to fresh embroilment. The "looting" of the Emperor's palace, intended as an act of retribution for the murder of De Norman, of Anderson, Bowlby and Phipps, did not touch the really guilty parties—the Tartar General and the Chinese Mandarins—while it is an act which savours very much of Vandalism. However, "Thank God for peace," and may it continue unbroken for many years. We do trust that good may come out of it, and that China may in reality, and not in figure only, be opened to the gospel. One thing is very important, that there be no interference on the part of England with the revolution now in progress. The people of China have as much right as the people of Southern Italy to settle their government; and if the popular will in one case is to be regarded, so it should in the other. Were the followers of the Tai-Ping leader bitterly opposed instead of being favorable to foreigners, and were they the grossest idolaters instead of being iconoclasts and searchers after truth, even then we ought not to interfere to prevent dynastic changes. How much less as things are. From the tone of Lord Elgin's letters, we gladly gather that non-intervention is to be our policy, and that the possibility of the rebellion being completely successful is anticipated. Be that as it may, we hope that nothing will prevent the peaceful carrying out of the stipulations of the treaty, and that Chinese wars may become indeed a thing of the past.

SAD NEWS FROM CENTRAL AFRICA.—The following letter reached the London Mission House in Bloomfield-street in December:—

"Keruman (South Africa) 12th Nov., 1860.

"My dear Brother,—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo brethren. It was favourable; but alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied, and apostolic Helmore, and his devoted wife are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambese. He there met with some people from Linyanti, who, when

asked respecting the welfare of the missionaries, replied, in the phraseology of the country, that they were all dead with the fever; and commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this station, Mr. Price's waggon driver; the next, Tabe of Lokatlong, who had accompanied Mr. Helmore to render him what assistance he could; and the last that seems to have died was a servant of the Bakhatla tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the "fly," obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and who could scarcely be said to live. Since then, nothing has been heard of the party. Our informants returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone, or any of their men who had accompanied him, so that when Sekeletu was requested by Mr. Price to give guides to lead and assist the afflicted party through the fly country he refused, adding, "Let those who brought you guide you back." From his utter ignorance of distance and localities, he murmured because Livingstone had not sent men to conduct the missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Sekeletu), however, appears to have been otherwise anxious for their safety, and assisted them with oxen. Just ten days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo, who went down with the doctor to Tete. These, however, were much reduced in number; for, besides those who died, some preferred remaining with the tribes near Tete to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever. . . . It is now twenty-one years since Mr. Helmore entered the mission-field. His life has been one of untiring zeal and devotedness to the spiritual and temporal welfare of the Bechuanas. It has been one of labour, cheerfully performed from a sense of duty, and from witnessing the happiest results in the conversion of many to the faith of the Gospel. In the commencement of his career, he had his faith repeatedly put to the test, but these trials he meekly bore with his characteristic patience and firmness, while his kind and affectionate disposition commanded the respect of all who had any intercourse with him. He was greatly beloved by the people of his charge, who grieved over his departure with a depth of filial feeling alike honourable to both. Tabe, who, with his son, accommodated him in his own waggon, was a man of kindred spirit. He was an experienced Christian and a native teacher. When asked by an individual who met him on the journey, as to what could induce him to visit such a sickly country, his reply was—"Surely, I can go where Mr. Helmore goes." Of course, he expected to return to his family and his people; but his Heavenly Master has ordered it otherwise, and he has followed his Teacher to the Paradise of God.

"With kind regards to the directors,

"I am yours, sorrowing,

"ROBERT MOFFATT."

"The Rev. Dr. Tidman, Foreign Secretary."

THE GOSPEL IN NAPLES.—Mr. Bruce, the agent for the British and Foreign Bible Society, came here as soon as Naples was opened up, and his success, as well as that of the colporteurs employed by him and the Edinburgh Bible Society, has been very great. In Tuscany and Piedmont the demand for Bibles on the part of the native booksellers has been very small indeed. Here, on the contrary, the booksellers have bought up whole cases of Bibles at a time, and employ agents with barrows to hawk them through the streets. In walking down the Toledo yesterday I saw several of these barrows surrounded by purchasers; and on every bookstand, whether belonging to colporteurs or others, Bibles were exposed for sale. In the villages round the city the colporteurs have also met with ready sale. They tell me, however, that the demand for religious book, such as the "Pilgrim's Progress," "Father Clement," the "Protestant Catechism," "Difference between Romanism and Protestantism," &c., &c., is very great, and that these are more eagerly bought up than the Bible, which constitutes another striking difference between the population of Naples and that of Northern Italy. If this meets the eye of some of your readers interested in the work of evangelization here, let me through your columns appeal to them for contributions to print new editions of some of the books now in circulation, as the actual ones are in several cases exhausted, and the prices at which books are sold is not sufficient to meet the expenses of new editions. The Scotch ministers in Italy have taken much trouble in this branch of the mission work, and through the Rev. Dr. Bonar, or Mr. Sheriff Cleghorn, Edinburgh, money may be transmitted to them. There are now four colporteurs at work here. Two are to be sent immediately to Sicily by the Turin Bible and Tract Society. The Edinburgh Bible Society has despatched one to Messina, from whence, after his place there has been supplied by another of the British and Foreign Bible Society, he will cross over to Reggio, and break ground in Calabria.—*News of the Churches.*

THE BISHOP OF DURHAM AND THE SOCIETY OF FRIENDS.—In connection with the discharge of his episcopal duties the Lord Bishop of Durham visited Darlington last week, and during his visit he became the guest of Mr. Joseph Pease, a member of the Society of Friends. The clergy of the district were invited to meet the Bishop at dinner, and probably such a company never before assembled under the roof of one of that class of dissenters to which Mr. Pease belongs.—*Leeds Mercury.*

BAPTISM OF A BRAHMIN IN INDIA.—A correspondent of the *Delhi Gazette*, under date Futteghur, Oct. 27, writes:—A bigoted Brahmin, named 'Mohun Loll,' Jemadar of the Collectory Sowars, who is said to devote three hours a-day to the worship of his God, has been to-day baptised by the Rev. J. L. Scott, on the northern extremity of the Suddur Bazaar of this station, a place where the native catechists used to preach the gospel. The place was immensely crowded, and the ceremony was solemnly performed by the above-named clergyman. Mohun Loll, after receiving the token of baptism, stood up and made a speech to the people surrounding him, pointing out to them the superstitions in which they were involved, and advising them to implore the assistance of the Almighty to lead them to a true religion. This ceremony has produced a great effect upon the minds of some of the audience, while others, seeing that a bigoted Brahmin has embraced Christianity, were convinced of its truth."

THE REVIVAL IN SWEDEN.—The following is an extract from a letter written by a Swedish clergyman:—"We have had, and have, remarkable revivals in many provinces. Yea, I may say, in every locality of our extensive kingdom. Wherever I go to preach there are hungry souls, and often many thousands are assembled, some having walked or run as far as thirty, and some even sixty English miles. My Commentary on the Bible, in three royal 8vo volumes, an edition of 13,000 copies, is all sold, and of the New Testament I am preparing a

new edition. My monthly periodicals are still selling to the amount of 10,000 copies and more, notwithstanding many others have arisen since I commenced, and have gained an extensive circulation. Laymen are now travelling through the length and breadth of the land, holding meetings, circulating the Bible and other Christian books."

SABBATH OBSERVANCE IN PARIS.—Recent travellers have been as much gratified as surprised to see the progress made within the last few years in the important matter of shutting up shops on Sundays. This excellent change has no warmer friends than the Emperor and Empress themselves.—*Post Correspondent.*

Official.

PRAYER FOR EDUCATIONAL INSTITUTIONS.

The Churches and Pastors are requested to take notice of the *recommendation*, by the Congregational Union of Canada, "that the *last Thursday in February* (28th) be observed as a *day of united prayer for Colleges and Schools*; that all learning may be sanctified in promoting the glory of Christ and the good of souls."

Paris, 21st January, 1861.

EDWARD EBBS,
Secretary of Union.

WESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS.

The Western Association will hold its *Annual Meeting* at Sarnia, on Tuesday, the 19th February, at the earliest hour at which the Brethren can arrive from London. The following Exercises were assigned for next meeting, viz.:

Exposition, by Rev. Thomas Pullar.

Sermon, by Rev. John Armour.

Plans of Sermons, Rev. R. G. Baird and Rev. R. Robinson.

Review, (Subject, Beecher and Spurgeon,) by Rev. Wm. Hay.

Essay, by Rev. W. H. Allworth.

Preacher at Public Service, the Secretary,

EDWARD EBBS,
Sec. West. Association.

CONGREGATIONAL MISSIONARY MEETINGS FOR 1861.

MIDDLE DISTRICT.

Bowmanville	Monday, February, 4,	} Deputation: — Rev. Messrs. Marling, Unsworth, the Pastors of the Churches, and a lay deputy.	
Whitby	Tuesday, " 5,		
Base Line.....	Wednesday, " 6,		
Stouffville	Thursday, " 7,		
Markham	Friday, " 8,		
Stouffville and Markham..	Sabbath, " 10,		
Newmarket.....	Monday, " 11,		
Bell Ewart.....	Tuesday, " 12,		
Manilla.....	Monday, " 11,		} Deputation: Rev. Messrs. Reikie, McGregor and Byrne.
Argyle.....	Tuesday, " 12,		

Oro—Scotch Church.....	Wednesday, Feb'y	13,	} Deputation: Rev. Messrs. Unsworth, Raymond, McGregor and Byrne.
Oro—Bethesda Church.....	Thursday,	“ 14,	
Meaford.....	Friday,	“ 15,	} Deputation: — Rev. Messrs. Unsworth, Hooper and Byrne.
Owen Sound.....	Sabbath,	“ 17,	
Owen Sound.....	Monday,	“ 18,	
Toronto.....	Wednesday,	“ 20,	

The Pastors and Churches are respectfully solicited to give due and prompt attention to these appointments, and, as far as possible, secure the funds in readiness for each deputation.

JAMES T. BYRNE,
Secretary, M. D. M. C.

Whitby, November 20, 1860.

WESTERN DISTRICT.

The following are the appointments for the Eastern Division of the District:—
HamiltonFebruary 11, } Deputation:—Ebbs, Pullar, Allworth
Barton..... “ 12, } and Wood.

The Missionary Meetings in the South-Western portion of the Western District, will (D. V.) be held as follows:—

Bothwell.....	February 11,	} Deputation:—Revs. Baird, W. Clarke, and McCallum.
Dresden.....	“ 12,	
Wallaceburg.....	“ 13,	
Wilkesport.....	“ 14,	
Mooretown.....	“ 15,	

For the Western Division of the Western District.

London.....	February 18,	} Deputation:—Revs. Ebbs, Robinson, W. F. Clarke and Durrant.
Watford	“ 18,	
Sarnia	“ 19, 20,	} Deputation: Revs. Hay, Allworth, Wood. Meeting of Western Association.
Warwick	“ 21,	
Southwold	“ 22,	} Deput'n: Revs. Ebbs, Allworth, Watson. Deputation:—Revs. Robinson and Hay. Deput'n: Revs. McCallum, Baird, Wood.
Plympton	“ 22,	
Bosanquet	“ 22,	

The Annual Sermons on behalf of the Society to be preached in each of the above places, where practicable, on the Sabbath preceding the meeting.

JOHN WOOD,
Secretary, W. D. M. C.

CONGREGATIONAL COLLEGE.

RECEIPTS SINCE NOV. 27.

Brockville, per R. Shepherd.....	\$6 00
Newmarket, per Rev. T. Baker.....	21 45
Warwick, per Rev. D. McCallum.....	13 09
Brock, per Rev. D. McGregor.....	29 18
Pine Grove, (additional).....	1 50
Sherbrooke, per A. Hamilton	50 12
Zion Chapel, Toronto, (additional).....	11 00
Granby, per Rev. G. B. Bucher.....	24 00
Lanark, 1st Church, per Rev. R. K. Black.....	30 04
Stratford, per Rev. E. Ebbs, (for pastor)	4 25

F. H. MARLING,
Secretary.

Toronto Jan, 29, 1861.

Correspondence.

MISSIONARY MEETINGS—EASTERN TOWNSHIPS. FOR 1860-1.

To the Editor of the Canadian Independent.

Eaton, C. E., Dec. 31, 1860.

I send you a brief notice of the meetings of the "Canadian Congregational Missionary Society," held in the following places, in the Eastern Townships. We commenced in *Darville*, Dec. 17; Rev. Mr. Parker having duly advertised the meeting, we assembled in the evening with his church and people. The weather was pleasant, the sleighing good, and the house very well filled with attentive hearers. Rev. Mr. Powis, of Quebec, was the Deputation for the meetings. He spoke in his usual attractive style, with words of wisdom fitted to instruct and please: the impression was good. The meeting was also addressed by Rev. Mr. Dunkerley, and myself. The collection, when completed, will probably equal that of last year.

On Tuesday evening, 18th, we met in *Durham*. The pastor, Rev. Mr. Dunkerley, in the chair. The speakers already named, here met Rev. Mr. Pearl of Waterville, who also addressed the meeting, weaving into his address many good thoughts on the subject of temperance. It was regarded as one of their best missionary meetings.

Wednesday, 19th, we met in the Congregational meeting house in *Melbourne*, nine miles from Durham. The church in Melbourne is without a pastor, but many warm friends of missions were assembled at the appointed hour. The night was stormy and the attendance not large, but the arrangements in the house, gave a cheerful aspect to the meeting. The singing was enlivening, and the speaking good. The collection \$12.

Thursday, 20th. After riding twenty-five miles in a Canadian storm, we reached *Sherbrooke*. At the meeting in Sherbrooke the speakers were seated with our venerable Father Robertson in the church, and at his call addressed the people assembled. Their contributions prove that they warmly cherish the cause of Canadian Missions.

Friday evening, 21st, Rev. Messrs. Parker and Pearl were present at our meeting in *Eaton*; also, Rev. Mr. Constable (Wesleyan). It was the largest of this series of meetings. The addresses were appropriate, and at the close the collectors reported \$34, to which amount more will be added.

E. J. SHERRILL.

MISSIONARY TOUR—MIDDLE DISTRICT No. I.

The places to be reported in this sketch of the first missionary tour in our middle district this year, were last year favoured with a large deputation and enjoyed a blessed measure of devotional feeling. The deputation this year was not large, and the weather was rather unpropitious, but the aim of the brethren engaged was such as we trust to advance the end in view, and glorify the name of Jesus. Every year's experience must prove that effective missionary gatherings are not those in which the object of the speakers is to amuse, but where love to the souls of men is the grand and prominent feature.

This we hope was in some measure felt to characterise those which it is our privilege to report.

The first meeting was held on Monday the 14th inst., at *Pine Grove*. The Rev. R. Hay, pastor of the Church, in the Chair. There was a good attendance. Addresses were given by the Revs. Messrs. Denny and Reikie, the deputation; and also by the Rev. Mr. Philip, Wesleyan Minister. A large increase of funds this year, owing chiefly to a vigorous canvass of the place by special collectors. Amount paid to the deputation was \$31 32.

On Tuesday, the meeting at *St. Andrew's* was well attended, notwithstanding an unfavourable evening. The pastor presided as at the previous meeting. To our brother Hay, the hope of success in those united churches, is from the accession of the young people to the cause of the Redeemer. May many of them soon be found saying, "I am the Lord's." The speakers were the same as at Pine Grove, with the exception of the Wesleyan Brother; one of them dwelt on the help furnished by God in prosecuting his cause, and the other, on the power and adaptation of the gospel properly made known, to overcome all the obstacles to its triumph. At this station there is a decrease in the sum raised for missions this year. It is to be remembered, however, that both places taken collectively are in advance.

Wednesday dawned most unfavourably for the comfort of travellers. An early start was desirable, as in the *Canadian Independent* announcement had been made of two meetings for that day. Taking advantage therefore of a lull in the storm, Messrs. Denny, Hay and Reikie proceeded to Albion and found brother Wheeler, who informed them that no meeting would be held at Macville. The people there have most liberally exerted themselves in building and finishing a comfortable chapel, which was opened on New Year's day, almost if not quite free from debt; it had been judged best to allow them a little breathing time after their generous efforts. The Missionary meeting at *Bolton* was held in the evening, at which the Rev. Joseph Wheeler presided. The principles, strength, and successes of Congregationalists and their missions were spoken of, and also the claims of the great missionary enterprise on the liberality, prayers and efforts of believers. The meeting was enlivened by the singing of the youths connected with the Sabbath School. Before leaving *Bolton* the deputation received upwards of \$50 cash, and more to come.

At *Alton*, Caledon, on Thursday, arrangements had been made, in connection with the visit of the deputation, for a tea meeting in honour of the Rev. E. A. Noble. The young ladies of the congregation had moved in this matter, and carried it out successfully. The proceeds of the tea meeting amounted to upwards of \$31, which were handed over to Mr. Noble amid evident proofs of great respect for him. Mr. Noble is leaving this field, and intends to locate in the township of Elderslie, in which region he proposes to open several stations to preach the gospel. Two ministers of other denominations were present, viz., Mr. McFaul, United Presbyterian, and Mr. Grey, Primitive Methodist, both of whom united in the testimony of the highest esteem for the retiring minister.

An interesting service commenced the more immediate business of the evening, in the dedication by baptism of the youngest child of Mr. and Mrs. Noble, after which the Missionary meeting was held. Speakers, Revs. Messrs. Grey, Hay, McFaul, Reikie, and Denny. The missionary collection was small, and the contributions are mostly to be taken up yet. Much interest was shewn in the speeches delivered, and the chapel continued crowded to the close of

the meeting. The choir of the Band of Hope which brother Noble has been instrumental in forming, added much to the enjoyment of the evening.

Proceeding on Friday evening to *South Caledon*, the deputation had the pleasure of being joined by brother Unsworth of Georgetown. A goodly company met in the Temperance Hall at Rockside; Mr. McDonald, Jr., in the chair. Rev. Messrs. Hay, Unsworth and Reikie spoke to a highly attentive audience. There was only a public collection taken up this year, but that was liberal. The circumstances of the two stations in the township of Caledon, are such as demand the earnest prayers and active efforts of the brethren to obtain without delay a "Man of God," to preach the word and go out and in among the people. This we are persuaded they earnestly desire.

The Sabbath work of the brethren on this tour was as follows:—Rev. H. Denny, preached at Alton, Rev. R. Hay, at South Caledon, and Rev. T. M. Reikie, at Georgetown, Acton, and Church-hill. These labours we hope were not in vain in the Lord.

The following Monday evening brought the deputation to *Georgetown*. A good meeting, the pastor in the chair; after devotional exercises and the remarks of the chairman, Messrs. Hay, Reikie, McLean and Denny spoke. A happy feeling prevailed, and the amount contributed testified to the interest felt by the people in the great and glorious work of Missions. \$38.63 paid over, being a considerable increase on last year.

Tuesday afternoon, we started for *Church-hill*, nine miles from Georgetown, where brother Unsworth preaches every Sabbath. We met our old friends who have long been struggling on their way, the public meeting was well attended, the subscriptions and collections about as last year.

Wednesday morning, we rode through a cold easterly wind twenty-three miles to *Trafalgar*, Brother Denny's diocese. We all met at Deacon Kenny's where we were received with the usual hospitality. The Deacon and his wife are getting infirm with age, but they are looking for a better inheritance. The public meeting was numerous attended and much interest was shown in the addresses delivered. The collections and subscriptions were in advance of the former year. Our brother has laboured on this field with his usual energy, having supplied two out-stations, Oakville and Sheridan. At the latter place he preaches in a school house, but the few friends there intend building a new church next summer. The prospects in Oakville are encouraging, the congregation is large and attentive.

26th January, 1861.

Review.

AMERICAN HISTORY, BY JACOB ABBOTT, VOL. III. THE SOUTHERN COLONIES. New York: Sheldon & Co. Toronto: Rollo & Adam.

This book is one of a series intended to narrate, in a clear, simple and intelligible manner the history of America: it is illustrated with numerous maps and engravings tastefully executed, is altogether worthy of the house whence it emanates, and is specially adapted for the instruction of young people.

News of the Churches.

SABBATH SCHOOL CONVENTION IN TORONTO.

One of these interesting gatherings, for the Counties of York and Simcoe, is to take place at Toronto, on Tuesday and Wednesday, February, 19th & 20th, inst.

The Executive Committee appointed for this purpose at the Convention held in Bradford, County of Simcoe, in February, 1860, have issued a circular in which they invite every Evangelical Sabbath School within the two Counties to send two delegates. All Ministers of the Gospel are also invited to attend, as *ex-officio* members of the Convention. Friends of the cause from places beyond the Counties will be cordially welcomed. The Convention will open on Tuesday morning, February 19th, at 9 o'clock, in the Baptist Church, Bond Street. Public Meetings will be held elsewhere each evening. Ministers, Delegates, and Visitors from other Counties, who intend to be present, are requested to send in their names as early as possible to John McIntosh, Esq., Box, 254 P.O., Toronto, C. W., that arrangements may be made for their reception in the families of friends in the City. They are requested to report themselves, on arrival, at the Lecture-Room of the above named Church. The Committee state, that the facilities granted by the Northern Railway Company for the years 1859 and '60 have been withheld this year, so that no reduction of fares to or from the Convention has been secured.

Every one receiving the Circular is requested to call the attention of officers and teachers of Sabbath Schools to the subject, and otherwise to give it full publicity, and it is particularly desired that every school in the Counties, whether represented in the Convention or not, should promptly return its statistics.

The Executive Committee have selected the following Subjects for discussion at the present Convention:—

1. The duties of Sabbath School Teachers, and the best methods of training and preparation for their performance.—2. Libraries, and their management.—3. Should any rewards be given? and for what?—4. Sabbath School Psalmody.—5. Public Exercises, viz.—Examinations, Addresses, Children's Sermons.—6. Entertainments for Scholars.—7. Sabbath School Records. To each of these subjects as much time will be given as the Convention may appoint. It is also suggested that a Specimen Lesson be given in the course of the session.

The Meetings of 1859 at Newmarket, and of 1860 at Bradford, were felt to be most interesting and profitable to all present. The harmony of Christian brotherhood was uninterrupted throughout. It is earnestly hoped that the Meeting of 1861 will even excel its predecessors in numbers and interest.

GOSFORD STREET CONGREGATIONAL CHAPEL, MONTREAL.

The attention of the reader is called to an advertisement on the cover, from Mr. Richard Birks, Montreal, asking for returns of claims on the building fund of that Chapel, and intimating that a dividend on the same will be paid in November.

BARTON AND GLANFORD.

It may not be uninteresting to the readers of the *Canadian Independent* to hear a little respecting the united Churches of Barton and Glanford. Some will be surprised to hear that these churches are at present without a pastor,—the Rev. W. H. Allworth having closed his labours with the services of the last Sabbath of December. He had received a call jointly from the churches at Markham Village and at Stouffville, and entered on that field of labour on the first Sabbath in the New Year. He has left behind him a loving and affectionate people, after having lived among them for a period of more than five years. It is too rare a case for a minister to reside that length of time without having witnessed any unpleasantness among the church or congregation, but during Mr. Allworth's pastorate nothing has occurred here calculated to make any parties even uncomfortable

with respect to church matters; and he has left, taking with him the good wishes and fervent prayers of all for his future happiness and usefulness. As a proof of the respect and love in which he was held until the very last, a donation party met a short time before he left and presented him goods and money to the value of \$35; and on the evening of the last day of the year the Sabbath School, with its teachers, the church and congregation, and other friends, met and spent a pleasant and profitable evening with their retiring pastor. During the exercises of the meeting four young ladies arose, one of whom read an appropriate address while the three others presented Mr. Allworth with a fine copy of Scott's Commentary. The meeting then closed by singing a farewell hymn. The pulpit will be supplied for a Sabbath or two by the Rev. John Roaf, Toronto.—*Com.*

NEW CHAPELS.

Congregational places of worship have been recently opened, or are to be opened in a few weeks, in Macville, Ospringle, and Manilla. The opening services in connection with the new chapel at Macville, Albion Township, took place on New Year's day. Brethren would oblige by forwarding intelligence to us respecting these interesting occasions, when houses of prayer are solemnly set apart for the service of God.

THE CANADIAN LITERARY INSTITUTE.

The total destruction by fire of the building of this Institute at Woodstock on the morning of Tuesday, the 8th January, is a severe loss to the Baptist denomination. The fire broke out in the west wing, and, in a short time, enveloped the whole building in flames. In less than an hour and a half that which had been for years a subject of prayer and interest to the Baptists of Canada, was a mass of ruins. The work of the Institute, however, we are glad to know, is carried on in full vigour, as the Executive Committee have leased the Woodstock Hotel, in which 120 pupils are now regularly and quietly pursuing their studies. A strong effort to rebuild is in progress.—WILLIAM McMASTER, Esq., of Toronto, with a promptness which does him credit, has generously promised the munificent sum of \$4,000 towards this object.

AN ACRE FOR THE LORD.

The following may be a timely suggestion to Christian farmers. Why may not the principle be generally adopted among all the industrial classes of Christians?

A correspondent of the *Evangelical Lutheran* is owner of twenty-five acres of land, all cleared, on which he still owes \$200. Feeling a strong desire to do all the good he can, he one year ago dedicated one acre to the service of God, and planted it in corn. In the fall he gathered the crop, amounting in all to forty-five bushels, which were found to be worth \$20. This was properly distributed among the several claims of benevolence, as the Lord's money.

"It is probable," he adds, "that if I had not determined beforehand to dedicate the products of that particular acre to God I would not have given half so much."

One of his neighbors has adopted a similar course with corresponding success. And both are resolved to persevere in it, in order to procure means to assist in building churches. May God abundantly bless them, and may their example provoke many!"

ABOLITION OF RUSSIAN SERFDOM.

On Tuesday, the 1st day of January, 1861, the serfs in Russia, amounting to 40,000,000, greeted the morning sun with the shout of freedom from chattel bondage. So the Emperor Alexander decreed according to advices from St. Petersburg of Nov. 1st. This event will make the day memorable in all coming time.

THE IMMOLATION OF ONE THOUSAND HUMAN BEINGS.

The *Wesleyan Missionary Notices* report, that further intelligence has been received from the West Coast of Africa. "Mr. Bernasko writes from Whydah, that he left for Abomey on the 11th of July, and arrived at that blood-stained capital on the 14th. Fourteen days afterwards the grand funeral custom commenced; about fifty human beings having been sacrificed during this period of preparation. The paths leading from Abomey were all stopped, and exit was impossible during the continuance of the custom; and Mr. Bernasko believes that a thousand lives were then offered up. Even this enormous waste of life has not sufficed to appease the demon of superstition. The close of the funeral custom is adjourned to the period of the next annual custom, when the attendance of all European residents will be again required. In the interval, Mr. Bernasko has been permitted to return to Whydah, which he did on the 2nd of September; and has since received a formal summons to attend on the next occasion, the precise date of which, however, he does not specify. Mr. Bernasko remains undisturbed in the King's dominions, though threatened with ejection. The daring attempts at the revival of the slave trade at Whydah (no less that twelve hundred slaves having been shipped there, in a screw steamer during the last month, and got clear off for Cuba) will greatly increase the difficulty and peril of his position."

REVIVAL AT THE SANDWICH ISLANDS.

A letter, dated Honolulu, October 26th, and just received, gives cheering intelligence respecting the work of grace on the Island of Oahu.

"I hasten to give you a brief outline of a precious revival of religion, with which the protestants of Oahu have been blessed for several months past. The work commenced nearly a year ago, in the district of Kaneohe, at the station of Rev. B. W. Parker, and was confined to that station for several months. But about the first of May, the cloud of mercy moved down the north side of the Island to the district of Hanula, where Rev. Mr. Kuaea, a native preacher, is located. About a hundred were hopefully converted there in a few weeks.

"At the close of our general meeting, the first of June, Messrs. Coan and Parker made a hasty tour of the Island, and on their return reported that the spirit of the Lord was moving more or less upon the minds of the people at Kaneohe, Hanula and Waiialua. But there was nothing encouraging at Waianea and Ewa, on this side of the Island. About this time our meeting in Honolulu became more solemn and interesting. On the last Sabbath in June, Rev. Mr. Keuea preached for me, and it was very obvious that he had received a fresh unction from on high. At my suggestion, he started on the 10th July, to make a preaching tour of Oahu. He was accompanied by two or three of his own church deacons, by one from Mr. Parker's church, and one from mine; and I am happy to state that the blessing of God accompanied them during their tour of two weeks. The people came out well to their meetings, and in some places they were strongly urged to prolong their labours.

"Their meetings in this city were very much blessed, and we began to feel that the Spirit of God was verily among us. From that time to the present, we have had a precious work of grace at all the Protestant stations on Oahu. More than a hundred backsliders have been reclaimed, three-fourths of whom were from the other Islands. Over two hundred have been received to the several churches; probably five hundred are now proposed for admission on the first Sabbath in January, 1861, and more than five hundred others are indulging hope that they are the children of God.

"This revival has made sweeping work among the *hula* folks, concerning whom so many hard things have been said and written. Many of the Mormons and Catholics now attend our meetings regularly. We are making an effort to get a class of four or five graduates from Lahainaluna, to study theology with Mr. Bishop. There is great demand for more labourers; and some of our church

lunas, or deacons, render much assistance in our weekly meetings, and are very efficient in visiting from house to house, and making tours of the Island.

"On the 4th September last, I set off to make a tour of Oahu, accompanied by ten humble, devoted, praying church deacons from different churches. The object in taking so many laymen with me was to visit, as much as possible, from house to house among Catholics and Mormons, and others who are not inclined to attend public worship.

"We were absent two weeks, and the Spirit of the Lord blessed our labours wherever we went. We visited many families of the French Papists, and in almost all cases were well received. They allowed my deacons to talk and pray with them; and many of them promised to renounce Popery, and come to Protestant meetings.

"During the Sabbath we spent at Waialula, (Mr. Emerson's station) fifty or more were brought under conviction, and called the next day to talk with me.—Backsliders arose and confessed their sins at almost every place of meeting all round the Island.

As brother Clark and myself do not feel able to preach three times each Sabbath, we hold union meetings every Sabbath evening. These meetings have been full to overflowing, and many very hardened sinners profess to have repented and given their hearts to the Lord. Whale ships are now coming in rapidly, the town is full of sailors, and our young converts will be severely tried. The Lord in mercy watch over them. I regret to say that the English churches in Honolulu do not share in the blessings of this great revival."

JAMAICA.

Intelligence has been received from Jamaica of a work which the Missionaries of different denominations believe to be of God. It extends to every section of the Christian Church in the Islands. Moravians, Congregationalists, Presbyterians, and Baptists, are alike partaking of the heavenly showers, and are reaping a harvest of precious souls.

The Rev. John Clarke writes to the *British Messenger* as follows:—"MY DEAR SIR,—You will be glad to hear that the Spirit of God, in answer to fervent prayer, is beginning to work in this Island, in a manner which causes all God's people who see the effects produced, to say, 'This is indeed the hand and the power of God.'

"For a long time special prayer meeting had been held at early hours, on the week days, as well as on the Sabbath, to ask God for the special blessing he was bestowing on America, Ireland, Scotland, and other parts; but for a long time our faith was weak, and all seemed cold around. Sinners appeared to grow more and more wicked, and hardened in sin; several well-instructed professors, of long standing, made fearful shipwreck of the faith, and of a good conscience; and darkness overspread our spiritual horizon.

"But last month the Spirit's work appeared in a few young persons in this town, one of whom had been a 'set'* girl, and of immoral life. In the country parts, behind the Bluefield Mountains, and about twenty-four miles from this seaport, in a district of this parish, called the Bigwood, not far from the Moravian stations of 'New Carmel,' and 'Beaufort,' the work of God assumed its uncommon form; and among the first of the trophies won to Jesus was a man regarded as the most wicked of those around. He was a drunkard, a swearer, and addicted to almost every vice; but conviction of sin smote him to the ground, and when he found peace in believing, he manifested the wondrous change by fervency in prayer and boldness in speaking in the name of the Lord Jesus. His own brother, and many more, were soon converted—prayer meetings were everywhere held, and now there are very few who do not give indication of spiritual anxiety.

* The "sets" are the companies of persons dressed, one set in RED and the other in BLUE, at the Christmas times, when great wickedness prevails.

“The following is an extract from a letter I lately received from a pious Moravian missionary, who labours at the *Beaufort* station, about seven miles from my country chapel, dated

“Beaufort, October 15, 1860.

“MY DEAR MR. CLARKE,—I was glad to hear that the Lord enabled you to assist his people by the lectures you gave at Montego Bay, and that you returned in safety. Upon your inquiry as to the Divine power displayed around us, I can truly state that the Lord himself must have arisen to cause breath to enter into ‘the dry bones.’ The most sceptical will be forced to believe on seeing the work. From hills and dales songs of Zion are rising and filling the air, not only in our immediate neighbourhood, but in all the districts around, and no doubt it is in yours too, as our fields of labour run into each other. Prayers are poured out by many who had to learn to pray, and they did so quickly enough. The midnight stillness is broken by low cries for mercy. The meetings on Sundays in our places are attended by multitudes, and the same is the case on week-days at the out stations. Hunger for the Word of God manifests itself. Confessions of sin and iniquity are now made freely; of sins, too, which originally were designed for oblivion. This is a convincing proof of the reality of the work, when we consider how seldom we found, even among the more enlightened ones, the disposition to convict or condemn themselves. Some are awakened to a deep feeling of their sinfulness, and are brought to their knees to wrestle with God in prayer, in public and in small circles. Others, while lying on the ground, struck down, often without any agency of preaching, confess their sins; and when they arise they thank God for forgiveness, and rejoice in the mercy that has spared their lives; and they at once desire to hear the long-neglected and despised Word of God. Some of them break forth into singing, and immediately wish to tell others of the mercy and grace of God.

“There is nothing in this work of awakening that I could reasonably object to. All I feel is praise and thanks to Him who has visited us from on high; and I wish and pray that you soon may have to experience the same in your fields of labour, when you will judge for yourself. I do not doubt but much attention on the part of ministers will be necessary to watch over the good, and to prevent, if possible, a false fire, which Satan may endeavour to kindle here and there. With our united kind regards, I remain, your brother in Christ,

“G. H. PLESSING.”

Mr. Clarke adds the following touching postscript:—“We are having prayer meetings daily, and held one yesterday for the leprous, and ulcerated, and miserable in the parish poor-house.”

A week later Mr. C. writes:—“As the packet has not yet arrived, and the experience of a few more days of God’s work in this land is before me, I have great happiness in saying the operation of the Spirit on the minds of the people is rapidly spreading. It has extended to the borders of Hanover and St. James’, and is widely spread over a large portion of this very extensive parish, which is forty miles in length, and from eight to eleven in width, and contains about 26,000 inhabitants. Signs of spiritual life seem also to appear in this town; and of the 300 inhabitants, a few of the young are joining themselves unto the Lord. Sixteen persons have come to me within the last few days under concern for their souls, and some others who had become careless, have been brought once more to serious consideration.

“At Newport, near New Carmel, an order has been given by the master of one of the stores to his salesman there, to sell no more rum; and in all the districts where the revival has had time to operate, the rum stores are nearly deserted. Any one knowing, as I do, the evil influence of these places of resort, will rejoice in this phase of the great work going on among us.

“Last Saturday a person was buried in the morning, and at the place a prayer meeting was immediately held. My chaise-house, a large thatched building, was next thrown open, and it being on the main road to and from the mountains, and the people coming down in great numbers to the lowland markets, the whole road

was covered with those who, of their own free-will, set down their loads, and gladly availed themselves of the blessings of the hour spent in fervent prayer. So unusual is all this, that in one way only can it be accounted for. The Lord has heard prayer offered in the name of his Son, and, according to his promise, has sent his Holy Spirit to convince of sin, and direct to Him, 'who taketh away the sins of the world.' The worldly people know not what to say. One who used to encourage the Christmas 'sets,' said to me, very seriously, That cannot be from an evil influence which is producing so much good. Another declared it was all hysterical affection, and one imitating another; and added, no sane person can encourage such enthusiasm. I reminded this gentleman that it was strong men who were thus affected and not weak females, and that we looked at the after-fruits, the marked change of life, the transformation of drunkards into sober men, the forsaking of sin, the deep penitence manifested, and the 'fruits meet for repentance,' rather than those first manifestations, which appeared when the poor, ignorant, sin-debased creatures for the first time saw themselves on the brink of woe, and then perceived there was hope, and full pardon freely offered to them. I related some of the changes which had taken place, and wished to impress on him that nothing on earth can be more exciting than the concerns of the soul in its relation to God and to eternity.

"It should not surprise us that wise men of the world cannot understand the operations of the Spirit of God, while they sit still in the darkness of their natural state. But they, too, will perceive when the Spirit comes on them from on high.—I remain, yours very faithfully, "JOHN CLARKE."

TURKEY IN 1830 AND 1860.

The following extracts from a letter of the Rev. Dr. Dwight, at Constantinople will show the great difference between the state of things in Turkey when Mr. Dwight first went out, and its condition a few months ago. Dr. Dwight says:

"When the Rev. Eli Smith and I landed in Smyrna in the spring of 1830, there was not a solitary missionary of the American Board in the whole Turkish and Persian empires! There had been a mission at Beirut in Syria; but the political state of the country, after the battle of Navarino, had compelled the three missionaries who were there to flee; and not a solitary missionary of the Board was then to be found through the whole length and breadth of these lands. Now, there are one hundred and fifty-one male and female missionaries from America; and, connected with them, a large force of excellent native preachers and other helpers.

"Then, out of Beirut, there was not a native Protestant to be found, and no native Protestant church had ever been organized in Turkey. Now, there are forty one such churches scattered over the empire, and Protestant worship is held every Sabbath in more than a hundred different places.

"Then, there was scarcely a book to be found in the spoken language of the people. The only one that I can now remember was a translation of Robinson Crusoe, published forty years ago in Venice. Now, we have the whole Bible—the Old and New Testaments—translated under the superintendence of Dr. Riggs into a simple style, intelligible to all, and yet so perfectly pure and idiomatic, that it is fast becoming the rule and standard of language, as well as of faith, to all the Armenian race—also a library of choice Christian classics.

"Then, the only place in Constantinople where the Bible could be bought was in a dark room, in an obscure corner of a miserable kahn, which was opened once a week for such as, by previous appointment, might wish to come secretly to procure a copy. Now, we have a great central Bible and religious bookstore, and in one of the most public business streets of the city proper, in one of the largest stores to be found in the place—a stone structure, three stories high—which is almost literally crammed with books, and from which boxes are being sent forth to every part of the empire. We have, besides, a salesroom in Pera, in a public thoroughfare, whence the local demand of that part of the city is sup-

plied. And in addition to all this, we have colporteurs daily going about the streets, selling, in the most public way, the Scriptures and religious books, in the fifteen or twenty different languages spoken here.

“Then, if an Armenian, or a Greek, or a Roman Catholic, had openly avowed his belief in Protestant doctrines, he would instantly have been imprisoned and banished; and if a Mohammedan had done so, he would have been at once beheaded. Now, Protestants are as much protected by the law as Christians of any other class; and Turks are publicly baptized, and do not hesitate openly to avow themselves to be Christians, and yet no one molests them.”

ACKNOWLEDGMENT.

The Rev. E. A. NOBLE desires thankfully to acknowledge the receipt of \$31, the proceeds of a tea-meeting made by the young ladies of his Bible Class, at Alton, in Caledon.

Mr. Noble has resigned his pastoral charge in Alton, and is removing to Elderslie, Bruce Co. His post office address will hereafter be, “Invermay, C. W.”

Ministerial brethren having dismissed members of their churches, who have taken up their residence in that Township or vicinity, are invited to inform him of the names and residence of parties thus removed.

MONTREAL BIBLE SOCIETY.

The Anniversary of this Society was held on Wednesday, the 23rd of January. From the report it appeared that the work of colportage had been successfully carried on during the year; the number of copies of the Scriptures distributed by colporteurs being 3,757 in English, and 978 in French. A Bible woman had been employed in the city. The Society has resolved to add to its duties the work of supporting a Scripture-reader for the 100th Regiment.

FRENCH CANADIAN MISSIONARY SOCIETY.

The Annual Meeting of this Society was held in Montreal on the 24th January. The Institute at Point aux Trembles is in a flourishing condition, the number of pupils during the year was 163, and in one month 57 had been declined for want of means; there are four students for the ministry at Geneva, supported by friends of the cause. Mr. Duclos, having finished his studies, had been ordained over the congregation at Industry, being the first minister raised up from among the converts and pupils of the Society. The Belle Rivière congregation was prosperous, being composed of 38 families, who, with others enquiring, amount to 484 souls: a neat church has been opened during the year. The expenses of the Society nearly balance the receipts, but a debt continues to weigh upon the Society: “The treasury is not only empty, but they are more than two thousand dollars in debt.”

RELIGIOUS STATISTICS OF COLLEGES AND THEOLOGICAL SEMINARIES IN THE U. STATES.

The Society of Inquiry connected with the Union Theological Seminary of New York, report the religious state of 39 Colleges and 21 Theological Seminaries. This report is made with the view of awakening a deeper interest in the religious welfare of our educational institutions, and to furnish motives for earnest prayer for the outpouring of the Holy Ghost upon them. The College statistics foot up as follows:—Whole number of students 5,771—of whom 2,274 are church members, 1,204 preparing for the ministry, 69 intending to be missionaries. In the Theological Seminaries there are 1,193 students, of whom 75 are preparing to go on a Foreign mission.

The report makes the following interesting remarks—“From the above statement it appears that considerably less than one-half of College students are members of churches, and that about one-half of these have the ministry in view as their work for life. In almost every college there are some pious young men who are not connected with any church, as well as many who have not yet de-

cided upon their duty in regard to their future course. Some of the reports are, in part, conjectural, especially in regard to the lower classes; but it is thought that sufficient accuracy has been obtained to give a true idea of the facts in relation to the several inquiries proposed. No account has been made of those intending to enter the Home Missionary field, although some of the reports have given information under this head. Preparatory, Professional (except Theological), and other departments connected with Colleges and Universities, do not come within the plan of this report.

Eleven Colleges report conversions, the interest in seven of them amounting to a revival. In ten the tone of religious life and interest is represented as rising; in thirteen as not specially marked, but medium. Six reports speak of the religious state of their several Colleges as low and discouraging, but make mention of "a few earnest students who faint not in prayer, hoping in the Lord." In Williams, Wake Forest, Oberlin, and Rochester, the missionary spirit is characterised as deep and active; in seven other Colleges as healthy though moderate; in six others as almost wholly wanting. The reports from the greater part of the Theological Seminaries speak of an elevated and earnest tone of piety. In about half of them the missionary spirit is described as decided and increasing."

These attempts must prove interesting to those who make supplication to God for colleges and other institutions of learning.

The last Thursday of February is annually observed in the States as a day of fasting and prayer for Colleges.

Rills from the Fountains of Israel.

BUNYAN'S PILGRIM'S PROGRESS.—No. 2.

LUKE XIV. 33.—"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

FORSAKING ALL.—BY THE REV. JOHN WOOD, BRANTFORD, C. W.

At the point in the allegory at which we left off, the man about to set out on a pilgrimage, was represented as standing, "looking this way and that way, as if he would run," but not knowing which way to go. We pointed out the fact, that Bunyan intended to illustrate in this manner the distress, and at the same time the darkness of mind, and indecision of the convicted sinner. Men oftentimes are impressed with their sinfulness and exposure to divine wrath on that account, but not knowing "What they must do to be saved," they stand trembling but not taking any step towards safety or peace. In this way, very frequently, their anxiety wears away never to return again, or returning with less power, unless, as it happened in the case before us, some faithful Christian minister, or Christian friend—either of whom may be represented by *Evangelist*—should be sent to direct the anxious one to the "living way," which is *Christ*. And here it is worthy of remark, that the enquirer did not go to *Evangelist*, but *Evangelist* perceiving his distress, went to *him*. There is no saying how long he might have stood trembling and undecided, had no one spoken to him of his soul, and of the way to be saved. There is nothing concerning which men find it more difficult to converse freely with each other, than the interests of the immortal soul. And this difficulty is immensely increased if, as in the case of *Pilgrim*, those to whom their anxiety is first made known, treat it with *indifference* or *scorn*. In such circumstances the sensibilities of the soul are exquisitely tender, and need to be handled with exceeding care; and neglect or roughness on the part of those who should seek to lead the enquirer to *Christ*, may quench the spark of spiritual feeling never to be rekindled again. Let us remember that the unconverted, and especially the awakened, expect *Christian professors* to speak to them first. They may be wrong in this, I think they are, I think it is *their duty to enquire* the way

to Zion of some one whom they believe to be walking in it, and not wait until some one discovers their anxiety; but since they *expect* us to speak to them, let us omit no favourable opportunity of doing so, for "he that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Evangelist then addresses Pilgrim, enquiring of him, "wherefore dost thou cry?" He answered, "Sir, I perceive by this book in my hand (meaning, of course, the Bible) that I am condemned to *die*, and after that to come to judgment, and I find I am not willing to do the first (to *die*), nor *able* to do the *second*;" quoting those two portentous passages, "It is appointed unto men once to die, but after that the judgment," and "Can thy heart endure, or can thy hands be strong in the days that I shall deal with thee." In reply to the question of Evangelist, he states the ground of his fear of death to be the weight of sins upon his back, which, he trembles to think, will sink him below the grave, into the torments of hell! Ah, yes, "it is not all of life to live, nor all of death to die!" Men dread but little the pains of dying—the struggle with the last enemy—when they possess the peaceful assurance of a rest beyond the grave. They joyfully approach the dark cold river of Jordan, when they "see the Canaan that they love with unclouded eyes," just *beyond*. There is no faith but that of a Christian, that will give a man "quietness and assurance for ever" in the full view of such a transition from the world of the *seen* to the world of the *unseen*. Infidelity will not give it, for to say the least it has not *tried* the unseen, and cannot say *certainly* that there is no hell, and the bare *possibility* that there is a hell, and that he may *deserve* it, as God's word declares, will rob its advocate of all peace *then*. The self-righteous *Pharisee* cannot have peace then, for at least, he cannot say positively that his *good* deeds so counter-balance his *evil* deeds, that he is *deserving* of heaven. Only he whose trust is in the vicarious sufferings and perfect righteousness of Christ, can be confident in that dread hour, for God has said "in Him I am well pleased." No wonder, then, that the Pilgrim feared to die, or to remain where he would be involved in the general ruin! Evangelist, seeing that he was sufficiently convinced of his sin, and awakened to his danger, urges him to "flee from the wrath to come." "If this be thy condition, why standest thou still." He would have him flee *at once*; delay in such cases is attended with a twofold danger, viz., the loosing of impressions, and the possibility that judgment may overtake the undecided. Still, the poor convicted man did not know whither to flee; so Evangelist points him *first* to "a wicket gate;" but not being able to see *that*, he points him next to a "shining light," and tells him to "keep that light in his eye, and go up directly thereto," assuring him that that will bring him to the gate, at which he must knock for admittance, and further directions. To this part, Bunyan himself added the note in the margin, "Christ, and the way to him, cannot be found without the word." The "wicket-gate" represents Christ, or perhaps, more generally, the entrance to the way of life, the same in signification with the "straight gate" of Matt. vii. 13. The entrance is represented as thus *narrow*, because, while all may pass through it if they will, most men prefer an entrance which seems just as *safe*, and a great deal *easier*. A "wicket-gate" is not designed to exclude any one, but only to admit passengers one by one. It is less easy of access than the highway, in which the crowd press on together. So, while Christ is "the way" to the Father, "the door of the sheep-fold," through which all may gain an entrance to eternal life, many prefer an entrance which promises to conduct them just as *directly* to heaven, without requiring them to lay aside their sins, or sinful pleasures; hence, in all ages, "few have found" or entered the one, in comparison with the "many that have gone in at the other." Christ will save men "from their sins," but men desire and hope, by entering in through the wide gate, to be saved in their sins.

There is not only this *unwillingness*, however, to "enter in at the straight gate;" men are *ignorant* of it, do not see it. "The natural man discerneth not the things of the Spirit of God." "The god of this world," says Paul "hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ

should shine into them." The pilgrim, therefore, did not see the wicket-gate, could not perceive it, until he had first followed the light, which Evangelist pointed out to him. From which we learn that the word of God, the Bible, is the only sufficient and infallible guide to Christ and to life eternal through him. Other books and helps may be good and useful, but if there is any good in them, any light or help to be had from them, it all comes from the Bible. The highest service any other book can render us in the way of guiding us to heaven, is to illustrate, explain, and enforce the teachings of the Bible. I cannot, therefore, too often, or too strongly recommend the enquirer after salvation, as Evangelist did, to "keep that light,"—the Bible, "in your eye;" "to go up *directly* thereto," not to other books, or to the Bible through means of other books, but directly to the fountain-head of light and knowledge, making *all other helps* only *secondary* and *accessory* to it! And while you make it your study, make it the subject of your prayers also;—"Lord teach me to do thy will! Open my understanding that I may understand the scriptures; and my heart, that I may, like Lydia, attend to them, and receive them! At Evangelist's urgent exhortation, Pilgrim now "began to run." He had happily come to the decision to seek salvation as an object of supreme importance. He was not yet a Christian, and Bunyan does not yet call him by that name (though he does *shortly afterwards*, yet too soon, I think, for he cannot have been a *Christian* until after he had entered the "wicket-gate"). But though not a *Christian*; he has arrived at a very important conclusion and acted upon it; namely, that he will now give up all and follow Christ. We have hope of him now. We have hope of *any* man who begins in earnest to seek the Lord. He is not yet *safe*; he *may* return to the world and renounce his purpose of serving God; but he is in a far more hopeful condition than he who yet "halts between two opinions." So long as men continue *undecided*,—now "almost persuaded," and now indifferent, they are *fast* in the net of the *Devil*. There is no hope of men in that state of mind. Our Lord has judged of such,—"they that are not for me are against me."

But such a resolution as that which Pilgrim had taken is not carried out without difficulties and opposition from within and from without. "The world, the devil and the flesh," are a triple league to prevent any one abandoning their sins and serving God. Pilgrim had already experienced something of this while still *undecided*; and it is renewed, with increasing strength and violence as soon as he begins to flee. First, "his wife and children perceiving it, began to cry after him to return;" but he "put his fingers in his ears, and ran on, crying 'life, life, eternal life!' So he looked not behind him, but fled towards the middle of the plain." His neighbours, too, came out to see him run, some mocking, others threatening, and others crying out to him to return: while two of them—Obstinate and Pliable—were resolved to fetch him by force. These were strong temptations, especially to one who as yet was quite *alone* in his resolve to set out on his pilgrimage. But our Saviour has distinctly forwarned us not to give heed to them. "Ye shall be hated of all men for my sake:"—"a man's foes shall be they of his own household." And the Apostle, giving the result of his own actual experience and observation, declares, "yea, and all that will live godly in Christ Jesus, shall suffer persecution." It is not intended by this that such opposition awaits *every* one who turns to the Lord. Sometimes the opposition proceeds altogether from the family;—at others, from without;—and at others it is not met with *externally*, at all. But opposition there *will* be; often the more violent *within*, because it is not experienced from *without*. Satan never lets any of his subjects leave him without a struggle of some sort, to *retain* him, or to *bring* him back. But in whatever form he may oppose us we must heed none of those things which we suffer; for "he that loveth father or mother more than me is not worthy of me, and he that taketh not my cross, and followeth after me is not worthy of me." Very often, alas! opposition such as Pilgrim encountered, prevails. It is seldom, indeed, that any one openly and avowedly speaks against attention to the concerns of the soul. The opposition is generally of a much more subtle character than that. Few persons have the impiety, and disregard for public opinion, to lead them as

Obstinate did, to persuade men not to embrace religion. But the temptation is none the less *real* on that account. We are all influenced more or less by the *example* of those around us, and as example is said to be "stronger than precept" in enforcing *correct principle and habits*, so example is also *quite* as influential as an open opposition to the truth by contradicting and blaspheming. Every one knows, who has had any opportunity of observation upon this subject, how much more difficult it is for any one to begin *alone* to serve the Lord. Men love company in whatever they do. Hand joins hand in a neglect of religion. *This* one gives no heed to it, because *that* one does not, and *that* one gives no heed to it, because *this* one does not. The wife does not, because the husband does not; or the husband does not, because the wife does not. The sister does not because the brother does not, or the brother does not because the sister does not. Thus does society *hang together*. If one or two, especially of the more prominent ones would give way to the truth, and submit themselves to Christ, in many cases the whole community would feel the influence and perhaps be brought to an acceptance of the great salvation. There is *no* one, however young, or however obscure, whose example in embracing the gospel would not be felt; and *no* one, therefore, whose indifference to the gospel does not seriously hinder some one else from receiving it. Oh! that you felt this, dear readers. It is recorded of Achan that he died not *alone* in his iniquity;—*i. e.* his example and sin were the cause of the death of many others *with* him. So it may be said of some of you: that you live not alone in your sin—your rejection of Christ.—You do not say like Obstinate "away with your book,"—your Bible, your seriousness, "will you go back with us or not?" But you do say by your example—your standing still,—your indifference to religion,—your rejection of Christ, you do say by your example, "stay as you are, no need of anxiety about religion, time enough yet!" The effect of indifference is to make *others* indifferent and to drive away anxiety and serious attention to the concerns of the soul from the minds of enquirers. This form of opposition all enquirers have to meet with more or less; and Bunyan has well portrayed it in the refusal of Pilgrim's family and neighbours to join him.

Happily, however, Pilgrim was unmoved alike by the thought of forsaking his home, and the violent opposition of his *neighbours*. He put his fingers in his ears when his wife and children began to cry after him. That was his severest trial, and required the most decided efforts to overcome it. He could listen to the cry of his *neighbours*, Obstinate and Pliable, comparatively unmoved, but he feared his heart might fail him should he hear the unfortunate, imploring cry of his *children*. So he determines that he will not hear them, and stops his ears. Such an act indicated a *settled purpose*;—a choice not to be altered. Zechariah vii 11, speaks of some who "refused to hearken, and pulled away the shoulder, and *stopped their ears* that they should not hear." And the writer of the *Acts* tells us that the murderers of Stephen, hearing something they did not like, "cried out with a loud voice,—*i. e.* to prevent his being heard,—and *stopped their ears*, and ran upon him with one accord." They were resolved *not to believe*, and therefore *not to hear*. Pilgrim, on the other hand, had consulted God's infallible word; had learned from it his sinfulness and danger; had resolved on fleeing to the only refuge from the wrath to come; and having counted well the cost of his course before he determined on forsaking all, is now resolved that nothing shall move him to return. His stopping his ears therefore, instead of being the *unreasonable* course of those to whom we have just alluded, was in the highest degree *reasonable*. The province of *reason* in religion is first to ascertain what God has revealed, and then yield to it *implicit faith and obedience*. Hence Bunyan represents the anxious enquirer, as *first* reading and praying for direction, and then having ascertained the path of *duty and safety*, as resolved that no earthly consideration shall stand in the way of his pursuing it. Like Paul, he will not "confer with flesh and blood", and therefore *stops* his ears. And having resisted *that* temptation, the rest are overcome comparatively easily. He can bear the mockery of the crowd that followed him as he fled, and the reviling and threatening of others. He knows *why* he flees, and has in view an object infinitely *worthy* of his pains and self-denial, and he

bears the cross after Jesus supported by *his assurance* of an unfading crown! And here we must leave him for the present, reserving for next Lecture the new difficulties which beset his path as he pursued his way to the wicket-gate or entrance to the path. Let us learn, however, in closing this lecture:—

First, the exceeding importance of *deciding at once* to seek and to serve the Lord. Let us say with Joshua,—“Choose ye this day whom you will serve.” Let no other considerations than those of duty and safety be entertained in deciding upon the point. Let our questions be, What doth God require of me? What do the interests of my immortal soul require? And let us act *at once!*

And second, having decided, let nothing turn us back. No man having put his hand to the plough, and looking back, is fit for the kingdom of God. “If any man draw back my soul shall have no pleasure in him.” Oh! then, come and make a covenant with God, and in his strength you shall never fall: but an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

CHEERFULNESS

(Extract from a Sermon on *Thanksgiving Day*; by Rev. H. Wilkes, D.D.
Text, *Nehemiah viii. 10.*)

There are some persons who dwell ever in Bochim, or if not in that place of weeping, always in one of dreary views and anticipations.

It is said of a valued minister in the neighboring States, that he always selects his texts for Thanksgiving-day sermons, from the Lamentations of Jeremiah. The excellent man forgets that there is a time to laugh as well as to weep: to be glad as well as to be sorry. Few things exercise a worse influence upon the young than a lugubrious piety; incessant croaking and complaining repels them, while an intelligent and joyous godliness attracts them. Apart from its effect on others, this morbid tone of mind blinds its victim, so that he cannot see the multitude of blessings he enjoys. If his attention be turned to municipal or national affairs, he sees every flaw but cannot see the redeeming points; hence he groans out vaticinations of evil portent. It is true that there are flaws enough, and enough of evils in ourselves and neighbours—in the church and in the world, to justify dreary views, if it were not that they are relieved by other and brighter considerations. A cheerful disposition will be at no loss to find those considerations and to give them their due weight, and when that is done, it will appear that causes for gratitude and rejoicing preponderate.

The first place for the festal and medicinal play of cheerfulness is home. There ought it to have constant influence. Parents and children, brothers and sisters, should see to it that the home is sunny. Let not the libel ever have aught of vindication in a christian house, that true goodness and godliness are austere or repulsive. Be assured “that the joy of the Lord is your strength.” But, it may be said, suppose days of adversity come, losses multiply in number and amount, affairs assume a gloomy aspect, poverty is hovering about the door, and sickness has already entered, and is wasting some loved one. What then? Can cheerfulness have place there? We reply by asking another question, *What shall we do?* Give up the ship? Let all go down in blank despair? Does not the true sailor, amid clouds and storms, rain and snow, with canvas rent and spars broken, cheer up his companions, man the helm, put forth all his resources of ingenuity and skill, and hold on bravely so long as she keeps afloat, ever hoping for a brighter day. In days of darkness cheerfulness is a blessed medicine. The first object of an intelligent physician is to inspire cheerful hope in his patient. This is better than drugs. And so the medicinal effect of cheerfulness is more apparent in the times of darkness and sorrow, whether they occur in the family or in society, whether in the city or in the nation.

While the excellence of a cheerful disposition may be admitted, the query will arise in some minds as to its possibility. Their cry is, “how can these things be? Are not the difficulties in the way great, yes, insuperable?” Can we be cheerful when to us it appears that all things are going adversely?

Setting out of view, at present, those morbid physical states with which the physician has to do rather than have the moralist or christian teacher, our conviction is that, difficult as it may be in some cases, the duty of cheerfulness can be performed; indeed, it would not be a duty if it *could not be fulfilled*; for our duties are all within the range of our capabilities. But we must claim for the personal culture of cheerfulness a religious basis, for outside such a foundation there can be no reliance. The first thing that religion teaches is the immensity of mercy which has supervened upon demerit. We have all sinned, and brought ourselves under the condemnation of the holy law. It had been just in God to leave us there, "to eat of the fruit of our own ways, and to be filled with our own devices." Who would have a right to complain if thus left to work out his own course of voluntary and infatuated rebellion against the Most High? But what have we instead of this deserved doom? We have light, life, and salvation presented to us in the Gospel. For our redemption, the Son of God came to earth, suffered and died in our stead, and now reigns and intercedes in Heaven for sinners who believe in Him. The message of mercy comes to every one of us, inviting our reception of this Christ as a personal Saviour, and assuring us of present hope, joy, and peace, and of eternal life in Him. "This is the record that God hath given to us eternal life, and this life is in His Son; he that hath the Son hath life, and he that hath not the Son of God hath not life." Now, if every thing we receive above the line of our deserts should foster a spirit of cheerful gratitude, then surely there is enough here to fill every heart with abounding joy.

The Fragment Basket.

CHRIST MUST RULE IN THE HEART.—The rush of an evil heart's affections, like other swollen streams, will not yield to reason. When God by his word and Spirit comes to save, he saves by arresting the heart and making it new.

An engine, dragging its train on the rail, is sweeping along the landscape. As it comes near, it strikes awe into the spectator. Its furious fire and smoke, its rapid whirling wheels, its mighty mass shaking the ground beneath it, and the stealthy quickness of its approach—its whole appearance and adjuncts make the observer bate his breath till it is past. What power would suffice to arrest that giant strength? Although a hundred men should stand up before it, or seize its whirling wheels, it would cast them down, and over their mangled bodies hold its unimpeded course with nothing to mark the occurrence but a quiver as it cleared the heap! But there is a certain spot in the machinery where the touch of a little child will make the monster slacken his space, creep gently forward, stand still, slide back like a spaniel fawning under an angry word at the feet of his master.

A ship driven by fierce winds is gliding with all the momentum of great bulk and great speed forward—forward upon a sunken rock, where the gurgling breakers greedily, gloomily predict her doom. What apparatus can you bring to bear on the devoted vessel? What chain thrown around her bows will bring her to a stand? The massiest cable coming across her course will snap like a thread of tow! But a touch by a man's hand on the helm will turn the huge mass sharply round, and leave it standing still upon the surface, with its empty sails flapping idly in the wind.

These great works of man laugh to scorn every effort to arrest their course by direct obstrusive force; and yet they are so constructed that a gentle touch on a tender place makes all in an instant still.—*Rev. William Arnot.*

No man's religion ever survives his morals.

THE SUN OF THE CHRISTIAN SYSTEM.—It is difficult to determine by the eye the precise moment of daybreak: but the light advances from early dawn, and the sun rises at the appointed hour.

Such is the progress of divine light in the mind; the first streaks of the dawn are seldom perceived; but by degrees objects till then unthought of are disclosed.

The evil of sin, the danger of the soul, the reality and importance of eternal things are apprehended, and a hope of mercy through a Saviour is discovered, which prevents the sinner from falling into absolute despair; but for a time all is indistinct and confused.

In this state of mind many things are anxiously sought for as pre-requisites to believing, but they are sought in vain, for it is only by believing that they can be obtained.

But the light increases, the sun arises, the glory of God in the person of Jesus Christ shines in upon the soul.

As the sun can only be seen by its own light, and diffuses that light by which other objects are clearly perceived; so Christ crucified is the sun in the system of revealed truth, and the right knowledge of the doctrine of his cross satisfies the inquiring mind, proves itself to be the one thing needful, and the only thing necessary to silence the objections of unbelief and pride, and to afford a sure ground for solid and abiding hope.—*John Newton.*

“I CAN DO ALL THINGS”—YET DOING NOTHING.—Paul says, in the name of all Christians, “I can do all things through Christ which strengtheneth me.” I say not in Paul’s name only, but in the name of my Lord and Master Jesus Christ, *How is it then that some of you are doing nothing?* If you could do nothing you might be excused for not attempting it; but if you put in the slightest pretence to my text, you must allow my right to put this question to you. You say, “I can do all things;” in the name of reason I ask why are you doing nothing? Look what multitudes of Christians there are in the world; do you believe if they were all what they profess to be, and all to work for Christ, there would long be the degrading poverty, the ignorance, the heathenism, which is to be found in this city? What cannot one individual accomplish? What could not be done therefore by the tens of thousands of our churches?

Ah, professors! you will have much to answer for with regard to the souls of your fellow-men. You are sent by God’s providence to be as lights in this world; but you are rather dark lanterns than lights. How often are you in company, and you never avail yourself of an opportunity of saying a word for Christ? How many times are you thrown into such a position that you have an excellent opportunity for rebuking sin, or for teaching holiness, and how seldom do you accomplish it?

“Am I my brother’s keeper?” was the language of Cain. Cain hath many children even at this day. Ye are your brother’s keeper. If you have grace in your heart, you are called to do good to others. Take care lest your garments be stained and sprinkled with the blood of your fellow-men. Mind, Christians, mind, lest that village in which you have found a quiet retreat from the cares of business, should rise up in judgment against you, to condemn you, because, having means and opportunity, you use the village for rest, but never seek to do any good in it. Take care, masters and mistresses, lest your servants’ souls be required of you at the last great day. “I worked for my master; he paid me my wages, but he had no respect to his greater Master, and never spoke to me, though he heard me swear, and saw me going on in my sins.” Mind, I speak, sirs, to some of you.

Why, sirs, what has God made you for? What has he sent you here for? Did he make stars that should not shine, and suns that should give no light, and moons that should not cheer the darkness? Hath he made rivers that should not be filled with water, and mountains that shall not stay the clouds? Hath he made even the forests which shall not give a habitation to the birds; or hath he made the prairie which shall not feed the wild flocks? And hath he made thee

for nothing? Why, man, the nettle in the corner of the church-yard hath its uses, and the spider on the wall serves her Maker; and thou, a man in the image of God, a blood-bought man, a man who is in the path and track to heaven, a man regenerated, twice created,—art thou made for nothing at all but to buy and to sell, to eat and to drink, to wake and to sleep, to laugh and to weep, to live to thyself? Small is that man who holds himself within his ribs; little is that man's soul who lives within himself; ay, so little that he shall never be fit to be a compeer with the angels, and never fit to stand before Jehovah's throne.—*C. H. Spurgeon.*

Poetry.

THE WEARY HEART.

My heart is weary of its inner life,
 So dark, so cold, so hardened, so unclean :
 So powerless for the Christian's constant strife,
 Shrinking so cowardly from each rough scene.
 So full of doubt, and dread, and murmuring,
 So empty of the beautiful and good ;
 Full of complaints at every painful thing,
 And, 'mid its blessings, such ingratitude !

My heart is weary of its constant sin,
 Fresh spots accumulate, each passing hour ;
 My spirit sickens at a glance within,
 Where evil has such undisputed power.
 Thoughts, wishes, feelings, have the same deep stain
 Darkly it gathers all around my life :
 Sinning, repenting, sinning then again ;—
 Shall I ne'er rest from all this sin and strife ?

My heart is weary of its constant toil,
 Labouring ever amid many fears ;
 Sowing upon a wild and fruitless soil,
 And reaping nothing but more grief and tears :
 Striving for phantoms that elude my grasp,
 Lured by the ignis-fatuus astray ;
 Apples of Sodom in my tightened clasp—
 Joys that, if bright, are brief, and fade away.

My heart is weary even of its love,
 Pouring its deep tide forth in bitter pain :
 Throwing its tendrils earthward, not above ;
 Spending its rich intensity in vain ;
 Leaning on frail, frail reeds that weakly bend,
 E'en while the "Rock of Ages" is close by ;
 Yearning for love, while the all-loving Friend,
 With more than human tenderness, is nigh.

My heart is weary : Jesus ! Thou art rest
 To those who sigh in agony for Thee.
 Oh, take me to Thy kind and sheltering breast,
 And calm and happy will my spirit be !
 Melt, bless, and purify my restless heart,
 By keeping me for ever near Thy side ;
 'Tis heaven to be, dear Saviour, where Thou art ;
 Oh, let my weary heart with Thee abide !

Family Reading.

"ANY WISE" AND "NO WISE;" OR, OLD MABEL'S TWO LIFE SPRINGS.

"Will you take a drive with me this afternoon, Alice?" said Mrs. Hay, at whose pretty country house I had recently arrived, on a long-promised visit.

"With all my heart," I replied. "I am quite longing to begin my exploration of the beautiful country around you."

We were soon ready, and the pony carriage came to the door. Mr. Hay appeared to assist us into the phaeton, and see that all was right before starting. "I need not ask where your first drive with Miss Drummond is to be, Adeline," he said, with an arch, kind look at his wife.

"O, no," she answered merrily, "you may be quite sure whither we are bound,—to dear old Mabel's."

"What is your index," I inquired, "of Adeline's movements?"

"An extra amount of bright expression in the anticipation of her visit," said Mr. Hay. "Well, I should have been glad to have accompanied you, ladies, but I have an appointment with my factor, which I must keep."

"We shall bring you back something good, nevertheless, Edward," said Adeline; and, touching the ponies' heads with her whip, we set off.

Anything more enjoyable than my present circumstances, could scarce be imagined. The afternoon was one of great beauty, and the scenery through which we passed was bathed in the glow of a brilliant summer sun. Then, too, I was seated beside my early loved friend, and our mutual enjoyment, in being again together, was very great. It was some years since we had met, as I had but lately returned from a sojourn abroad, during which time, by the death of an uncle, Mr. Hay had come into possession of the valuable and beautiful property of Wellfield, where they now resided. Adeline and her husband were earnest Christians; and my heart glowed within me, as I witnessed the consistent, devoted form of their daily walk and conversation. They were blessings to the district; and their light shone out bright and clear, the effects thereof being of a most powerful nature.

"How kind it is of God to have permitted you at last to come to us, dear Alice," said Adeline, as we drove along; "I have so longed for you many times!"

"It is indeed a pleasure to me," I answered, "of no ordinary kind; and the time of it could not have been more graciously arranged—just after I have been so vexed and depressed with my family matters, and even yet seem threatened with so much annoyance."

"And yet you ought not to feel them so *very* worrying, Alice," said Adeline, with touching sweetness; "they are of your heavenly Father's sending, and must be in love."

"True," I replied, sadly, "they are from Him, yet I often feel much depressed, and tempted to repine, and grieve, and fret."

Thus we conversed, my friend soothing me by her conversation as best she could; and, while I acknowledged the truth of her sayings, I could not help contrasting her prosperous lot with my own solitary and very different condition, concluding with the reflection, that I had almost a right to murmur over my adverse circumstances. * * *

"There is Mabel's home," said Ada, as, after an hour's drive, we came in sight of a small cottage on the brow of a hill. "Ah, how many happy hours I have spent with her! How much there is in association! How we connect feelings and impressions with places and people! All mine are sweet with that humble dwelling. I have gone, it is true, often with a heavy heart, but have always come away lightened and relieved. Mabel lives very near to Jesus, drinks deeply from the pure 'river of life,' and, consequently, has streams flow-

ing for the refreshment of others. She is no common woman, but has much of the refinement of a Christian gentlewoman. Our children delight to spend an afternoon with her; and often, when I come to visit the other cottages in the district, I leave them with Mabel till my return, quite sure that everything they see and hear from the dear old woman will be profitable and good. There she is at the little gate; she sees us now, and has come to welcome us."

We presently arrived at the garden gate.

"How are you this afternoon, Mabel?" said Adeline, with her cheerful voice.

"Well, thank you, ma'am, and glad to see you."

"I have brought my friend, Miss Drummond, to visit you; and, if John will take the ponies for half an hour, we shall come and sit with you."

The old woman's eyes sparkled, and she went to call John.

"He is her eldest grandson," said Ada, "and a careful lad. He likes the charge of the ponies greatly, when I come."

Presently John appeared, a fine, healthy youth, and the reins were placed in his hands.

"I will be very careful, my leddy," he said, "and take them down by the mill."

"Very well, John," said Ada; and we passed through the little garden gate.

All was neat, and sweet flowers bloomed and shed fragrance around. Within the cottage, too, neatness reigned.

"Shall we sit in your arbour, Mabel?" said Ada, after we had seen the grandchildren.

"Ay, if you please, ma'am. It's a fine, warm afternoon, and the flowers are very sweet."

Thither we went, and Mabel and Ada began to talk.

My heart was touched with the deep Christian piety which welled up spontaneously, as it were, from Mabel's heart, and I did not wonder at the love Ada had for her.

There was a wondrous simplicity as well as dignity about her. After they had conversed for some time, they turned to the subject of God's love, as well as wisdom, being manifest in the trials which He sent to His people. I ventured to ask this aged saint a question which pressed heavily upon my heart.

"Mabel," I said, "when you speak of a child of God being perfectly submissive under all God's dealings with him, you do not mean that he is to act towards those that have injured him, and have been the instruments of his distress, as if he had no spirit of independence in the matter, and would just meekly submit to all their injustice? Vengeance, I know, is with the Lord; but, surely, in the case of actual injury and injustice, we may resent it to them, in spirit and speech?"

"Ah, no, no, dear lady," said Mabel; "the world may, but not the child of God."

"Well," I interrupted, "perhaps not, as a habit; but, when some very worrying, unfair circumstance has occurred, do you think the Christian must always give in?"

"You send me back, Miss Drummond," said Mabel, "to one of my 'two life-springs,' as I call the two texts, to which, in my own experience, I have had many times to repair — *springs* that come from the Fountain-head, and are life-giving and life-regulating."

"What are they?" I eagerly inquired.

"The one (though not the first in course, but which applies to our present subject) is, 'Fret not thyself in any wise to do evil'—in any wise."

"But were you ever in such circumstances as I describe, Mabel?" I asked.

"Very similar, ma'am: and, if you choose, I will mention them, and how the text I have quoted brought light to my soul then, and ever afterwards."

"Do tell us, please," said both Ada and myself.

"It is now many years since I first tasted a Saviour's love to me, and, having experienced it, I longed to live as his child, and began earnestly to set a watch

over my thoughts, and words, and deeds, remembering who had said, 'Be ye holy, for I am holy.'"

"I was soon put to the test in a matter very trying to me. I was early deprived of my dear husband; and when, subsequently, my parents were removed from me by death, they left me possessed of means amply adequate, they knew, to render me independent and comfortable. This was a satisfaction in the midst of my deep grief; for I thought I should have time and ability to work for God, for which my whole heart intensely longed. The management of my little property was entrusted to a lawyer, a relative of my own, who was considered by my parents highly trustworthy.

"Part of my little property was yon pretty slated house, which you see over these sunny braes, and in which I was born. Do you see it, Miss Drummond," said the old woman, with a tremulous voice, "with its pretty grass park and green hedges? I never smelt honeysuckle or brier so sweet as that in those hedges. Ah, well, but there's thorns even in the roses at the sunny braes; but my 'Rose of Sharon' is *altogether* lovely and beauteous.

"Well, dear young lady, I thought I was now in a position in which I should be able to work for God. But it soon appeared that He had more of waiting and patience for me, than of active service. I was visited by my relative who lived a long way from me; and the purport of his visit was to say, that he thought the stock, in which my money was invested, was not so secure as he should wish it to be, and to ask my permission to lift it, and dispose of it otherwise.

"In reply to my inquiry, as to what he would do with it, he said, it was not to be supposed that I could comprehend money matters, and that I might safely trust him to do the best for me; adding, that he had no interest in the matter, beyond my prosperity. My knowledge of business matters was, indeed, but small, and I consented to his proposal.

"Many months, however, did not elapse, ere strange reports reached me of the state of my relative's affairs. One morning a friend came to see me, and, having alluded to the rumours which had been circulated, announced to me the painful intelligence of the very discreditable failure of my relation; adding, 'I trust you, Mabel, are not one of the very many whom he has dragged down with him in his fall.' Alas! it was, however, but too true; and I soon found myself a ruined woman, as far as this world's riches were concerned.

"Then followed most harrassing and vexatious letters from my cousin, and my temper became greatly irritated. 'Am I to be subject to such treatment as this?' I mentally exclaimed. 'I shall write him in such a strain, as will show him that, if I have been plundered of my money, I have, at least, some spirit left me.' 'Fret not thyself, in *any wise*, to do evil,' came burning hot into my mind, as I lifted my pen, and made me pause. 'But,' I continued mentally to argue, 'this is no common cause of exasperation. I have a just ground of indignation.' 'In *any wise*, in *any wise*,' again stood vividly before my mind's eye, and made the pen drop from my trembling hand. That blessed draught, from this precious life-spring, cooled my angry, fevered heart, and calmed my perturbed and agitated mind. Instead of my proposed letter, I wrote back a gentle, Christian reply. It was succeeded by one, if possible, more irritating than those previous; but the words I have quoted now welled through my whole soul, and, throughout all the distressing scenes amid which I had subsequently to pass, they, in the Holy Spirit's hands, kept me quiet—upheld me from falling.

"We are too apt often to think, that this and the other circumstance in our life form exceptions to our obedience of this Divine precept. But, no; the Christian must cherish and manifest a totally different spirit from that of the world; and, while *it* says it is manly and spirited to show that I am angry, and to retaliate the injury, the Christian must remember his loving Father's commandment, 'Fret not thyself, in *any wise*, to do evil.'"

"What a trial it must have been to you to leave your pretty house, and come to this little cottage," I remarked.

"That it was, dear lady, and all the more, as I have had my daughter Mary's

family sent home from abroad to me. But, somehow, we have got on most happily, and now John and Annie are doing for themselves, and are every way a great help and comfort to me, for I'm getting an old woman now. That text from God's word, that helped me so, in my time of sore trial, has sustained and refreshed me in succeeding years." * * *

"And now, dear Mabel," said I, "if you are not wearied with speaking so much, tell us, before we part, what your other 'life-spring' is, for you said you had two."

"Ah, that is true," said the good old woman; "and the one about which we have been speaking could have no place for good, without the presence of the first. It is this, 'Him that cometh unto Me, I will in no wise cast out.' '*No wise.*' I might call this Divine word the parent of the former, the first gush from the Fountain of Life, giving life, and calling into being, in the renewed heart, the desire and ability to be regulated by such precepts as, 'Fret not thyself, in any wise,' to do evil.' 'Any wise.'

"The Bible 'any wise' and 'no wise' are like 'apples of gold in pictures of silver.' Precious, precious words! enough, if no more had been given, to lead a sinner from death to life, and from a life of ungodliness to one of holiness and preparedness for the kingdom. When tempted by Satan, and agonized with his suggestions, that I had sinned too much, in my temper and life; when I groaned under a sense of my past sin, and my present deadness,—who shall tell the tide of peace that rolled over my heart, as, finding myself at Christ's feet, the words sounded in my ear, 'Him that cometh unto Me, I will in no wise cast out!' And so I am kept in peace. The blessed words are the means of my salvation and sanctification. To His own name be the praise, that ever such life-springs streamed into the heart and conscience of Mabel Graeme!" * * *

"Well, Mabel," said my friend, who, as well as myself, had listened with absorbed attention to the interesting recital of the aged saint, "we must leave you now, and have greatly enjoyed our visit to you."

"It is I that have to say that, surely ma'am; and yet it is a pleasure to talk of the King, and His wondrous beauty, and gracious words, with any, however humble."

"Many a time you have cheered and encouraged me, Mabel, and I bless God for you. I hope to come soon again, and shall bring Rose and Helen next time. They have learnt some sweet new hymns, and are longing to say them to you."

"Good night, Mabel," I said, as I parted with the dear old woman; "I thank you, thank you." I could say no more, for my heart was very full. I had learnt lessons from her, for which, to this present hour, my heart rises in gratitude to God. As to her, so to me, the words, "any wise" and "no wise" have been indeed precious.

As we drove home, I contrasted my outward lot with hers. How much more prosperous for me! And my frame of spirit with hers—how painful for me was the comparison! Yet, remembering the promises on which I was anew and impressively made to hope, I again sought Jesus, and committing unto Him my whole case—carrying to Him my burden, with the temptation of temper and discontent, I experienced a peace such as He alone can give.

Mr. Hay met us, as we drove up the avenue, and, as he welcomed us back, said, "And how is good old Mabel this evening?"

"Well and bright as usual," said Ada; "and I must tell you, Edward, that Alice has certainly left her heart in the cottage, for she has not spoken six words all the way home."

She smiled to me, and whispered, as we went up stairs, "I am not jealous, Alice; I knew you would love her."

"Indeed, indeed, she has done me good, dear Ada," I replied; some of her bright rays have fallen across the darkness of my soul; and I humbly trust that, seeking daily to draw more copious supplies of living water from the Fountain of all life-springs, I shall henceforth live more like what I long to be, a follower of the Lord Jesus Christ, cleaving to Him as my alone refuge, and manifesting

more, in my life and conversation, somewhat of the meekness and lowliness which His precepts enjoin."

"God grant it may be so," said Adeline, "and we shall both have cause to thank Him that we ever met with dear old Mabel Graeme."

GOD'S WONDERS IN CREATION.

That any creature could be found to fabricate a net, not less ingenious than that of the fisherman, for the capture of its prey; that it should fix it in the right place, and then patiently await the result, is a proceeding so strange, that if we did not see it done daily before our eyes by the common house spider, and garden spider, it would seem wonderful. But how much is our wonder increased when we think of the complex fabric of each single thread; and then of the mathematical precision and rapidity with which, in certain cases, the net itself is constructed; and to add to all this, as an example of the wonders which the most common things exhibit when carefully examined, the net of the garden spider consists of two different kinds of silks. The threads forming the concentric circles are composed of a circle much more elastic than that of the rays, and are studded over with minute globules of a viscid gum, sufficiently adhesive to retain any unwary fly which comes in contact with it. A net of average dimensions is estimated by Mr. Blackwell to contain eighty-seven thousand three hundred and sixty, of these globules; and a large net of fourteen or sixteen inches in diameter, one hundred and twenty thousand: and yet, such a net will be completed by one species in about forty minutes on an average, if no interruption occurs.

ECHOES OF THE VALLEY OF LIFE.

Hear the story of the child that went forth into the mountain ravine. While the child wandered there he cried aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice again mocked him. Flushed with anger, he rushed to find no one. He then called out to him in anger, and with all abusive epithets, all of which were faithfully returned to him, Choking with rage, the child ran to his mother, and complained that a boy in the woods had insulted him with many vile words. But the mother took her child by the hand and said, "My child, those names were but the echoes of thine own voice. Send forth sunshine from thy spirit, and thou shalt never have a clouded day. Carry about a vindictive spirit, and even in the flowers shall lurk curses. Thou shalt receive even what thou givest, and that alone." "Always," said the speaker, "is that child in the mountain passes, and every man and woman is that child."

YOUTHFUL SINS.

The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off *just where the colt broke it when it was a sapling*. Probably the storm would not have broken it at all, if it had not been broken when it was small.

It will usually be found that those who are grossly vicious in manhood dropped a seed of vice in the morning of life; that the fallen youth, who was religiously trained and has become corrupt, broke off his connection with virtuous ways *just where he did a very wicked thing in boyhood*. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.