

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

THE

Canadian Independent Magazine.

VOL. V.

TORONTO, APRIL, 1859.

No. 10.

OUR YOUNG MEN.

The church and the world expect much from young men. To them in the hour of danger a country looks for the defence of its altars and its homes; on them expectation waits for intelligent advance in the arts of peace, while the upward and onward course of a nation depends on the gifts and graces of its sons. When the juvenility of boyhood ripens into the maturity of manhood the features assume that aspect, that displays the kind of man, and foreshadows the actions to be expected of him; so the complexion and general aspect of the coming age, may be gathered from the prevailing sentiments current among the young men of a country. Hope pencils a golden future, or fear darkens the back-ground with threatening clouds of convulsion and storms, according to the discovery of the presence or absence of mental strength, moral power and holy principle, in the actors now rehearsing their parts, and preparing for action on the stage of life. Hence the importance of the period of youth; and the justification of every honest effort to implant correct principles, and aid the development of sober-mindedness among the young. The ship that outrides the storm and enters port has been trimmed for the voyage well ballasted and thoroughly equipped; and man in the prosecution of the voyage of life, must have under due control and regulation, those powers with which God has endowed him. The regulation of the soul under the influence of true religion, will effectually guard all the best interests of our nature. The choice of Christ as a leader will effectually decide the direction which the journey through life will take; so that when the height of manhood is gained, with its powers, opportunities, prospects and duties, the journey shall be continued in the same heaven-ward direction. The valleys and the mountains that lie in the way being crossed and passed in the strong confidence that he will guide with his counsel and afterwards receive to glory. It is not, however, an unreasonable fear, that the early promise may be nipped, and the blossom go up as dust, for many a youth, that seemed to set out for heaven, has abandoned all evidence of such an issue, and lifted up his heart to vanity. The field that has been sown with good seed, and which betokens a coming harvest, may be visited by a killing frost, as the good seed of principle may be blasted and destroyed by the blighting influence of temptation. The structure commenced in hopeful circum-

stances may be left unfinished—the column broken off—not by the rude hand of death, but by the desolations of moral evils. Since it is so, we are disposed to exhort young men to be sober-minded. The slightest observation of society in Canada must have convinced the observer of the need, among young men, of the recognition of the *restraints of lawful authority*. No man is a law to himself to do what is right in his own eyes. The blessing of home is salutary; but loyalty to its laws is exacted before it yields its rewards. Honour thy father and thy mother. The yearning of the true parental heart is, may God Almighty bless the lads. The family tie is one of affection, and is not to be rudely cut and its cords cast from us. Society will be broken up, if its mutual relationships are destroyed. Passing in view from an earthly home, to the universal care of the Almighty Parent, his claim of government must be joyously recognized, since God loves with more than the tenderness of a mother. His fear is productive of good, and the confessor of it in the hour of temptation, will ask; how can I do this great wickedness and sin against God?

Self-denial exercised in early life, will tend to mature a character fruitful in all that is lovely and of good report. Youthful passion must be curbed. The rein must not be thrown loose on the neck of insatiable desire. The current of opinion may run strong towards gratification. There is however a line drawn by the hand of the Highest, that is marked,—Thus far shalt thou come, and no farther. To break beyond that enclosure, is to fall among serpents; the poisonous brood will fasten on the right hand of mental energy, and men will look for a speedy death of character, of joy and of love; then, only a miracle of grace can shake off the viper of sin into the fire. True pleasure consists in the lawful use of what God permits. The appreciation of food is sure to him who makes a temperate supply enough, but the gormand, by the very gratification of his sensuality, unfits himself for its enjoyment. The speed therefore of fast young men, carries them quite beyond the spot, on which a bounteous Creator has spread the feast of pure satisfaction. The high pressure to which the powers of their nature is brought by an unholy pursuit of sinful pleasure, must issue in a fearful collapse.

We therefore come to lay down a few cautions,—the utterance we trust of love,—for the highest good of those who shall soon fill important spheres in society. A lighthouse should be built on the rock of danger, more especially when every tide leaves a wreck.

Beware of feasting the soul with deleterious food. The mind of man is his glorious distinction. The spirit of the beast goeth downward, but the spirit of man goeth upward. Faculties that wear the stamp of an immortal birth are not to be perverted or destroyed. The practice, which we fear is a widely prevailing one, of novel and romance reading, is damaging the mental powers, and destroying the souls of multitudes. Light and trashy books are to be met with in every corner. The work of deterioration is rapidly completed under the potent spell of this enchanter. Home influences and steady industry go to the wall, and rash adventure, and deeds of blood are crowned for homage. Nothing can so unfit for the real duties of life, as the distorted views of it current in modern fiction. The steaming putrescence of sin, is disguised by the frankincense offered to men-made-heroes. The well is poisoned for truth is not there. Pictures morally vile make their impressions on the soul; examples utterly abominable are copied, since the mind confined to these models, shapes after their fashion. When years are con-

sumed in gazing into the shifting kaleidoscope of the tale-maker rather than into the unveiled glories of God's universe, the mind is left childish, dwarfed and weak, not philosophical, strong and healthy. We question if in some classes of society, the labours of the pulpit have been more directly negatived by the curse of strong drink itself, than by the insipidities of a fashionable literature. Many a soul under conviction of sin; has, we fear, lost in the mazes of a plot, all sight of its own tremendous responsibilities, and grieved away the Spirit of God. The evidence of our courts of justice, and the confessions of the condemned cell, establish our averment as to the blinding, intoxicating, and deceiving power of a fascinating but unhealthy literature. Books of sterling value, high in moral tone, and wide in the range of topic invite the perusal of the searcher for truth—while towering above them all is the King of books; whereunto if a Young Man take heed he will cleanse his way.

Shun the companionship of those whose pursuits are debasing. A man is known by the company he keeps. In our nature there are tendrils that shoot out to wind around some object dear to the heart. The friendships of youth are usually the warmest and the strongest. An ungodly companion is like a stone round the neck of a drowning man, unless it is thrown off he will sink with it. Nothing can so much blunt the edge of truth as the sarcasm and ridicule of companions. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. The companion of fools shall be destroyed. The excitement of society may keep up a life prolonged laugh, to be succeeded by weeping, and wailing, and gnashing of teeth. Come with us, is the eagerly caught invitation—my son, if sinners entice thee consent thou not. Our young men in towns and cities, have in this age the advantage of forming connections with Christian associations—organizations in our view, forming a shield of defence from the dangers and temptations of our large cities; and which have furnished wide scope for the strong and buoyant energies of youth, in spreading the gospel of Christ.

Avoid frequenting places where sinful habits are formed and indulged. These are, the theatre—the ball-room—the gambling table—the drinking saloon—the house that is the way to hell, going down to the chambers of death. Flee youthful lusts. Put away all these, revelling, drunkenness and such like, for they that do such things shall not inherit the kingdom of God. We enter not on the consideration of the particulars implied in this advice; it is however necessary, to express our view of the course that leads to success, in every bold effort to hurl away the bands of iniquity. Strong resolution and holy purpose must spring up beneath the shadow of the cross of Christ. Victory is won through grace. Augustine was in his youth “inflamed, to be satiated with infernal fires” but God's grace triumphed: he says, “I ascribe it to Thy grace that thou hast melted my sins as ice is melted.” “Thy truth was distilled into my heart; the flame of piety was kindled, and my tears flowed for joy.” The early resolution of Wilberforce was, first, to “fly to God for pardon, pleading the blood of Jesus;” and secondly, when tempted to despair, still to cleave to the truth, “Christ is mighty to save.” This sets the way before the soul, through which it rises to immortal youth. The noblest ambition fires the heart. There is an angel there, said the Sculptor, pointing to a block of marble, and I must let him out: Young Men,—workers for eternity,—let the strokes of the hammer of time bring out traces of celestial

beauties in your character ; and when men shall say of you " A man is dead ;" Angels shall sing, " A child is born."

FATHER CHINIQUY.

The visit recently paid to Canada by this remarkable man, has excited so much interest in relation to his past career and his present position, that we know we shall perform an acceptable service if we attempt to supply some information on these points.

Father Chiniquy is a French Canadian by birth ; but he was born under happier auspices than most of his countrymen, for *his father read the Scriptures*. He remembers how, when he was but nine years of age, a priest came to the house, and demanded the sacred volume to be given up to him. The reply was, " You came in by that door (pointing to it), and you can go out by it !" The Bible, and the right of private judgment, were claimed in these words. In such a home, without doubt, were sown the seeds of that resistance to Episcopal authority, which has brought the son of this bold man into open hostility to Rome. Yet the lad was consecrated to the service of the Church, and was educated for that purpose in the College at Quebec. After spending some time in St. Roch's, he was appointed *curé* of Beauport, a large parish immediately below Quebec. It was there that he commenced that advocacy of the cause of Temperance, to which he has devoted so much of his life, and which has given him such a vast influence over his race. Previous to these labours, the French Canadians were fearfully addicted to drunkenness. Impressed with the magnitude of the evil, Father Chiniquy corresponded on the subject with Father Matthew, to ascertain what was the method of operations by which he had wrought such wonders in Ireland ; and, adopting the same plan, he opened the campaign in Canada, in 1845 or 1846. At first, he was opposed by the other priests and the bishops, whose own practice was rarely that of abstinence, but they yielded to his arguments and appeals, and generally went at the head of their flocks to receive the pledge at his hands. Father Chiniquy was eminently qualified for a service of this character. With abundant physical strength, of an ardent and active temperament, winning in his manners, and of consummate power as a popular orator, he was just the man to turn the current of a people's tastes and habits. Accordingly, he was detached from his own cure, and proceeded, under Episcopal sanction, from parish to parish, on a mission of temperance. It was, in the Catholic sense, a religious movement. He gathered the people together always in the church, his addresses were sermons, and the pledge was taken by kissing the crucifix after repeating the words of the vow. His career, in this work, was one of constant success. Often, the whole parish came out to bid him welcome and farewell, the sides of the roads being decorated with green boughs, as their custom is at any great festivity ; and nearly the whole population in each place, when he left them, had taken the pledge. For seven years he laboured in this manner, until he had traversed almost every part of Lower Canada. All this time he was a fervent Romanist. He had taken the stricter vows of the *Pères Oblats*, an order akin to that of Jesuits. And he was especially virulent against the " Swiss," as the French Protestant missionaries are called, the founders of these missions having come from Switzerland, and the word serving as a nickname, for it means also,

amongst the French Canadians, a *chipmunk!* However, the early leaven was still so far working in him, that, in a public discussion with the Rev. Mr. Roussy, of the Grande Ligne Mission, he took the uncommon position, that the Church of Rome *does* allow her children to read the Scriptures. As a specimen of his interpretations at this time, we may mention that, in order to show that Scripture *alone* was not sufficient, he claimed the well-known passage, "To the Law and to the Testimony," &c., as confirming his doctrine; the "*Law*," said he, meaning the written word, and the "*Testimony*," tradition!

About the year 1851, Father Chiniquy left Canada for Illinois. A distillery had been burnt by some persons in St. Hyacinthe, over-zealous in the temperance cause, and the crime was laid at his door. His friends say that the priests and bishops were very jealous of his great and growing popularity; the ecclesiastics allege, now, that there were scandals attaching to him, that made his removal necessary. For, it may not be known to all who read these lines, that a priest may be guilty of gross vice, but so long as he is faithful to the Church, he is not degraded from his office; while, let his life be never so pure, if he renounce the authority of the Holy See, he is cut off without mercy. In this case, at all events, the Bishop of Montreal, Monseigneur Ignace Bourget, gave him strong letters of commendation, in French and in Latin, to his brother-bishop at Chicago, and presented him with a chalice as a personal mark of favour.

Illinois was selected as Father Chiniquy's future destination, because already a considerable colony of French Canadians had been founded at Kankakee, on the Central Railroad, about 70 miles from Chicago. The emigration of the overflowing population of Lower Canada to the United States, is a constant source of grief to their vigilant spiritual fathers. Every thing is done to prevent it. The subdivision of the patrimonial farm is encouraged, until the soil, so unskillfully cultivated, refuses to nourish the numerous tribe living upon it, few and simple as their wants are. Colonization within Canada is then tried, and Government has not been sparing of its aid in granting lands and opening roads. The people are, naturally and traditionally, passionately devoted to their native country, and from the pulpit they are told a fearful tale of the perils of a life beyond the border. Yet, notwithstanding all, a large number of the young, the intelligent and the adventurous, go forth to find a new home, where they can have, as Father C. says, "space, bread and liberty." To get rid of a man who was becoming troublesome at home, and at the same time to employ him in keeping those wandering sheep within the true fold, was no doubt considered a master-stroke of policy. But it has not turned out as was expected.

In 1852, Father Chiniquy founded a new French Canadian colony, at St. Anne's, 12 miles from Kankakee. To preserve intact the national and religious traditions of his people, and at the same time to secure to them material prosperity, were the objects of his ambition. He wrote to his fellow countrymen, urging them to follow him, and, though his plan was not favoured by the priests in Canada, he succeeded in attracting some 300 families to the settlement. It is in a well-chosen tract of prairie land, and has a thriving aspect. In the village, the people had built a frame church, holding 1,200 persons; underneath it were the schools. The Father himself lived in a good house of his own, built indeed partly with his own hands. In temporal matters and in spiritual he was the guide of his flock, trusted and beloved.

Such was the state of things in St. Anne's, when the Bishop of the Diocese, Monseigneur O'Regan, an Irishman, visited the parish, some time in 1856. He saw, admired and coveted Father Chiniquy's goodly dwelling house, and claimed that it should be made over to him for the uses of the Church. The demand was firmly resisted, and thus commenced the alienation, which has been growing wider every day since that time. We have not space to recount all that has passed between Father C. and his people, on the one hand, and Monseigneur O'Regan, his successors, Bishops Smith and Duggan, and the deputies from the Canadian bishops, on the other. The events, as they transpired, were recorded in our newspapers; and Father Chiniquy's recent lecture in the St. Lawrence Hall, in this city, which gives so minute an account of all the transactions, has come into every one's hands by the same means. It is abundantly evident, that neither priest nor people knew what they were doing, when he refused his house, and they sustained him in so doing. As he most frankly acknowledges, God has brought him out of the Church, against his own will. The consequences of rebellion have sometimes appeared to him so fearful, and the ties that bound him to the Church have been so strong, that he has made unworthy though qualified acts of submission. But when these have been made but stepping-stones to further demands, his manhood has reasserted itself, and by such repeated conflicts he seems at length to have been brought to a thorough renunciation of the Church, and the adoption of the Word, as his guide. There have been so many disappointments with converted priests, that we must needs be cautious, and wait the issue. Just as a slave, accustomed all his life long to dependence and submission, is embarrassed by the acquisition of freedom, and sometimes flies back to bondage because unable to take care of himself,—so one reared up in the Church of Rome, and deeply imbued with its spirit, is often at a loss when required to think and decide independently, and may either return to her bosom, or go into the farthest extremes of unbelief. Slavery and Popery do their best to destroy true manhood. But "with God all things are possible." He has set many free, and they have become free indeed.

There are many things that give us hope in the present instance. Father Chiniquy is a man of much native courage and resolution. He was, as a child, impregnated with the idea of the supremacy of the Scriptures. The authority of the Church lost all sacredness in his eyes, when she so shamelessly trampled on his personal rights as a man, and supported her tyranny by repeated falsehood. We cannot search the heart; but after hearing him in public and in private, we are impressed with the idea that he is a sincere man,—one who loves the truth. Reading the Bible, as he is doing, in this spirit, will he not come to the light? At present, he is in a transition state. He has renounced the name of "Roman," though still calling himself a "Catholic" Christian. He rejects tradition, transubstantiation, and prayers for the dead; and he holds to justification by faith. Thus much we are assured of.

If it should please God fully to reveal his Son in Father Chiniquy, it may be the means of a great awakening among the French Canadians. His own people at St. Anne's are with him, almost to a man. During his recent visit to Lower Canada, in the cities and in the country, thousands gathered round him, drinking in his words, and receiving with avidity the copies of the Scriptures which he distributed. There is no priest, no bishop even, that has such power over his

compatriots as this man wields. No conversion would be so influential over others as his.

Then let us *pray* for him, as he himself desires, for the sake of his own soul, of those who look up to him as their leader, and of his race, our own countrymen. God only can do the work that needs to be done in him: but God can; and God will, if there is faith enough to "say to this mountain, Be thou removed, and be thou cast into the sea!"

CONGREGATIONAL MISSION TO BRITISH COLUMBIA.

In the issue for February last, it was announced that the Colonial Missionary Society had made an appeal to the English churches for £1,500 or £2,000, as a special fund for a Mission to British Columbia. We perceive, from recent English papers, that this call has not been made without effect. We have now to add, that the Rev. W. F. CLARKE, at present of Waukesha, Wisconsin, *has accepted an "urgent invitation" from the Society to "undertake their new Mission" on the Pacific shore.* He will set out for his appointment in the coming summer, first paying a visit to Canada, if he can thereby serve the interests of his mission.

It is no ordinary event in our ecclesiastical transactions that we thus record. That new colony in the land of gold will fill up more rapidly than even Canada has done. Its natural resources of soil and climate, and its noble position, would be sufficient, apart from its mineral treasures, to cause multitudes of settlers to make it their home. But having the precious metals also, it will grow as fast during the next ten years, as otherwise in half a century. And it will form the abutment on the farther side, of that bridge of Colonies by which North America will ere long be spanned from sea to sea!

The "foundations of many generations" are now being laid, among the British Columbians. They enjoy an immense advantage, as compared with older colonies, in coming into national existence in these latter days of the Downing Street dispensation, after long contests with tongue, pen, and even sword, in every quarter of the globe, have taught the most conservative of English statesmen that British subjects in the far-off dependencies of the empire, must be treated as men and not as children, that they know and can manage their own affairs better than any one else can do it for them, and that they will never be so loyal as when they are most free. Many an ancient error, that has bred immense mischief in other colonies, and left its perpetual mark upon the lands whence it has been banished, will not be committed again. Among these, we hope we may place the once invariable provision for *Ecclesiastical Endowments*. We do not believe that the British Government will introduce anything of this kind into any Imperial measure for the administration of the Province, but it is possible that Clergy Reserves may be talked about in the Colonial Legislature. One false step now,—and in the present crude condition of affairs it may easily be taken, if some ecclesiastical politician pulls the wires skilfully—may work enormous evil in the future, building up erroneous systems, (for such are always foremost to claim such aid,) and discouraging scriptural churches, as well as entailing a heritage of internal strife on coming generations. Happy will it be for British Columbia, if every attempt to fasten any such system upon her, becomes like an

untimely birth, that never sees the light! Let us see, for once, what Christian willinghood can do in a British Colony.

In the present stage of that young nation's history, it is of vital consequence that right-hearted missionaries go in to possess the land for Jesus Christ. A few years of that wild, roving, almost lawless life, would make a half heathen of many a Christian professor. Thousands will pour into the gold regions, already godless and depraved. The children that grow up amidst such influences,—what can we hope from them? As Dr. Bushnell said twenty years ago, of the Western States, "Barbarism is the first danger." If the land should be left without the Gospel for some years, it will be possessed by a generation who fear not God nor regard man. To begin evangelization *then*, would be a task of almost hopeless difficulty. We rejoice, then, to know that every Christian communion is despatching its missionaries with all speed to the new territory.

As Canadians, too, it is especially animating to find that Christians in the fatherland look to *us* to furnish the *men*, while *they*, in great measure, supply the *means*. There can be no doubt, that men already accustomed to colonial life will feel more readily at home in such a sphere. Many Canadians will emigrate to the Far West colony, and will gather round a man hailing from their former home. We are feeling our way towards some direct means of communication across the Rocky Mountains, which will make our present territory part of the world's highway between the Atlantic and the Pacific. And some shadow begins to appear of a political confederation which shall embrace all British North America from Newfoundland to Vancouver! "A necessity," then, "is laid upon us: yea, woe to us if we preach not the Gospel" there!

While we bid God speed to every one that loves our Lord Jesus Christ in such a mission, yet holding as dear to us, because, we believe, also dear to Him, that Faith and Polity which have done so much to rear up the noble commonwealths of New England, on a rocky soil and through an ungenial era,—we do heartily rejoice that these will also be represented in British Columbia. The more that people have of the spirit of the pilgrim fathers, the more will they flourish in commerce, in knowledge, in liberty, and in true religion.

As regards the brother who has been selected as the pioneer of the Gospel according to Congregationalists in the new mission, our own conviction is, that he is "the right man in the right place." With abundant physical energy and the needful measure of handicraft, a gifted speaker and writer, a whole-souled and fearless man, a devout and enlightened Christian, already versed in most of the affairs of life, and naturally fond of adventure,—he will be a blessing to those who receive, and an honour to those who send him. Let us all pray that God may preserve and prosper him!

Whether, in the present state of Canadian commerce, we can do much more than give him a parting benediction, this deponent sayeth not. But at no distant day, we must include that mission in our practical sympathies and plans. The work is widening year by year. The Eastern Provinces have called upon us for men, and we have sent them—*one!* And now the uttermost parts of the West say, "Come over, and help us." Let us be strong, and quit ourselves like men

THE FLY WHEEL.

The Introduction of the Fly or Balance Wheel, into the machinery of the steam engine is perhaps due to the inventive mind of Watt, and is well known to effect the valuable purpose of preserving the power and equally distributing it in all parts of the revolution of the machine, so that the alternate motion of the beam is made to secure a continued circular motion.

Now if something securing a similar result could be introduced into the church of Christ it would subserve a valuable purpose. Many professing christians in the present day in their religious paroxisms represent the alternate motion. They will attend protracted meetings every night through the season of their continuance; but for the remaining months of the year, during which the ordinary services of the sanctuary are observed, they are not to be seen at the week-night services. They are absent from the lecture, the Bible class, the Prayer meetings and are irregular at sabbath services. Can anything be contrived to absorb the religious energies of such and distribute them equally throughout the whole year, so that their conduct may present an aspect of continuous activity. Who will invent a sort of spiritual Fly wheel for the churches? Or to change the figure. It has been said of patients afflicted with ague, which consists in a succession of cold and hot fits, that whatever decreases the chill will diminish the fever, so in religion. It is possible that the fever of a winter excitement would be somewhat abated if the summer chill could be modified so that religious services would assume a more uniform aspect the year round.

W. H. A.

THE NEW HYMN BOOK COMING AT LAST.

Many of our readers have shared in the impatience with which we have been waiting for the appearance of the New Hymn Book, which has been for some time in preparation by a Committee of the Congregational Union of England and Wales. It is with great pleasure, therefore, that we copy the following passage from a letter dated February 12th, from the Chairman of that Committee, the Rev. Henry Allon:—

“The last sheet of proof came to me this week. *The book therefore is all printed, and the only delay, now, will be met with indexes, binding, &c. I presume that it will be out in three or four weeks.*”

We earnestly hope that this collection will be one that will meet the wants of our Canadian churches. We know many of them that are dissatisfied with the book, or books, now in use; and that new churches feel a difficulty in making a selection from the many rival claimants, new and old, for their favour. It is, on every account, most desirable that some one book should be generally, and universally, if possible, adopted amongst us. It would be a bond of no insignificant strength. The Presbyterian or Wesleyan, wherever he goes, is sure to find the same book of Psalmody in use amongst his brethren. We would it were so with us. The present time seems favourable, in many quarters, for the introduction of a new Book. Nor is there any doubt, in our judgment, that the sympathies of the great majority of Canadian Congregationalists would be enlisted, by anticipation, on behalf of the work above referred to. Our national connection with Great Britain, and the relation in which we stand to the English churches, which have so long been, and still are “nursing mothers” to us, combine to prepossess

us strongly in its favour. It is for this reason that no prominence has been given in these columns, to some admirable hymn books recently published in the United States, lest the existing diversity of choice should be increased, and a fresh barrier raised against the English production. But now that the latter is so soon to appear, we would suggest to the officers of the Union, that, previous to its meeting, a number of copies be obtained, and submitted to the inspection of the members of the committee, and other brethren skilful in the service of song, so that they may be able to report thereon, after careful examination, at the Union meeting in June. These brethren would do their work more thoroughly, and come to a result more likely to give final and universal satisfaction, if they had before them, at the same time, for the sake of comparison and choice, the *Plymouth Collection*, the *Sabbath Hymn Book*, the *Congregational Hymn Book*, and the *Connecticut Book of Psalms and Hymns*, or some of them at least. It may be that a New-World Collection will suit us best.

F. H. M.

Trans-Atlantic Retrospect.

ANTI-CHURCH-RATE VICTORIES.

We suspect, that, to a large number of the readers of the *Independent*, the term "Church-Rate" conveys no very definite meaning, for, happily, it is not one we have to use in Canada. For the sake of such, it may be well to explain,—and the initiated will bear with us—that this rate is levied for the purpose of repairing the fabric of the parish churches in England, and of defraying the other expenses of Divine worship, apart from the stipend of the clergyman, organists, and beadles, salaries, surplice-washing, &c., &c., though the latter class of charges is strongly averred to be illegal. The rate, further, is a self-imposed one, the rate-payers of the parish, when assembled in their annual "vestry" meeting, having the power to grant or refuse it, and, if granted, to fix the amount. The matter is therefore liable to become the subject of an annual contest, for Dissenters feel most acutely the injustice of being taxed to pay these charges for their wealthier neighbours, in addition to their voluntary subscriptions for their own churches, and, wherever there is a hope of success, they oppose the rate, in many cases, successfully. The bitterness of feeling thus engendered may be imagined. It has been contended that the rate was an indefeasible charge on the land, and that it might be levied by the incumbent and church wardens in spite of the refusal of the majority of the vestry. But, though some of the lower Courts sanctioned this claim, the House of Lords, in the *Maintree* case, affirmed the liberty of the rate-payers to grant or refuse, as they saw fit. Returns have recently been laid before Parliament from 10,206 parishes. In 2,090 of these, there are no church rates levied; in 2,824, they are supplemented by endowments or voluntary subscriptions; leaving 5,291, or only about one-half of the entire number, in which they are the sole reliance. In many of those of the second class, it is tacitly understood, that Dissenters will not be troubled to pay. It will be seen, from these statements, that it is by no means an inevitable or universal impost. The manifest injustice of such rates in a mixed community, and the annual strife which they occasion, have engendered a strong feeling in the minds of great numbers of Church-men, as well as the whole body of Dissenters, in favour of their entire abolition. A Bill for this purpose passed the House of Commons, last session, by large majorities, but it was rejected by the Lords. It was introduced into the Lower House by a private member, Sir John Trevelyan. Several measures had been previously brought forward, by way of compromise, or for the partial re-

Chief of Dissenters, one by Sir George Grey, when Secretary of the Home Department, but they pleased nobody, granting too much for Churchmen, too little for Dissenters. The mischief was so flagrant and notorious, that the Derby Government undertook to present a measure to the present session of Parliament. Mr. Walpole is the framer of the Bill. Hear the testimony of this Tory gentleman to the adequacy of the voluntary principle!

"I am not now speaking from mere conjecture; but I wish the House to bear this in mind, that the voluntary contributions made in behalf of the Church during the last fifty years, and especially during the last ten years, are enough to encourage us in a plan like the one I propose. Is the House aware that, from 1800 to 1850, there has been contributed by the State for Church purposes about £1,600,000 in money, and that to meet the grants so made by the State voluntary contributions to the extent of nearly £9,000,000 of money have been offered for the benefit of religion? Is the House aware that £10,000 is yearly applied by Queen Anne's Bounty for the benefit of the Church, in consideration of the benefactions made to meet it, and that four times that amount, £40,000 a year, is contributed in that manner to meet the grants from Queen Anne's Bounty? In the diocese of Winchester alone, £200,000 has been contributed by the Church for Church purposes, and it has been met by benefactions voluntarily offered to the extent of £1,500,000. (Hear, hear.) And if I were to give you one or two other facts I know I should be confirmed by my right hon. friend the member for Carlisle (Sir J. Graham), for he and I took a deep interest in the subject when we sat on the ecclesiastical commission; and Mr. Gally Knight gave £37,000 to be applied by the commissioners for the benefit of the Church. That sum the commissioners did apply so as to increase it to the largest amount, by asking for benefactions to meet the contributions which they made. The £37,000 was employed in the erection of parsonage houses, and was met by voluntary offerings to the extent of four times the amount (hear, hear). The last fact upon this subject is that to which I averted just now—namely, the fact that when the ecclesiastical commissioners found themselves with a surplus they took the hint from the good produced by these voluntary contributions to meet public grants, and determined on applying their surplus only in consideration of voluntary benefactions being made to meet them. What was the result? In 1857 their surplus was £5,000, and they were enabled to make grants for the augmentation of small livings to the extent of £12,000. In 1858 their surplus was £18,000. I speak in the presence of my hon. friend the member for East Kent (Mr. Deedes), and I believe I do not understate it when I say that they were enabled to grant £50,000 for that purpose. This year the surplus is nearly £50,000 and I am credibly informed that it is likely to be met by cent. per cent. of voluntary contributions (hear, hear). Now, if this be so I think you have everything to encourage you in trying to apply the voluntary principle in aid of the Establishment, so as to get rid of the burden of Church-rates."

After all this, we might suppose that some scope would be given to voluntary offerings in the new measure. But the rates were still to be imposed, until free contributions and permanent rent-charges spontaneously assumed by land-owners should form a sufficient fund. Thus, the alternative was not, "Give, or the church will go to decay,"—but, "Give, or be taxed." A potent appeal, truly! Why cannot men trust something to liberality unsecured by law? The best thing in the Bill was its exemption of persons "conscientiously objecting" to the rate, from paying it; but this was counterbalanced by their exclusion from the vestry while church affairs were being discussed, no slight disability in a country where civil and ecclesiastical things are so constantly intermingled. Thus, the old system was continued, except upon the performance of very improbable conditions; while the relief granted to dissenters was charged at too high a price, and this avowedly, "as a matter of favour, not of right." The Bill was too liberal for High-churchmen, while Dissenters scouted it as altogether insufficient. The Press condemned it almost unanimously, and the House of Commons rejected it on the second reading by the handsome majority of 83, in a full house, the vote being 254 to 171! This was on Wednesday, March 9th. On the follow-

ing Tuesday, at a special sitting for the purpose, Sir John Trelawny's Bill for the "entire, immediate, and unconditional *abolition*" of the rate, was debated upon, and carried to the second reading by a majority of 74—242 to 168, another most decisive victory. It is possible that some clauses will be added in Committee, providing machinery for receiving and managing voluntary contributions for the purposes of the rate; but with or without this addition, it is sure to pass the Lower House, and we suppose as sure to be rejected in the Lords. But it will be but a question of time. "No compromise" is the watch-word of the Abolitionists. Every debate brings some influential men to their side. The Commons are safe; and the Lords must give way.

REV. T. BINNEY AND THE BISHOP OF ADELAIDE.—Additional correspondence has come to hand, between the Governor of South Australia, the Bishop, and Mr. Binney, on the Union question.

Mr. Binney once more enters the lists with a long letter to the bishop, dated "Sandhurst, Bendigo, Nov. 29." He points out how, while his lordship is submitting a plan for the union of Evangelical Churches, he is intrenched in a position which completely interposes a preliminary obstacle to approach, conference, union, confraternity, and everything of the sort. Says Mr. B.:

Disguise the matter as we may—lose sight of it as we often do—amid the courtesies of private life, from personal regard, in social intercourse, or on the platform of religious or philanthropic societies—hide it from ourselves, keep silent about it, do what we like to cover or conceal it, the fact is, and it is better at once honestly to look at it, that the Episcopalian clergyman cannot recognise the "orders" of the ministers of other Evangelical Churches—he cannot regard the men as ministers of Christ in the full and proper meaning of the word—he cannot admit their official standing or recognise their official acts. He may respect them as men, love them as christian men, admire and esteem them as earnest and eloquent advocates of the truth; but to him they are not ministers—they have not been Episcopally ordained, and are therefore not ordained at all; their sacramental acts are invalid; their preaching is without authority,—properly speaking, indeed, they cannot "preach," though they may "give a word of exhortation:" whatever they may be thought by themselves or others, the ministers of non-Episcopal churches are, in the view of the Anglican clergy, laymen and nothing else. All this necessarily follows from the "tradition of eighteen centuries," when, as in the case of your lordship, a man has no doubt of its being an "apostolic" tradition, and of "inspired authority." The gist of the whole thing lies here. This principle touches and colours all thought—it interposes a bar to all action. Every scheme, plan, proposal for union or co-operation, will be wrecked upon this rock, shattered to atoms by the breakers which play around the position your lordship occupies, and from which you look out with such a calm consciousness of perfect security, or, to take your lordship's own figure, you stand on one side of the gap or gulf, and all Non-Episcopal Churches and ministers on the other; and that gulf, guarded, watched over, kept open by the Divine powers that reside in the words 'apostolic,' 'inspired,' and such like, how in the world is it ever to be bridged by mortal man? It never can be; nor will it ever close to admit the separated parties to come together, till there shall be thrown into it, sent down to the bottom and buried there, a goodly number of the 'customs' and 'traditions' of past ages. Though I speak thus, I am by no means insensible to the good that there may be in traditions and customs; I am not ignorant, either, how far some churches may surpass others as to the degree in which they approach the customs and order of apostolic times; I am not indifferent to the questions and consequences involved in or flowing from this: but sure I am, that, with the mere hints and germs of things, which we have in the New Testament: with the uncertainty which belongs to the first age, the evidence of Jerome and the arguments of Chillingworth notwithstanding; with the fact facing us that your orders are as invalid as mine in the view of that church, which, in one sense, is the Mother of us all; on these and other grounds that might be mentioned—I feel that it is not wise for any Protestant Church whatever, either to assert that it is modelled ex-

actly after an apostolic pattern, or to assume for itself, in relation to its ordinations and orders, such an exclusive validity as, in effect to unminister all other Protestant ministers. But to this, my lord, your tradition leads,—a tradition with you, “apostolic” as to its age, and of “inspired authority” as to its character and source. Consistently with this, it is impossible for you to recognise the ministerial acts, standing, or office of the clergy of the Non-Episcopal ‘Evangelical Churches;’ and so long as that is the case, you can never co-operate with them, or they with you, on equal terms.

Mr. Binney says in conclusion,—

Your lordship, I am persuaded, acts conscientiously in going by ‘the old church clock;’ you will, I am sure, accord to me like credit in treating all clocks as pieces of man’s workmanship—using them where I think they may be used in safety; but as none of them are of any worth except as they are in harmony with the shadow on the dial, preferring rather to go by that; testing and trying by it, as far as I can, whatever sounds from either Church or Convocation. May we all do this honestly and earnestly, with humility and prayer, and be guided in doing it, that ‘in God’s light we may see light!’

Mr. Binney hopes to reach England by the Overland route, at the end of July, or the beginning of August next.

THE REV. C. G. FINNEY.—This eminent Revivalist has been successfully prosecuting his evangelistic labours in the town of St. Ives, Huntingdonshire. Three of the largest chapels in the town were placed at his disposal, to be occupied in rotation on Sundays, and a large room was engaged for the week-night services. Mr. Finney has occupied each of these three places of worship on two successive Sundays, and on four week evenings for five weeks in succession he has preached in the large room. The meetings have been well attended, both the chapel and the large room being crowded at every service. The results have been most gratifying. Mr. Finney has now come to London, and is carrying on a series of services in connexion with the Rev. C. H. Harcourt’s chapel in the Borough-road. On Sunday he preached two searching and impressive sermons. The attendance in the morning was good, and in the evening full to overflowing. He is preaching in four successive evenings of the present week; and next week, as will be seen from our advertising columns, the same order of services will be observed, and is likely to be continued for some time to come. It may be well to add that Mr. Finney’s preaching is of a character altogether unsectarian, and has reference exclusively to the great essentials of religion, which he expounds and enforces with uncommon clearness and power.—*London paper.*

THE LONDON SHOEBLACK SOCIETIES.—The annual winter treat of the London Shoeblick Societies was held last Tuesday evening, in St. Martin’s-hall. The boys were entertained with tea, and bread and butter and cake, and their various uniforms and flags presented a very gay appearance. The following is a list of the societies present, with the number of boys in each. Ragged School Shoeblick Society, red uniform, 71 boys; East London, blue, 82; South London, yellow, 48; North-West London, white, 20; West Kent, green, 13; West London, purple, 21; Islington, brown, red facings, 25; Notting-hill, blue, red facings, 15; Kensington, brown, purple facings, 14; Union Jack (Limehouse), red, blue facings, 16; total, 325. The total earnings of all these societies during the past year amounted to £4,308. The Earl of Shaftesbury presided, and the attendance of visitors was very numerous. Among those present were the Marquis and Marchioness of Westminster, Lady Radstock, Mr. R. Hanbury, M.P., Mr. S. Garney, M.P., Alderman Finnis, Captain Trotter, Sir C. Fox, Mr. J. Payne, Mr. J. M’Gregor, &c. The meeting was addressed by the Earl of Shaftesbury, and several other gentlemen. The band of the boys of the Yellow Society was in attendance and played at intervals during the evening.

YOUNG MEN’S CHRISTIAN ASSOCIATION.—Yesterday evening week the fourteenth annual meeting of the friends and supporters of this association was held in Exeter Hall, which was crowded in every part. The Right Hon. the Earl of

Shaftesbury, the president of the association, occupied the chair. The secretary (Mr. W. E. Shipton) read the annual report, which stated that the association numbered 1,500 members. At the last annual meeting the debt of the association amounted to £1,479 15s. 2d., on a balance of account made up for the year ending the 28th of February, 1858. To facilitate and simplify the account, the present balance-sheet only embraced the ten months ending the 31st of December last. During that period the receipts amounted to £3,961 0s. 3d., and the expenditure to £2,737 13s. 8d., leaving an excess of receipts over expenditure of £1,223 6s. 7d. which reduced the debt to £256 8s. 7d.; but still in order to carry out the object of the association with complete efficiency, the committee require an additional income of about £300 a year. During the past year 186 young men joined the association, of whom forty-six belong to the central district.

The Convocation of the clergy of the Province of Canterbury has been held during the past week. That antiquated body, apparently with the knowledge that its voice would be silenced till August next, has taken occasion to speak its mind on various subjects. While refusing to declare with Archdeacon Denison that, by the Divorce Act of last session, the law of the Church is placed at variance with the law of the State, it has resolved that that measure presses "hardly upon the clergy and ought to be amended," and claims "when changes are proposed affecting the ritual of the Church and the duties of the clergy, that the advice of the clergy should be taken upon it." Convocation would fain make the clergy synonymous with the Church of England—an assumption to which the laity in and out of the State Church are not very likely to assent. At one of the sittings the startling statement was made that in no less than 4,000 parishes, and to the value of a million and a half, the tithes are appropriated to other than religious purposes! It is, however, satisfactory to know that, whilst the State revenue of the Church is thus becoming secularised, voluntarism is more than making up the deficiency. It will be seen that the clergy, of the province of York have not yet succeeded in obtaining the right to consult together; though some of the most daring have ventured on an illegal conference, in spite of the archiepiscopal interdict! Is not this "flat rebellion against lawful authority?"

REVISION OF THE PRAYER-BOOK.—Mr. T. B. Horsfall, M.P., has undertaken to deliver to the Home Secretary, for presentation to her Majesty, a Petition praying for such a revision of the Prayer-book as would expunge those portions "which seem to sanction the doctrines and practices of baptismal regeneration, auricular confession, and priestly absolution," which has been signed by upwards of 10,000 of the laity of the Church of England in Liverpool.

EDUCATIONAL TESTS IN SCOTLAND.—A public meeting was held at Edinburgh on Monday week, when resolutions were passed to the effect that strenuous exertions be made during the present session in Parliament to obtain the abolition of the test imposed upon the teachers of the parochial schools of Scotland binding them to conformity with the established Presbyterian Church. The meeting was presided over by the Lord Provost, and was addressed by Mr. Moncrieff, M.P., Mr. Black, M.P., the Rev. Dr. Candlish, and other clergymen and gentlemen. It was stated that the object of the present agitation, instead of being directed to the introduction of a general measure, in which respect the legislative efforts of Mr. Moncrieff and others had hitherto been unsuccessful, should be limited to the simple question of the ecclesiastical test, it being anticipated that, following the precedent of the University tests which Parliament abolished in 1853, they would first obtain the removal of the test, and afterwards the appointment of an educational commission, on the report of which as to the means of improvement and extension of the parochial system future legislation in the matter might proceed. It was urged that Scotland was nearly unanimous as to the character and substance of the education to be given, and that, with the parochial schools opened up to all denominations, with intermediate grammar schools established, and the Universities improved, a system of education might be instituted adequate to the wants of that country, and suited to the educational requirements of the age.—*Nonconformist*.

Official.

THEOLOGICAL INSTITUTE.—SPECIAL NOTICE.

The Committee of the Institute, at their meeting on the 9th of March last, resolved to close the present session on Wednesday, the 20th of April.

They were most reluctantly compelled to take this course, by the condition of their finances. To meet the expenses of the current year, £400 were required from the churches in Canada, in addition to the balance due the Treasurer from last year—£88; while, up to the date of the above-mentioned meeting, only £95 had come to hand! The saving effected by the shortening of the session is about £50.

Under these circumstances, our friends will see the necessity of making a strenuous effort to respond liberally to the appeal that will be made to the churches that have not remitted, for their annual subscriptions. God is sending us *men*; let not *means* be wanting at His call.

Dr. Lillie will again undertake a collecting tour, in this section of the Province. The expenses of travelling require other measures to be taken in the more remote places. Certain brethren have been requested to attend to the duty in these.—The work needs to be done *thoroughly* and *promptly* everywhere.

The order of Dr. Lillie's visits, so far as at present arranged, is as follows. It has not been possible, in every case, to consult with parties on the spot, in relation to these appointments; but, as heretofore, pastors and churches will doubtless be willing to fall in with the arrangement now announced. Full publicity should be given by pulpit announcement and local advertisement to each visit.

Dr. Lillie will preach on the Sabbaths, twice where two places are named.—Brethren will be kind enough to excuse him from so doing during the week. If, in any case, it is deemed essential, however, a special arrangement should be made with him beforehand. Pastors of churches not visited on a Sabbath, are requested to take up collections on the Sabbath *preceding* the day appointed.

Cobourg and Port Hope.....	Sabbath,	April	24
Brockville.....	Wednesday	"	27
Kingston.....	Thursday,	"	28
Belleville.....	Sabbath,	May	1
Cold Springs.....	Tuesday	"	3
Bowmanville.....	Thursday	"	5
Whitby.....	Sabbath,	"	8
Markham.....	Tuesday,	"	10
Stouffville.....	Wednesday,	"	11
Pickering.....	Thursday	"	12
Pine Grove and St. Andrews.....	Sabbath,	"	15
Albion.....	Tuesday,	"	17
Georgetown.....	Thursday,	"	19
Eramosa and Eden Mills.....	Sabbath,	"	22
Guelph.....	Tuesday,	"	24
Hamilton.....	Thursday,	"	26
Stratford.....	Sabbath,	"	29

SUPPLIES DURING THE VACATION.

In addition to the correspondence already had with the Home and Local Secretaries of the Missionary Society, and others, notice is hereby given to those whom such communications may not reach, that churches and stations wishing for the services of a student during the vacation, viz., from the end of April to the middle of October, should apply *promptly* to the undersigned, or the Rev. K. M. Fenwick, Kingston, giving *all particulars* of the engagement they desire to enter into.

RECEIPTS SINCE LAST ACKNOWLEDGMENT, IN NOVEMBER, 1858.

Kelvin, per Pastor, arrears of '57-8.....	\$6 25
Owen Sound, per Dea. W. Smith.....	6 00
Warwick, C. W., per Pastor.....	11 00
Newmarket, collection, per pastor.....	7 34
Montreal, Zion Church, per Pastor, on account.....	171 50
Listowell, per D. D. Campbell.....	4 00
Milton, Nova Scotia, per Rev. H. Lancashire.....	20 00

Letters received from Rev. J. Elliot, and Rev. A. Duff. Many thanks to both. Proposal of the former acceded to.

Toronto, April 4th, 1859.

F. H. MARLING,
Sec'y Cong' Institute.

Correspondence.

To the Editor of the Canadian Independent.

PARIS, 23rd March, 1859.

DEAR BROTHER,—A few matters of general interest occur to my mind, of which your readers have not yet been informed, though the events belong to the month of which your last issue should have been the chronicle; and as I may be, in part, responsible for their non-appearance, I wish to make the best amends in my power.

THE LONDON MISSIONARY SERVICES, were held according to appointment, with the addition of an exchange of pulpits between brother Boyd, and myself. The attendance on the Sabbath was very gratifying. And on Monday evening, we had a very animated meeting, addressed by Rev. Messrs. Wood, Snider, Allworth, Rowe (Primitive Methodist), Dickson (Wesleyan Methodist), and your correspondent.

WESTERN ASSOCIATION.—A large meeting of the ministers belonging to this fraternal society met at Warwick, according to appointment. The annual sermon was preached, by your informant, from the words—"The joy of the Lord is your strength." Rev. Mr. Pullar, of Hamilton, and Rev. Mr. Wood, assisted in the service. The proceedings of the Association at the house of brother McCallum, during the day, however interesting to its own members, are not designed to be published abroad. It was one of the largest meetings we have had for several years, and this is the more noteworthy as the place of gathering was an extreme western station. We are indebted to the Sarnia branch of the Great Western Railroad, for so full an attendance, Warwick being now brought within a third of its former distance from London, if computed by *time*.

The following evening, we held a Missionary meeting in the same church, which was quite crowded, notwithstanding the muddy roads. It was an enthusiastic meeting. The Common School Teacher of the village, presided, with great ease and threw much vivacity into the proceedings. Earnest and solemn appeals were made, by brethren Pullar, Wood, McCallum (the worthy and beloved pastor), Snider, Boyd, Allworth, Hay, and a Wesleyan minister, whose name I cannot recall. There was a spiritual unction prevailing the meeting, that rendered it truly refreshing.

PORT SARNIA.—This western terminus of our line of Missionary operations appeared more alive and hopeful, than for some years past. Its present population is 2000, having *increased* 700 during the past three years. The arrival of the steam engine, has quickened the trade, and the spirits of the community. We were surprised to find the train both going and returning, *quite filled*, not with foreign travellers, but our own farmers and traders. The Missionary meeting here, was addressed by brethren Boyd, Wood, and myself. Rev. Mr. Walker (of the Free Church) also made an excellent speech.

ORDINATION OF REV. R. J. BAIRD, IN SARNIA.—This interesting service took place on the Friday evening, 11th ult. Introductory services, and discourse by

Rev. J. Boyd; subject "the social influence of the Ministry." Rev. W. Hay put the usual questions to the Pastor elect. Mr. Baird's replies, especially in reference to doctrinal views, were very clear, full, and discriminating. Rev. D. McCallum offered the prayer of Ordination accompanied by "the laying on of the hands of the Presbytery." Your correspondent delivered the pastoral charge, and was followed by Rev. J. Wood, in an address to the church and congregation. The only draw-back to the service, which was very well attended, was the unavoidable lateness of the hour of closing. If a congregation cannot spare time, in the *morning or afternoon* for part of such a service, the exercises should be curtailed, so that good impressions may not be wasted, by ennui stealing over the assembly.

This church was greatly afflicted and discouraged by the removal of their former pastor, Rev. J. Shanks, who was very much beloved. But the Lord had another under-shepherd prepared to take his place, who has already enlisted their warm sympathy and confidence. The congregation is quite cordial and hopeful. Our young friend, just from the Theological Institute, at Toronto, enters the work of the ministry in a growing little town, surrounded by a band of warm supporters, who I believe, will "encourage him" as they were exhorted to do by brother Wood, in his discourse that evening.

Yours cordially,

EDWARD EBBS.

MISSIONARY MEETINGS IN ERIN.

To the Editor of the Canadian Independent.

DEAR BROTHER,—The following stations in the Township of Erin, may be said to be on the boundary line between the Western and Middle districts, and were not included; either this year or last, in the general arrangements of the missionary deputations, but were visited by some of the brethren near at hand, who volunteered their services.

At BURTSHILL, on the evening of March 16th, some little disappointment was experienced in the absence of brother Denny, Unsworth, and McLean. The almost impassable state of the roads is probably the excuse of the two former; and a temporary illness prevented brother McLean's attendance. Brother Noble and Barker, waded there with no little difficulty, and addressed the few friends who were devoted enough to come through the mud. The collection taken at the meeting, (\$2) was as good as could be expected under the circumstances, though \$1 less than last year. A trifle may be added from Ospringle,—about 4 miles distant, where a public meeting would also have been held, had there been a suitable place for meeting on a week day. The Erin church, organized in December last, worship on alternate Sabbaths at Burtshill, where there is a commodious union meeting-house, and at Ospringle in a large room of Mr. Fielding's Inn, which is kindly granted for the purpose.

Our deputation on the following evening was at

HILLSBURY, about 4 miles north of Burtshill. Brother M'Lean has been much encouraged in his work here of late: extra services have been held, and some few are being added to the church. May the number of such be increased a hundred-fold, there and everywhere!—As some are coming in who are strangers to the Gaelic, services in English are more required than formerly. The Anglo-Saxon must eventually prevail; and we hope that those who are now one in spirit, will soon be one in tongue.

The attendance at the Missionary meeting was good, considering the condition of the roads, and an excellent feeling was manifest. Subscriptions taken at the meeting amounted to \$6 62½, part of which was paid: and more is yet expected—sufficient it is hoped, to make the whole reach that of last year.—*Communicated.*

To the Editor of the Canadian Independent.

MONTREAL, 24th, March, 1859.

DEAR INDEPENDENT,—Having several things to write about, no space shall be lost in an introduction.

1. The principal originator and first editor of your valuable journal, our brother

W. F. Clarke, now of Waukesha, Wisconsin, is about to proceed to Vancouver's Island, under the auspices of the Colonial Missionary Society. This happy result has been brought about by correspondence with us in Canada, as to fitting men for the mission which our English friends had resolved upon some months since. There will be a general concurrence in the opinion that the committee in London, have chosen well; and there will be throughout our churches, fervent prayer that the head of the church will greatly bless our gifted and energetic brother in this highly interesting movement. I have asked him if he cannot be present at our Union Meetings. It would be cheering to him and to us to hold then a designation service, commending him to the grace and protection of the master.

2. The Rev. Robert Wilson, sent you three months ago, an account of a Missionary exploratory tour, which he made at the request of the missionary committee through the eastern part of Nova Scotia. It appears that you have not received it. He has been written to for another copy. He writes that the church at St. John's, New Brunswick, in which Mr. Thornton ministers, is being greatly strengthened and blessed. The prospects were hopeful at the period of my visit in September last:—it appears that they have been more than realized. Mr. Wilson, expresses great delight in the aspect which matters present there. Our brother Lancashire also appears to be doing well at Milton, Nova Scotia; he is happy and useful in his work.

3. Let me throw together a few items of intelligence from this good city. Some weeks since our new building of the Natural History Society was publicly opened, on which occasion professor Hall, of Albany, who is regarded as high authority, recounted three or four highly important contributions to the science of geology which have been made in Canada by Canadian Geologists. He declared the scientific world indebted to us. He expressed great delight with the museum of our geological survey: the economic results of that survey as displayed in the museum are wonderful. They show that Canada is eminently rich in resources of this nature.

There is some revival of ancient zeal in the cause of the suppression of intemperance. Mr. Peter Sinclair, from Scotland, is doing us good service. He is full of information—his style of uttering it, is racy and pointed, and he carries along with him throughout the vital element of evangelical christianity. He is successful in other ways of doing good, in forming bands of hope among the young. I hope there will be vigilance in all parts of the country, in securing the effectual carrying out of the provisions of the bill which has passed both houses, shutting off the stream of liquid poison from Saturday, 7 P. M., till Monday morning. The "Forbes Mackenzie Act" of a similar nature, has done immense good in Scotland.

It is too late to say anything of our January anniversary week, or of the departure from among us, of the Rev. Donald Fraser, A.M., of the Free Church to occupy a charge in Scotland, but this week we have held the first annual meeting of the "Canada Foreign Missionary Society," which reported a work begun and so far carried on, of great interest. Let me bespeak attention to its details, they are of sterling value.

4. MISSIONARY MEETINGS IN LOWER CANADA DISTRICT.—Feb. 28. The deputation consisting of Messrs. Elliot, Campbell and Dr. Wilkes, met Mr. McKillican, and the friends at MARTINTOWN. The meeting was small on account of the decease, that afternoon, of the young brother who was with us at Brantford, in June, as delegate from the church. He was so extensively connected with numerous families of the congregation, that his death at that time, restrained a number from being present with us. Yet the meeting was excellent in tone, and contributions were commenced which, it is believed, will in their completion, equal those of last year.

ROXBOROUGH, *March 1st.*—A larger meeting greeted the deputation at this point. The choir was occupied by Mr. Peter Christie. We had an address, I presume an eloquent one, in gaelic, from our celtic brother Campbell. The other three names above mentioned occupied the remainder of the time. Mr. Elliot is a good platform man, winning his way to the hearts of the audience. Collections actual and prospective satisfactory.

It had been proposed that some of us should call, on our return from this meeting, at the house where lay the remains of the deceased young brother, to hold a religious service among the large company that are wont to spend the night in watching over the dead. I suppose that this is a Celtic custom, for we are familiar with the "wake" as observed by the Irish. It appears that among our highlander friends it is the uniform habit to congregate in the house in which one lies dead to the number oftentimes of 60 or 70 persons, and to spend the night there. Mr. McKillian avails himself of the custom, to conduct a religious service among them, and thus has the opportunity of preaching Christ to classes of persons, amongst others Roman Catholics, whom he could not otherwise reach. We did not go, however, for as it was, we did not reach home until an hour past midnight.

An opportunity was afforded the writer the next forenoon, to address a great gathering of people at the funeral of our young brother, on the great theme of salvation. May the Lord water the seed sown.

From the graveyard we proceeded on our journey to Mr. Campbell's principal station, called sometimes "Athol," the name of the Post Office, and at others 19th Concession, Indian Lands: the latter being a somewhat unsafe address, as there are other Indian Lands besides those in Glengarry.

March 2nd.—Our meeting in the evening was large in numbers attending and spirited in tone. In addition to addresses from members of the deputation, we had one from the minister of the church of Scotland, full of information and admirable in character. He was a fellow student at the University of St. Andrew's, of Dr. Campbell, editor of the "*British Standard*:"—he is obviously a man of a large catholic spirit. It was a thoroughly good meeting.

March 3rd.—After a pleasant drive of 24 miles, we reached VANKLEEK-HILL, where we came into the parish of our brother Elliot. When pleasantly ensconced in front of a cheerful fire in the hospitable dwelling of J. P. Wells, Esq., the snow began to fall, and by the hour of meeting, it became almost a matter of "wading through." This somewhat affected the attendance, which was however good, and we had a profitable meeting. We saw the pile of bricks covered over on the new church lot, ready for a commencement in the spring, of the important work of erecting a Congregational church building in that village.

Next day with a driving snow storm in one's teeth, Messrs. McKillian and Elliot were to set out for St. Andrew's, and I set out for the Grand Trunk station at Vaudreuil, having a pastoral engagement at home for Friday night; of what sort the meeting at St. Andrew's was, I know not; but catching the train, I reached home at 5 P. M.

Ever, your's truly,

HENRY WILKES.

MISSIONARY MEETINGS.—CANADA EAST.

To the Editor of the Canadian Independent.

Dear Brother,—Before proceeding to report our Missionary Meetings in the District of Bedford, allow me to sustain the appeals made in brother Sherrill's report of those in his district. Our brother's statement is a mere outline. The meetings were very encouraging, in numbers they were more than an average, and the missionary spirit most cheering. It may not be out of place to state that during that journey the travelling expenses of the deputation were *nil*, owing to the kindness of one of his members, who drove his pastor all along over 200 miles in his own sleigh. On returning home opportunity was embraced to preach the Gospel in Lawrenceville, where a large meeting was gathered after an hour or two's notice, and in Frost Village; from the latter village and vicinity there has come an earnest request for an occasional visit, if nothing more from a Congregational minister.

DISTRICT OF BEDFORD.

GRANBY.—Here the meeting was appointed for Tuesday, 15th February. Several brethren were unavoidably absent. Dr. Wilkes, Revs. A. J. Parker, E. J. Sherrill, D. Dunkerley, A. Macdonald, and L. P. Adams. The pastor, G. B.

Bucher occupied the chair; and the meeting was addressed by Messrs. Ingolls, (Wesleyan) Granby, and Duff of Cowansville. The collection amounted to \$14, to be supplemented by subscriptions.

GRANBY, SOUTH RIDGE, was our next station, where our brother Bucher preaches every Lord's Day morning. Here the Missionary meeting was held in the morning, at 10 o'clock, and though the company was small it partook of the character of Gideon's three hundred. The missionary feeling was good, and the collection encouraging.—\$11. The speakers were G. B. Bucher and A. Duff. One of the brethren, W. Marshall, "brought us on our way" to

FARNHAM CENTRE, where our hearts were gladdened by the presence of brethren Macdonald and Adams. The meeting, which was a large one, was held in the Presbyterian Church. Addresses were delivered by brethren Bucher, Duff, and Macdonald. The interest was much increased by some most impressive and cheering statements by the brethren from Stanstead, regarding a work of grace that has been going on there for some weeks; we trust the pages of your magazine may soon convey to the churches some account of that work, from the pen of one or both these brethren.

COWANSVILLE.—Here, the ladies of this congregation, and some from Farnham provided tea and cake in the church on the evening of the 17th. Though we regretted the absence of other brethren who had been invited, the platform was well supplied with speakers, lay and clerical. After tea and prayer by Rev. Mr. Bain, New Connexion minister, Boiton, the meeting was addressed by the Rev. Messrs. Ingolls, Adams, Barnett, and Macdonald; Dr. Cotton, P. Cowan, Esq., and the Chairman. James O'Hallovan, Esq., was called from the platform by urgent business, and expressed his sincere regret at not being able to address the audience. This meeting was by all felt to be a cheering one, and we have no doubt will result in much good to all concerned.

BROME WEST closed this series. Here we met in the new Church belonging to the New Connexion Methodists. The audience was not so large as might have been, but the interest was deep and hearty. The brethren who addressed us seemed to have kept the "good wine" till the last; but the Lord was with us and his Spirit was poured out upon the speakers. Without the most distant idea of invidiousness, where all was good, we may be allowed to refer to one address simply on account of the importance of its subject, as being remarkably well timed,—viz. that by brother Adams on the *kind of men* we need in the Canadian Missionary field. We should like to see it in the pages of the *Independent*. The pecuniary results at these three places were as follows:—

Collections.—Farnham and neighborhood, \$4-97½; the Tea, Cowansville, \$6-13; at West Brome, \$7-55; in all—	\$18 65½
Proceeds of Tea Meeting	38 34½
Subscriptions, Rev. J. C. Davidson	1 00
“ Rev. J. Barnett	1 00
“ Rev. A. Duff	5 00
	<hr/>
	\$64 00

Which the Ladies Committee divided thus: \$20 to the Institute, and \$44 to the Missionary Society, which is an advance on last year of \$9.

We sincerely hope that the moral and spiritual results of this missionary tour may far exceed our highest expectations.

A. D.

Cowansville, C. E., 2nd March, 1859.

A little girl was, one night under the starry sky, intently meditating upon the glories of the heavens. At last looking up to the sky, she said, "Father, I have been thinking if the wrong side of heaven is so beautiful, what will the right side be."

Many come to church to bring their clothes rather than themselves.

Literary Review.

THE VOICE OF THE CHRISTIAN LIFE IN SONG OR HYMNS OF MANY LANDS AND AGES.
New York: Carter. Toronto: Maclear & Co.

The execution of this book is scarcely equal to its design; but as containing an interesting summary, from sources not always accessible to the general reader, of the vast mass of Christian hymnology, it will repay attention. Particular attention is bestowed upon the songs of the Medieval Church,—that is, to such portion of them as may be called Christian; for there are many which, however beautiful in structure and composition, are downright idolatrous and heathenish, and are therefore properly excluded from a book like the one before us. The songs of Germany and of Sweden, with those of early English hymn-writers, occupy, very deservedly, a conspicuous place. The book is by a member of the Church of England, but is catholic in its sympathies, and of a genial tone.

SHAKERS AND SHAKERISM, by *F. W. Evans*. New York: Appleton. Toronto: Maclear & Co.

If any one wishes to know the “depths of Satan,”—to trace out the strange paths into which the forsaking of Divine revelation leads men—to understand more than he has done before of the mystery of the human mind and heart;—if he wishes to see how men, professing themselves wise, can become fools—how education will not prevent men perpetuating the most stupid blasphemies, and becoming devotees of the wildest follies, let him read this book with attention. It is indeed a marvel, how a man could have sense enough to write it—for it is not badly written—and yet be a believer in the absurdities of Shakerism! The author is evidently a man of some education, and displays a degree of cunning in argument worthy of a better cause. When a plain text of Scripture is against him, he knows exactly how to alter it, so as to make it serve his purpose—to “wrest the Scriptures,” in fact, and most likely to his own destruction. There are some who are said to be “given up to strong delusion, that they may believe a lie;” and nothing of which we ever read—Spiritualism itself hardly excepted—affords so striking an illustration of the text as the absurd and blasphemous system detailed in the book before us.

News of the Churches.

VACANCIES.

The churches at London and Stratford are rendered vacant by the resignation of their late pastors.

PORT COLBORNE.

The Rev. G. Ritchie is laboring earnestly to form a church of Christ at Port Colborne, where his labors seem to be very acceptable.

AGENT OF THE F. C. MISSIONARY SOCIETY IN GREAT BRITAIN.

The Rev. William Clarke, of Dresden, has accepted once more a commission as Agent of the French Canadian Missionary Society, and is at present in Great Britain, collecting funds in its behalf. The Rev. Robert Robinson has been supplying the Dresden pulpit for a time.

COJANSVILLE.

A donation visit has been paid to the Rev. Arch. Duff, when, besides other expressions of good-will, the ladies presented \$30, and the gentlemen \$17.47, for his library.

ENCOURAGING.

A few weeks since, the female members of Rev. J. Durrant's Bible Class, Stouffville, presented Mrs. D. with a neat tea equipage, as a testimony of their esteem and appreciation of the efforts to communicate Biblical instruction.

KELVIN.

On Wednesday, the 2nd of March, the Congregational Church, Kelvin, under the pastoral care of the Rev. J. Armour, made a donation meeting, on behalf of their pastor. About two hundred sat down to tea on the occasion. There were, besides the church and congregation of the place, a number of our brethren from

Scotland, Claremont, and New Durham churches. The Choir from Claremont kindly turned out, and deeply interested the meeting with some choice pieces of music, which, with the speaking by several Ministers and lay brethren, delighted the company. The proceeds of the donation meeting were about ninety dollars. The tea and accompaniments, gratuitously provided by the ladies of the place, were excellent.—*Communicated.*

TEMPERANCE REFORMATION.

The Bill to prevent the sale of intoxicating drinks from Saturday night at 7 o'clock, till Monday morning, has passed both Houses of Parliament.

A NEW MOVEMENT IN MASSACHUSETTS.

A meeting of delegates at Worcester, Mass., from several local County Conferences in the State, held a long discussion on the subject of forming a General Conference of the State similar to the Maine General Conference. At the conclusion of this discussion, the following resolutions were offered and unanimously adopted:—

Resolved. That the formation of a General Conference, combining the various local Conferences in this state, is desirable, as a promising method of promoting the mutual fellowship of Christians, and the spiritual welfare of our churches.

Resolved. That a Committee be appointed to present this subject to the local Conferences of this State, and to request each Conference to appoint a delegation of one pastor and two laymen to meet in consultation for the purpose of devising a plan, if thought expedient, for the organization of a State Conference.

CHRISTIAN ANTI-SLAVERY LEAGUE.

A Convention was held recently in Worcester, Mass., which resulted in forming a *Christian Anti-Slavery League*, designated to inaugurate a new movement, of a more thorough and radical character in the evangelical churches of America.

The principal speakers and participants were Rev. Dr. Cheever and Rev. Wm. Goodell of New York, Rev. H. T. Cheever, of Jewett City, Conn., Rev. Samuel Hunt, of Franklin, Rev. Elnathan Davis, of Fitchburg, and Rev. William Beecher of North Brookfield. A constitution was adopted, strongly expressive of the inherent sinfulness of slaveholding, under all possible circumstances, and strong resolutions passed respecting the duties and delinquencies of church members and ministers.

REVIVAL IN TURKEY.

Mr. Clark, Principal of the Bebek Seminary, writes Dec. 24, 1858:—

“We have richly enjoyed a season of refreshing from the presence of the Lord. He has indeed visited us by the wonderful power of His Divine Spirit. An *eminently* spiritual work has been witnessed by us, such as I have not before known in this land; a work presenting precisely the same characteristics which belong to the great revival which God has been carrying forward during the past year in America.

Dr. Dwight, in January adds: “The pious students, full of love and zeal, went forth among the neighbouring churches, to labour chiefly among church members. One of them went to Broosa, and we learn from Mr. Barnum, who is there studying the Turkish language, that a revival has actually commenced, the church members being greatly stirred up to confess their sins and pray, and some among the impenitent being awakened. A few, already, it is hoped, have given their hearts to the Saviour.”

A few days later he states: “There is a wonderful revival going on here among the girls in a Jewish school, under the teaching of the Free Scotch Church missionaries. Twelve or more Jewesses have been hopefull; converted, and in a most remarkable manner. * * We have commenced a daily prayer meeting, held at noon, in a room in Vezir Khan, not far from the Lazaraars.

IRELAND HALF PROTESTANT.

I am inclined to give you a pen-and-ink sketch of the present condition and

prospects of this country. I mean of course, especially in relation to its religious interests.

First of all, then—what never could have been said before—the Protestants are fully half the population. There is no registration of Roman Catholic marriages; the act regarding these not extending to them. But from the number of marriages of all sects, provided that they bear the same proportion to the population as those of England and Wales, the best modes of forming an estimate in the absence of a census, there are upwards of three millions of Protestants; and the whole population does not exceed six millions. The increase of the Protestants and the decrease of the Roman Catholics which has brought them to an equality, is thus accounted for. The great mass of those who perished in the famine and of those who have since emigrated, and are still emigrating—three hundred are about to leave Guedore in Donegal at one swoop—were and are, Roman Catholics. Those who occupy the land, thus vacated and thrown into larger farms by the purchasers under the Encumbered Act, are mainly Protestants, and while, especially to the West, whole congregations of Romanists are scattered over the country, there are no conversions from Protestantism. The controversial lectures, and discussions, and tract circulation, have prevented this.

Then it is to be recollected, that just as the settlement of Ulster changed the face of that province, so the change that is covering the West and South with Protestants and Presbyterian churches is, incipiently, altering the habits of the people there. The Lord's day is beginning to be respected; and the country and country towns to wear a more Ulster-like aspect. The heaven is at work; and there is respect felt for the authors of the improvement, except by the rabble, out of which the Ribbon and Phoenix clubs get their recruits—the tools of the priests. In ten years, the women and their needle work and household economy, and the men in the fields, will have so infected their neighbours with the love of industry, cleanliness and comfort, that a visitor who had left Ireland half a dozen years ago, would think himself in a new country.—*Dublin Cor. N. Y. Evangelist.*

CIRCULATION OF THE BIBLE IN PIEDMONT.

Meanwhile, the Redeemer's kingdom gains adherents in Italy. In Piedmont, there are fresh villages discovered every month where the Word of God has taken root, and from whence the people come to seek instruction and to have the Gospel preached to them. The extent to which the Word of God has been circulated through Piedmont fills the colporteurs with astonishment. They make their way to outlandish villages, where they imagine the foot of colporteur has never been before, but only to find the people already provided with the Word of Life. One of them, named A—, in speaking to a friend of mine the other day, declared that this dissemination of the Scriptures was universal through all the Provinces of Piedmont; that, for his own part, he had never been able to sell more than fifty copies per month, because the greater number of families are already provided with them. It was quite touching, said my friend, to hear him express his joy, when on arriving in some out-of-the-way place, where he imagined neither colporteur nor Bible had ever penetrated, and offering the handsomely bound Bible for one franc, the peasants met him smiling with the words—"Oh, we know that book, we bought it last year; see, here it is!" Then they began to read some portions, and to seek explanations of others, which they could not understand themselves. I am aware, from positive information, that in some instances the parish priests have become themselves purchasers of Diadati, because they say it is a more faithful translation than Martin's. A remarkable fact brought out by these colporteurs is, that in many places the parish priests have seen the extreme impolicy of the extravagantly violent denunciations they have seen went to make against the Protestant Bible, and have ceased from doing so. They perceived that by their diatribes they became advertising agents for the Bible Society, because men were led from curiosity to buy and examine a book which had the effect of rousing their priests to a state of frenzy.—*News of the Churches.*

MISSIONARY ACTIVITY OF THE PAPAL CHURCH.

The "Annals of the Propagation of the Faith," for November last, records the

departure of missionary laborers as follows, omitting the names: From London, July 26, 1858, for New Caledonia, three "Fathers," five "Brothers," and three "Sisters of Charity." From Marseilles, October 13, 1858, the "Bishop of Enos and Vicar-Apostolic of Central Oceanica," for his field, accompanied by one father and one brother. From Bordeaux, "about the same date," for the same "missions of Oceanica," four fathers, four brothers, and three sisters of charity. From Havre, August 26, 1858, "thirty-one members of the society of Picpus," viz. for America, one brother; for Tahiti, two brothers; for "Sandwich," (Sandwich Islands) two fathers and ten sisters; for Valparaiso, two, Santiago, four, Lima, eight, and Ica, two sisters. From Havre, August 28, for North America, one father, one brother, and three sisters. From Bremen, August 30, for the United States, four priests and six brothers. And from Bordeaux, for China, in September, twenty-one priests.

Thus we have, in one number of the "Annals," a record of the sailing for different portions of the world, of ninety-two papal missionary laborers. Twenty-one of these were priests on the way to China; and of these it is said: "The hope of gaining the palm of martyrdom was the reason that induced so many to proceed to the Celestial Empire. May they be frustrated in the expectation by the new treaties! There will still be sufficient privations left for them to satisfy their desire of sacrifices." Should not such a record serve to excite Protestant Christians to more missionary zeal? Especially should real Protestants move with reference to China, when Papists are sending so many laborers there, seeking "the palm of martyrdom."—*Journal of Missions.*

AN INVITATION TO UNITED PRAYER—ADDRESS'D TO THE CHURCH OF CHRIST
THROUGHOUT THE WORLD.

(Being an extract from the Minutes of the 23d Annual Meeting of the Lodianna Mission.)

"Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:

Resolved, 1st. That we hereby publicly acknowledge the debt of gratitude we owe to Him, and our obligations to live more than ever, not unto ourselves but unto Him who died for us.

And in view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings in this land.

Resolved, 2nd. That we will do our best to get Union Meetings for prayer, for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the cause of Christ.

And further being convinced from the signs of the times that God has large blessings still in store for his people, and for our ruined race, and that he now seems to be ready, and waiting to bestow them as asked for, therefore,

Resolved, 3rd. That we appoint the second week in January, 1860, beginning with Monday the eighth, as a time of special prayer, that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is on Monday the 8th, be a holy convocation for solemn fasting, humiliation and prayer; and that on the last day, that is Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation onward, all be requested in their secret, family and public devotions, habitually to entreat the Lord to pour out on all his people, so much of the Spirit of grace, and supplication as to prepare them for such an observance of the time designated, as may meet with his approval, and secure his blessing."

Bad company is like a nail driven into a post, which after the first or second blow may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out—it can only be done by the destruction of the wood.

Hills from the Fountains of Israel.

THE WORD HID IN THE HEART.—BY THE REV. C. RIDGES, M.A.

"Thy word have I hid in mine heart, that I might not sin against thee."—Psalm 119, 11.

What an aggregate of guilt and misery is comprehended in this short word "sin," the greatest curse that ever entered the universe of God, and the parent of every other curse. Its guilt is aggravated beyond the conception of thought. Injury to a superior—a father—a sovereign! Its power is misery, wherever it extends—in the heart, in the family, in the world. In eternity its power is unrestrained. Sometimes the death-bed scene casts a fearful gleam of light upon "the worm that never dieth, and the fire that never shall be quenched:" but experience only can develop its full grown horrors. How supremely important therefore is the object of our preservation from sin! and how wisely adapted are the means to the end! That word—which the man of God had just before mentioned as the guide to the *cleansing of his way*—he *hides within his heart*—not for concealment, but for security, that it may be ready for constant use. It is not therefore a mere acquaintance with the word, that will avail us. There must be a cordial assent—a sound digestion—a constant respect. It must be to us the rule that we would not transgress—the treasure that we are afraid to lose. Often indeed, Satan shuts out its entrance. He "catches away that which was sown." Too often, again, it is withered or choked in the soil. But the honest and good heart *hides it*, keeps it, and brings forth fruit with patience unto perfection. Here it "dwells richly in all wisdom," the storehouse as occasion requires; a principle of holiness; a covering from sin. In this view it is recommended by one, who had well acquainted himself with its valuable uses,—*"My son let them not (the divine precepts) depart from thine eyes: keep sound wisdom and discretion. So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble."* David also gives us the same experience—*"by the word of thy lips I have kept me from the paths of the destroyer."* And it was probably this recollection, combined with a sense of continual danger, that suggested the prayer—*"Order my steps in thy word; and let not any iniquity have dominion over me."*

The value of *the word* is inestimable, as our means of walking with God in the hurry, business and temptation of the day. The Psalms furnish precious materials for ejaculatory prayer; the promises food for comfort; the rules such light in perplexity; the instruction such solid matter for godly conference—all operating for one end—a preservation from sin. Being from *the word*,—a manifestation of the Saviour's love—what a keeping of the heart! what a quickening motive! How reasonable in worldly temptation is the warning of *the word hid* in the heart. *"No man having put his hand to the plough and looking back, is fit for the kingdom of God!"* So in the spiritual conflict let this word—*"Him that cometh unto me I will in no wise cast out"—be hid in the heart—what a preservative is it against unbelief! Take the word to the unbelieving believer, (if the expression may be allowed,) alarmed by ridicule or persecution—"If the world hate you, ye know that it hated me before it hated you." Fearing that he shall never hold out unto the end; I will never leave thee nor forsake thee. Trembling, lest his sins should rise up to his condemnation—and "The blood of Jesus Christ the Son of God cleanse from all sin."* And then as to duties: let his Saviour's word rebuke his indolence and unwatchfulness, what! could ye not watch one hour?—*"Watch and pray, that ye enter not into temptation."* Hide in the heart the sorrowful story of his agony in the garden, and his death on the cross, that sin may appear yet more exceedingly sinful? But how is *the word* to gain entrance into hearts like ours? How shall it be *hid* in so unkindly a soil? No power of man could surely plant it there. The Holy Spirit's almighty agency must be diligently sought; for in proportion as we are filled with his gracious influences, shall he be armed, as was our Master, for the effectual resistance of our spiritual temptations.

Lastly, connected with this subject, mark *the christian's character*,—"In whose heart is my law"—his security—"none of his steps shall slide"—*his happiness*—"O how I love thy law!" *His victory*—"the word of God abideth in him, and he hath overcome the wicked one." All infallibly provided by the covenant—promise—"I will put my love in their inward parts, and write it in their hearts." O let us not then shrink from a close contact with *the word*, though the cost may be the cutting off a right hand for the saving of the life. There is no better test of our security, than a willingness to come to the searching light of *the word*.

The Fragment Basket.

THE REVIVAL SPIRIT.—The revival spirit is a tender, humble, heart-broken spirit. This is essential to the spirit of prayer. "The sacrifices of God are a broken spirit. A broken and contrite heart, O God, thou wilt not despise." This is accompanied with feelings of deep self-abasement. The prayer of Daniel previous to the return from the captivity is a specimen of revival feeling. A great portion of this prayer is the language of Christians, on awakening from a long season of spiritual slumber; and whenever this melting spirit becomes general in a church, great and glorious is the work of the Lord.

This spirit is far removed from noise and confusion, and vain confidence. The accents of humble, broken penitence will be heard in the pulpit, in the social meeting, and at the family altar; and the secret places will witness the deep struggles of spirit, where the humble souls wrestle with their God, for spiritual blessings upon themselves and others.—The unhumiliated heart cannot approach near the mercy-seat, "for he knoweth the proud afar off." He will not accept the sacrifice of the self-confident or of the vain glorious, even though, like Baal's priests, they cry aloud from morning to evening.

This is a most tender, melting spirit. It meets a response in kindred hearts, and an affectionate, loving spirit pervades the little band of praying souls. It administers warning, exhortation, and entreaty to impenitent souls, in a tender, kind and gentle manner. Repulse and even abuse, is met with meekness. It is opposed to harsh, austere, and bitter rebukes, which stir up the wrathful passions of men.—Even opposition and violence are disarmed before it, and rebuke from such a spirit, enters into the soul like a sharp, two-edged sword. But this spirit cannot be acquired without deep struggles of soul, nor maintained without great watchfulness and care. It shuns the noisy scenes of carnal strife, and dwells not with the souls that harbor envy, ill-will, bitterness, wrath, or an unforgiving temper. O, that such a spirit pervaded the whole church militant! How soon would the banner of the cross be displayed over the ruins of Satan's empire!—*London Revivalist*.

LEARNING OF THE DEVIL HOW TO FIGHT THE DEVIL.—"If we will take such weapons as the devil shall appoint us, we shall soon have an overthrow, as we have done in times past. For what a trust and confidence have we had in holy water, and holy bread? Also in ringing of holy bells, and such fooleries? But it was good sport for the devil, he could laugh and be merry at our foolishness; yea, and order the matter so, to keep us in the same error. For we read in stories, that at some time the devil went away from some men, because of the holy water, as though that holy water had such strength and power that he could not abide it. O crafty devil! he went away, not for fear of holy water, but because he would maintain men in error and foolishness.

Ye know, too, when there was a storm or a fearful weather, then we rang the holy bells, they were they that must make all things well, they must drive away the devil. But I tell you, if the holy bells would serve the devil, or that he might be put away through their sound, no doubt we should soon banish him out of all England. For I think that if all the bells in England could be rung together at a certain hour, I think there would be almost no place but some bells

might be heard there. And so the devil should have no abiding place in England, if ringing of bells would serve. But it is not that that will serve against the devil; yet we have believed such fooleries in times past, but it was but mocking, it was the teaching of the devil. And no doubt we were in a miserable case when we learned of the devil to fight against the devil. And how much we are bound to God, that he hath delivered us from these gross ignorances, and hath taught us how we should fight and prevail against his enemy. Yet it is a pitiful thing to see, that there be some amongst us which would fain have the old fooleries again; they are weary of the word of God, they cannot away with it; they would rather have their crossing, and setting up of candles and such fooleries, than the word of God.—*Latimer.*

THE JOY OF THE NEWLY PARDONED SINNER.—“Rapture divine and ecstasy inexpressible filled our soul. Fear, distress, and grief, with all their train of woes, fled hastily away; and in their place joys came without number. Like as terrors fly away before the rising sunlight, so vanished all our dark forebodings, and

‘As morn her rosy steps in the eastern clime,
Advancing, sowed the earth with orient pearl.’

so did grace strew our heart with priceless gems of joy. ‘For, lo, the winter was past; the rain was over and gone; the flowers appeared on the earth, the time of the singing of birds has come; and the voice of the turtle was heard in our land; the fig-tree put forth her green figs, and the vines with the tender grape gave a good smell, when our Beloved spake, and said ‘Arise my love, my fair one, and come away.’ Our buried powers, upspringing from the dark earth, where corruption had buried them, budded, blossomed, and brought forth clusters of fruit. Our soul was all awake to gladness; conscience sang approval; judgment joyfully attested the validity of the acquittal; hope painted bright visions for the future; while imagination knew no bounds to the eagle flight of her loosened wing. The city of Mausoul had a grand illumination, and even its obscurest lanes and alleys were hung with lamps of brilliance. The bells of our soul rang merry peals, music and dancing filled every chamber; and every room was perfumed with flowers. Our heart was flooded with delight; like a bottle full of new wine it needed vent. It contained as much of heaven as the finite can hold of infinity. It was wedding-day with our souls, and we wore robes fairer than ever graced a bridal. By night angles sang—‘Glory to God in the highest, on earth peace, good will towards men;’ and in the morning, remembering their midnight melodies, we sang them o’er again. We walked in Paradise, we slept in bowers of amaranth; we drank draughts of nectar from goblets of gold, and fed on luscious fruit brought to us in baskets of silver;

‘The liquid drops of tears that we once shed,
Came back again, transformed to richest pearls’;

the breath we spent in sighs returned upon us laden with fragrance; the past, the present, the future, like three fair sisters, danced around us, light of foot and gladsome of heart. We had discovered the true alchemist’s stone, which, turning all to gold, had transformed all within us into the purest metal. We were rich, immensely rich; for Christ was ours, and we were heirs with him.

“All nature appeared to sympathise with us. We went forth with joy, and were led forth with peace; the mountains and the hills broke forth before us into singing, and all the trees of the field clapped their hands. The fields, the flood, the sky, the air, the sun, the stars, the cattle, the birds, the fish—yea, the very stones seemed sharers of our joy. They were the choir, and we the leaders of a band, who at the lifting of our hand poured forth whole floods of harmony.

“Perhaps our birth-day found the earth wrapped in the robes of *winter*, but its snowy whiteness was all in keeping with the holiday of our spirit. Each snowflake renewed the assurance of our pardon, for we were now washed whiter than snow. The burial of the earth in its winding-sheet of white betokened to us the covering of our sins by the righteousness of Jesus. The trees, festooned with icedrops, glittered in the sun as if they had coined stars to shine upon us; and even the chill blast, as it whirled around us, appeared but an image of that power

which had carried our sins away, as far as the east is from the west. Sure, never was winter less wintry than then; for in a nobler sense than the poet, we can affirm—

‘With frequent foot,
Pleas'd have I, in my cheerful morn of life,
Trode the pure snows, myself as pure,’

Grace enabled us to find a song where others did but mourn.”—SPURGEON.

SILENCE IN NATURE.—It is a remarkable and very instructive fact, that many of the most important operations of nature are carried on in an unbroken silence. There is no rushing sound when the broad tide of sunlight breaks on a dark world and floods it with glory, and as one bright wave after another falls from the fountain, millions of miles away. There is no creaking of heavy axes or groaning of cumbrous machinery as the solid earth wheels on its way, and every planet and system perform their revolutions. The great trees fling forth their boughs and shadow the earth beneath them,—the plants cover themselves with buds, and the buds burst into flowers: but the whole transition is unheard. The change from snow and winter winds to the blossoms and fruits and sun-bine of summer is seen in its slow development, but there is scarce a sound to tell of the mighty transformation. The solemn chant of the ocean as it raises its unchanging and unceasing voice, the roar of the hurricane and the soft notes of the breeze, the rushing of the mountain river and the thunder of the black-browed storm; all this is the music of nature,—a great and swelling anthem of praise, breaking in on the universal calm. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive. That God who has set the mountains in their places and appointed an orbit for every star works noiselessly and often unseen. Christian, look and learn. Be a diligent and zealous labourer, but be willing to remain unknown. Strive after the good of mankind, but be content without their praise. Seek what is beautiful, and beneficial, and blessed, but avoid that which ministers merely to self. Do not court the applause that is often hollow and always temporary, but learn to love the retirement, where God is your companion, and prayer the voice of your soul. Let your labours be much among the by-ways of the world, where souls are perishing from the plague of sin, but where pride will not venture and love can scarcely come. Fear not to defy iniquity and expose sin, but take your weapons and your strength from the hands of the Omnipotent, and look to Him for your reward. Be earnest, but be humble. Thus, without the trumpeting of fame or the brazen finger of renown, the fabric of your good works will rise to compel the world's unwilling admiration, and lead men to glorify your Father and Great Teacher in heaven.—*Anon.*

DEPRAVITY OF MAN.—The way to assert the depravity of man is to fasten on the radical element of depravity, and to show how deeply it lies incorporated with his moral constitution. It is not by an utterance of rash and sweeping totality to refuse him the possession of what is kind in sympathy, or of what is dignified in principle—for this were in the face of all observation. It is to charge him direct with utter disloyalty to God. It is to convict him of treason against the majesty of heaven. It is to press home upon him the impiety of not caring about God. It is to tell him that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me. It is to go to the man of honour, and, while we frankly award it to him that his pulse beats high in the pride of integrity—it is to tell him that he who keeps it in living play, and who sustains the loftiness of its movements, and who in one moment of time could arrest it forever, is not in all his thoughts.—*CHALMERS.*

CONVERSION.—“In some, religion is like a gradual, general growth—the growth of something that was always within them for they cannot go back, with distinct consciousness, to any time when they had it not. In others, it is a like a gentle and gradual *transformation*, by which, in advanced life, outward religious habits and mere secular virtues get insensibly changed into earnest faith and divine holi-

ness; the men may not be conscious of the change as a *process*, but they may feel confident that they are changed as a *result*. In others, again, it is like *escape* from a shipwreck—safety from the burning streams of a volcano—recovery from madness—return to life—release from prison—reprieve from punishment—stillness and quiet after hail and hurricane—a gleam of light after a dark, stormy, and troubled day.”—BINNEY.

YOU NEVER CAN RUB IT OUT.—One pleasant afternoon a lady was sitting with her little son, a white-haired boy five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself in printing his name with a pencil on paper.

Suddenly his busy fingers stopped. He made a mistake, and wetting his finger, he tried again and again to rub out the mark, as he had been accustomed to do on his slate.

‘My son,’ said his mother, ‘do you know that God writes down all *you* do in a book? He writes every naughty word, every disobedient act, every time you indulge in temper and shake your shoulders, or pout your lips; and, my boy, *you* can never rub it out.’

The little boy’s face grew very red, and in a moment tears ran down his cheeks. His mother’s eye was on him earnestly, but she said nothing more. At length he came softly to her side, threw his arms round her neck, and whispered, “Can the blood of Jesus rub it out?”

Dear children, Christ’s blood *can* rub out the evil you have done, and it is the only thing in the universe that can do it. “The blood of Jesus Christ, His Son, cleanseth us from all sin.”—*Band of Hope Review*.

TREASURES IN HEAVEN.—“We read of a philosopher, who, passing a mart filled with articles of taste and luxury, made himself quite happy with the sage reflection, ‘How many things there are I do not want!’ Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called *good things*. It has posts of honor and power, to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and land, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world and exclaims, ‘How much there is there that I do not want! I have what is far better. My treasure is in heaven.—*Dr. Tyng*.’

Poetry.

“FIGHT THE GOOD FIGHT OF FAITH.”

“Christian warriors, chosen band,
Pilgrims in a foreign land,
Why do ye weary drooping stand
Fearing defeat and shame?
Faithful champions keep your ground
Sara’s Legions press you round,
Hark! Jehovah’s trumpets sound,
On in Jesus’ name.”

“Look to the cross, your banner view,
Your Captain’s blood was shed for you,
Christus, could you prove untrue?
Bear the traitor’s doom?
Raise the inspiring battle cry,
Jerusalem our city’s high
Her pearly gates, her turrets high
Our everlasting home.”

“Should the fierce, the boasting foe,
Sin’s arrows steeped in poison throw,
Aim at your hearts a mortal blow,
Yet Christ the path hath trod.
Let faith the powers of Hell engage
Then though till death the war you wage,
Shall laugh to scorn the fiend’s foul rage
And lead you on to God.”

“Unsheath the Spirit’s shining sword
Fight and conquer in the Lord.
The battle’s won—ye trust his word
And victory is given.
Victory! the angels sing.
Victory! your trophies bring.
Triumph, reign with Christ your king,
There is joy in Heaven.”

Quebec, 29th October, 1845.”

“J. D.”

These lines by the late Rev. James Drummond of Quebec, were intended for the *Montreal Observer*, but not published: they are given in the *Canadian Independent* and will doubtless gratify such of our readers as were privileged to enjoy the acquaintance of their justly lamented author.

Family Reading.

DESTRUCTION OF JERUSALEM.

A short time ago, Sir E. Bulwer Lytton delivered a lecture in Lincoln, on the early history of Eastern nations. He gave an outline of the history of the Babylonian, Assyrian, Persian, Egyptian, Greek and Jewish nations, and closed with the following powerful and dramatic description of the destruction of Jerusalem by Titus:—

Six years after the birth of our Lord, Judea and Samaria became a Roman province under subordinate governors, the most famous of whom was Pontius Pilate. These governors became so oppressive that the Jews broke out into open rebellion, and seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of appalling terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other—all the elements of civil hatred had broken loose—the streets were slippery with the blood of citizens—brother slew brother—the granaries were set on fire—famine wasted those whom the sword did not slay. In the midst of these civil massacres, the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua—they sallied forth and scattered the eagles of Rome. But the triumph was brief; the ferocity of the ill-fated Jews soon wasted itself on each other. And Titus marched on, encamped his armies close by the walls, and from the heights the Romans gazed with awe on the strength and splendor of the city of Jehovah.

Let us here pause, and take, ourselves, a mournful glance at Jerusalem, as it then was. The city was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of that tower, the sentinel might have seen stretched below the whole of that fair territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings—its roof of cedar, its doors of rarest marbles, its chambers filled with the costliest draperies, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all upon a precipitous rock, rose the temple, fortified and adorned by Herod.

The temple was as strong without as a citadel; within, more adorned than a palace. On entering, you beheld porticoes of numberless columns of porphyry, marble and alabaster; gates adorned with gold and silver, among which was the wonderful gate called the beautiful. Further on, through the vast arch, was the sacred portal which admitted into the interior of the temple itself, all was sheeted over with gold, and overhung by a vine-tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, was set over with golden spikes, to prevent the birds settling there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with gold pinnacles. But, alas! the veil of that temple had been already rent assunder by an inexpiable crime, the Lord of Hosts did not fight with Israel. But the enemy is thundering at the wall. All around the city arose immense machines, from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way, the city was entered, the temple itself was stormed. Famine in the meantime had made such havoc that the besieged were more like spectres than living men, they devoured the belts to their swords, the sandals to their feet. Even nature itself so perished away, that a mother devoured her own infant; fulfilling the awful words of the warlike prophet who first led the Jews toward the land of promise: "The tender and delicate woman amongst you, who would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eyes shall be evil towards her young, and the children that she bear, for she shall eat them for want of all things, secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates." Still, as if the foe and the famine were not scourge enough, citizens smote and murdered each other as they met in the way, false prophets ran howling through the streets—every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushed through the flames to perish amid its ruins. It was a calm summer night, the 10th of August, the whole hill on which stood the temple was one gigantic blaze of fire, the roofs of

cedar crashed, the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and manslaughter—the echoes of shrieks and yells ran back from the Hill of Zion and the Mount of Olives. Among the smoking ruins, and over the piles of the dead, Titus planted the standard of Rome.

Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day men were still living who might have heard the warning voice of Him they crucified, “Verily, I say unto you, all these things shall come upon this generation. * * O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. Behold your house is left unto thee desolate!” And thus were the Hebrew people scattered over the face of the earth, still retaining to this hour their mysterious identity—still a living proof of the truth of those prophets they had scorned or slain—still vainly awaiting that Messiah, whose Divine mission was fulfilled eighteen centuries ago, upon the Mount of Calvary.

THE BABE OF HEAVEN.

“Does you love God?”

The question came from a sweet pair of lips. Opposite sat a young gentleman of a striking exterior. The man and the child were travelling in a stage-coach. The latter sat on her mother’s knee. Her little face, beautiful beyond description, looking out from a frame of delicate lace-work. For four hours the coach had been toiling on over an unequal road, and the child had been very winning in her little ways, lisping songs, lifting her bright blue eyes often to her mother’s face, then falling back in a little old fashioned, contented way, in her mother’s arms, saying by the mute action, “I am happy here.”

For more than an hour the dear babe, scarcely yet entering the rosy threshold of her fifth year, had been answering the smiles of the young man who had been pleased with her beauty. He had nodded his head to her little tunes; he had offered her his pearl-handled penknife to play with, and at last his heart went over to her at every glance of a holy love, and a trusting faith made his pulses leap with a purer joy, and as the coach rattled on, he began to wish the end of the journey were not so very near.

The child had been sitting for the last fifteen minutes regarding the young man with a glance that seemed almost solemn, neither smiling at his caresses, nor smiling in the dear face that bent above her. A thoughtfulness seemed to spread over the young brow that had never yet been shadowed by care, and as the coach stopped at the inn door, and the passengers moved uneasily preparatory to leaving, she bent towards the young man, and lisped in her childish voice these words,—

“Does you love God?”

He did not understand, at first, in the confusion, and bent over, nearer—and the voice asked again, clearly, almost eagerly, “Does you love God?” The thoughtful, inquiring eyes meantime beaming into his own.

The young man drew back hastily, blushing up to the very roots of his hair. He looked in a sort of confused, abrupt way, at the child, who, frightened at his manner, had hidden her face in her mother’s bosom—turned to the coach door—gave another look back, as if he longed to see her face, and then he left the coach.

He hurried to his hotel, but the little voice went with him. There seemed an echo in his heart constantly repeating the question of the child—“Does you love God?”

Several gay young men met him at his hotel. They appeared to have been waiting for him, and welcomed him with mirth that was almost boisterous. They had prepared an elegant supper and after he had been to his room, escorted him to the table. The full gleam of the gas fell upon the glittering furniture; red wines threw shadows of a lustrous crimson hue athwart the snowy linen—there were mirth, wit, faces light with pleasure, everything to charm the eye and please the palate, but the young man was conscious of a void never experienced before. His heart ached to see the child again, and ever and anon he seemed to hear her words,—

‘Does you love God?’

It came to him when he held the red wine to his lips—it was heard amid the clatter of the billiard balls, the shout of merry laughter that filled the wide room, everywhere. Whichever way he turned he saw the earnest glance of that blue-eyed child, heard the low voice singing, the low voice laughing, the low voice asking thrillingly:

‘Does you love God?’

It followed him to his bedside. He had tried to drown it in wine, in song, in careless levity; he strove to sleep it away, but heard it in his dreams.

The next night he met a fashionable friend. He was to take her to some place o

pleasure. She was very beautiful in her dazzling robing. The gleam of pearls and the lustres of silk and lace vied with each other to enchain her loveliness, but even as she came sailing into the room, with smiles upon her young, red lips, and a welcome in her words, there came, too, floating noiseless at her side, the presence of that angel child. The better feelings her innocent presence had awakened were warm yet, and before he knew it, the young man said quickly and earnestly.

‘Does you love God?’

‘What do you mean?’ exclaimed the young girl, with a start of surprise.

‘I was thinking as you came in, of a lovely child I saw yesterday,’ he replied. As I was in the act of leaving the coach she suddenly looked up and asked me that question.

‘And what, pray, put it into the child’s head? What did you answer?’

‘I am ashamed to say I was not prepared with an answer,’ replied the young man, casting down his eyes.

That night pleasure had no gratification for him. His feet trod languidly the mazes of the dance, his smiles were forced, and more than once it was said of him: ‘He does not seem himself.’

No, he was not like the gay, thoughtless self of former years. There was a still pool lying in his bosom, the waters of which had never before been disturbed.

Now a little child had dropped a pebble in, and the vibration was to go on through eternity.

THE DANGER OF HALTING.

What is it you are wavering between? Dust and ashes, and “a crown of glory that fadeth not away.” On your right hand is Christ, heaven, and an immortality of blessedness; on your left hand is disobedience, rebellion, discontent, remorse, despair, and an immortality of misery. Between these you are halting! While you halt the “gulf” is forming that will soon be “fixed;” the character is deepening that will soon be stereotyped for ever. Indecision becomes decision; you decide for hell while you waver about heaven. And how imminent the peril of those that are wavering? It is now, or it is never; it is here, or it is nowhere. The door will soon be shut that can never be opened, and the dark abyss set that can never be crossed. O! that I could bring home to every halting man the position that, as a sinner without Christ, he occupies!

Some will remember a touching tale mentioned in one of the little periodicals published for the laboring classes. It was published some years ago. It narrates how a poor man on one of the rocky coasts of our country, that got his bread by gathering sea-fowls’ eggs, went out one morning on his perilous adventure, and looking down a terrific steep, he saw midway a ledge abutting from the rock, covered with a cluster of the sea fowls’ nests. He fastened his rope to a tree above the cliff, and lowered himself down till he trod upon the ledge. In his eagerness to grasp the spoil, he unwittingly dropped the noose of the rope by which he had descended, and it swung as it appeared, far beyond the reach; and there he stood on that narrow ledge, above him a fearful height he had no hope to scale, below him a terrific precipice with the sea dashing at its base. It was a moment of unutterable anguish. In intensity of dismay, by a desperate effort, he sprang upward. It pleased God he should grasp the rope. He drew himself up to the summit, trembling with transport and terror. Every one of us can realise the peril of that fellow creature. But how akin to this, but intensely more awful, the condition of every waverer! He stands on the narrow ledge of life; above him is the terrific mountain of his guilt that he has no power in himself to scale; below him is the fearful abyss of death, with the death that never dies. There is but the breath in his nostrils between him and the bottomless pit. O, awake, fellow-sinner; awake to thy true and perilous position! It is late, but not too late. There is yet hope that hangs from the cross of Jesus, or rather from the throne of God; that hope can lift thee over the mount of thy guilt, and land thee on the brink of the shore of eternal safety and peace. O leap and live? “Fly for refuge, and lay hold of the hope set before you,” and as God liveth, your soul shall live! He is slow to anger and plenteousness in mercy.” “As I live,” saith the Lord God, “I have no pleasure in the death of a sinner, but rather that he should repent and live. “Turn ye, turn ye; for why will you die?”—*Rev. Hugh Stowell.*

“Before you enter into prayer ask your soul these questions: To what end, O my soul, art thou retired into this place? Art thou come to converse with the Lord in prayer? Is thy business slight? Is it not concerning the welfare of thy soul?”