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## FAMILY WORSHIP.

True Religion moulds the whole life. Having made its home in the heart, it becomes a duty to place in its hand the sceptre that rules the customs and observances of the family. It would be impossible to prove that religion casts a benignant smile on all our secret devotions, but frowns on the consecration to God of the sweet scenes of "domestic happiness," which the poet has described as, "the only bliss of paradise that has survived the fall." When God gives a home, shall an ungrateful hand shut him out of it? The presence of God in a house is to the pious mind the sweetest reflection. Jesus was *called* to the marriage-feast which he graced with his presence,—he was a bidden and a welcome guest,—thus with reverence be it said, we may invite the presence of Him who dwelleth not in temples made with hands, to visit with his mercy our homes. Family worship is that invitation. This hallowed custom has its basis in our social nature. He setteth the solitary in families; the bestowment of such a blessing implies the design to work out from the hallowed arrangement, results showing forth his glory. The link of connection with each other as fashioned by Him, does not unloose us from the chain that binds all to the eternal throne. To all his character is shown in his name "OUR FATHER." Man is not an isolation—an icicle—not a solitary cord—but the threads of love run through the web of society, to bring up in the pattern, something of likeness to Him, whose name and nature is LOVE.

The practice of family worship is time honoured. Ancient heroes who lived and walked with God, are mentioned as building altars to God on the spots where they sojourned. God said of Abraham his friend, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Joshua the victorious leader of the hosts of Israel, said, "as for me and my house we will serve the Lord." David from the public worship of God returned to bless his household. New Testament precept points in the same direction: Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. The Bishop must be one that ruleth well his own house; for if a man know not how to rule his own house, how shall he take care of the church of God? Of the deacons there is required a like qualification. The general commands "to pray without ceasing," praying always with all prayer and supplication,"—"whether therefore ye eat, or drink, or whatsoever

ye do, do all to the glory of God"—we need not now dwell on as involving the duty. By this practice among other glorious distinctions, our Puritan fore-fathers were distinguished. The taunts of the opposers of truth, took shape from the psalm-singing, and household devotions of these godly men. This was undoubtedly a sign of the generation that feared God. The morning and evening sacrifice was a proof of the presence or absence of true religion in a family. How truly great is a country where scenes of household piety abound! The bulwark of the land is the broad shield of heaven.

Can we paint a more touching scene, or unlock from the memories of the past, a more tender recollection, than the events of those sacred hours, when in life's young morning, we listened to the paternal invitation, "let us worship God."—Many a gap death may have made in that circle since then, but the event is fresh and the impression is deep, that is a blessed memory of an early home if the poet's description holds good—

"Then kneeling down, to Heaven's Eternal King,  
The *saint*, the *father*, and the *husband* prays :  
Hope " springs exulting on triumphant wing,"  
That *thus* they all shall meet in future days :  
There ever bask in uncreated rays,  
No more to sigh, or shed the bitter tear,  
Together hymning their *Creator's* praise,  
In such society, yet still more dear ;  
While circling time moves round in an eternal sphere."

A distinguished writer speaks of family worship as a cardinal duty, "without which, it should never be disguised for a moment, our homes cannot be Christian. The household in which God is not worshipped is like a ship at sea without a pilot or a helm, while the tempest is rising and threatening to rage. However majestic the vessel or costly the cargo, she is at the mercy of the first rock—it may be, the very first wave. 'Him that honoureth God, God will honour; but he that despiseth God, shall be lightly esteemed;' and the neglect of this honour is, beyond all controversy, one cause of the degeneracy which is now so apparent in many spheres." The fear that this neglect may extend, and the hope of bringing some to look to the ways of their households, have induced us to write on this subject. Nothing is more likely to lead to the adoption of this heaven-blessed custom than a view of its influence. In a family its effects, are marked in the training thus furnished in the ways of God. The intensity of parental affection must be shown in earnest efforts to save the souls of their children—to bring to Jesus even the little ones. A little boy after reading the "Pilgrim's Progress," is said to have asked his mother which of the characters she liked best: she replied, "Christian of course, he is the hero of the story." He responded: "I like Christiana best, because when Christian set out on his pilgrimage he went alone, but when Christiana started she took the children with her." This gathering of the lambs into the fold of Christ is a high and holy object, and has often been accomplished through the instrumentality of family worship. "The way," says Mr. Beecher, "to get a handsome shade-tree, is to go to the *nursery*, and get a small tree, so that you can take *all the roots* up with it; then it will live, and grow, and become a tree of beauty. So in bringing persons to the Church, you take a man, and it may be here is one root running off into the grog shop, another root running into the theatre, and so on. All these roots you must cut off; and when you have pruned him, and got him into the Church, what is he but a mere

*stump?* If you would have good, symmetrical Christians, you must go to the *nursery*,—ah, that is the word, the *nursery*,—to the family and the Sabbath-school, and take the young plants, the children, and train them up to become plants of righteousness and ornaments in the house of our God." In this family-training the conscience is educated; the habit of worshipping God is formed; the restraining of the young to habits of order and punctuality is achieved; and further, the never to be forgotten accomplishment of knowing the Scriptures is acquired. This knowledge of the Bible is essential to strong and healthy Christianity. Coleridge said, "the fairest flower he ever saw climbing round a poor man's window was not so beautiful in his eyes as the Bible which he saw lying within." The plants of grace bloom and thrive in a home when God's word distils the dew of its principles morning and evening. A gradual knowledge of the whole lively oracles is thus attained. This gives Bible truth a power to cheer the heart, and control the life. Drop a single grain of musk in a chamber, and years after the room will retain the fragrance; so leave in the heart a single germ of a divine principle, and its power will be felt in future ages. To begin early in the application of Divine truth to the heart, is a mark of wisdom; but to leave the work undone till the ground is pre-occupied with briars and thorns shows defective skill and sinful sloth. The charge of the souls of the immortal beings committed to the heads of families, is far too solemn to admit of trifling. The cry of David shows how the heart may be wrung at the loss of a child: "O my son Absalom! my son, my son Absalom! would God that I had died for thee, O Absalom, my son, my son!" What, then, can we tell of the thrilling agony at the loss of a child,—lost through parental neglect, and lost to all eternity?

Nor does this exhaust the range of responsibility; the domestics in a family claim the care and interest of the master and mistress. This connection should be more than an affair of bone and sinew on the one side, and of dollars and cents on the other. Dwelling under the same roof, the preciousness of the souls of servants—for God is not a respecter of persons—requires faithful exertion on the part of believing householders to bring them to serve the Lord Christ: and if they are already friends of Jesus, to strengthen and confirm their faith. The means are at hand by requesting their presence at family prayer.

To the heads of families themselves, the direct influence of this sacred engagement is blessed. Their home becomes a Bethel; a house of God. "Prayer the key of the morning and the bolt of the evening." Sacred consistency sets her guard on their principles and customs. Faith and hope mount on wings of love, to the anticipation of that day's joy, when their charge shall be given up with the words "here Lord am I, and the children which Thou hast given me." Notwithstanding all this, some may live in the neglect of this duty; driven back from their privilege by fear. *It may be felt* that surprise will be excited by the commencement of what has been long neglected. Remember that this is one way of confessing Christ. The Cross must be carried: "Whosoever shall be ashamed of Christ, of him shall the Son of Man be ashamed when He cometh." *It may be pleaded* that the pressure of business leaves no time for the engagement. Will a man rob God? Are not the minutes saved from the necessary services of God and godliness worse than wasted? The day can have no blessing that does not begin with God. *It may be urged* that the necessary talent to conduct the service is wanting. In this they may be mistaken; being frightened by a shadow. Let

them go boldly forward, leaning on the promised help of the Holy Spirit; and He who has promised, will prove His grace sufficient. Let the voice of rejoicing and salvation be in the tabernacles of the righteous.

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### ON PRAYING IN PUBLIC.

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Among all the gifts by which a Christian man can help his brethren, there is none of greater value than that of leading them in prayer. He needs it in his household, that he may present their common petitions daily before the Lord, and that he may pray with each child apart. With the sick and dying it is much more precious than exhortation; for it leads them by the most direct way to Christ. Souls whom he seeks to bring to the Saviour, will generally be more touched by his prayer to God for them, than by his appeals to themselves. And in the Church it is one of the most effective methods by which "the whole body" can be "compactcd by that which every joint supplieth;" for there is no book of prayers, nor any Pastor, that can express all wants, and all experiences. Each brother can reach the hearts of some of his brethren, as no other can, and, as in the cases above referred to, he can do it better in prayer than by any other means.

A gift of this nature is worth cultivating and improving up to the highest possible perfection. No evidence is required to show that there is room for improvement in the general style of public prayer. Every one who attends prayer-meetings feels this; and the strongest arguments for a Liturgy are derived from the fact. It is not our intention to dwell on the faults so common and so well known, but we will take the liberty of making a few positive suggestions that may help to remove them.

1. Let him that prays before others look well to *his own life*. A prayer or a sermon is made up of two parts — the thing uttered, and the man who utters it. Very often the latter is of as much consequence as the former, or more. The most common place, well-known truth in the plainest language, if coming from one who is felt to be sincere and consistent, always acquires freshness and power by passing through his heart; while the clearest logic and the most impassioned rhetoric, though employed upon the greatest themes, will be like sounding brass or a tinkling cymbal, if the speaker is not genuine. A bad temper, a sharp tongue, little selfishnesses in the house, laxity about truth, dishonourable actions in business, the love of having our own way, these and the like faults in the life cannot be forgotten by those who hear the prayer. "It will not do to pray cream, and live skim milk."

2. Let the heart be prepared by much *private devotion*. Those who pray in public only, do not pray there. It is by habitual communion with God in the closet, that the spirit and language of prayer become natural. It is possible to "make a prayer,"—as they say,—as we would make a speech, to man and not to God, by memory, imitation, or simple readiness of tongue,—but this is not to *pray*, any more than playing on an organ is praise. It mocks the Most High, and it profits not man. Those who pray thus mechanically usually have one almost invariable form, and it is formally repeated. But one who walks with God from day to day, who carries his own ever changing experiences to the

mercy seat, will pray from a full heart, with rich variety, and the true spirit of prayer. He will have power with God and with man.

3. It is well to make a *study* of what will tend most to edification. There is an aversion to this in many minds from the fear of being too artificial, or of seeking glory of men. There is danger in these directions undoubtedly, but is there none on the other hand, of carelessness, irreverence, and parrot-like repetition? The Holy Spirit when teaching us to pray, does not always work by immediate inspiration, but far more frequently in accordance with the natural process of deliberate thought. In speaking to any man, even, upon important affairs, every prudent man thinks beforehand of what he will say. In coming before a person of high rank we prepare and weigh every word. Is it only in converse with the King of Kings that we may trust to the impulse of the moment? “Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few.” (Eccl. v. 2.) Especially does this forethought become necessary when we have not only to make our own case known, but to be also the mouth-piece of our brethren.

4. The *topics* fit to be introduced in public prayer should be well considered. One chief difficulty experienced by many persons in leading the devotions of others is in making the change represented by the substitution of “we” for “I.” They can speak to God of their own wants, but they do not feel it right—nor is it—to bring what is peculiar to themselves into a meeting, while yet they can hardly separate the general from the particular. But a little reflection will soon show how much all Christian hearts have in common—adoration of the Divine perfections, thanksgiving for God’s innumerable mercies, contrition for sin, trust and love towards Christ, zeal for His kingdom, the hope of glory, and such like,—personal to each believer, but to *every* one, and therefore common to all. What an unbounded field also is furnished by intercessory prayer, taking in that little company with their families and friends, the neighbourhood, the churches, the ministry, the land, the cause of Christ, the world! Let the mind and heart only be enlarged, and there will be found an inexhaustible variety of subjects of universal interest, without the introduction of merely personal requests. But let no one be *too* chary of praying out of his own experience, for “as in water face answereth to face, so the heart of man to man.” Some will be sure to feel as he feels. And we can imagine cases, we have known them, where a heart pressed with its own burden could not keep silence, and in breaking out has carried all other hearts with it. Where there is the true spirit of prayer, there is not much danger of going astray.

5. The *language* in which prayer is expressed, has much to do with its power over other minds. Here, as in other respects, our greatest security will be, in feeling aright, and speaking as we feel. There is a reverence due to the Most High God, that should never be wanting. A vulgar familiarity of address takes the name of God in vain. But equally abominable is an oratorical prayer, with balanced periods and pretty figures. The simpler the language in which earnest thought and feeling can naturally clothe themselves, the better. The Scriptures furnish us with the true model of what is required. For sublime simplicity and intense though chastened ardour, the prayers of the Bible can never be surpassed. The human prayers that have carried us nearest to God, have generally been those in which the very words of inspiration most abounded. Next to these, have been

those expressed in a style the nearest to that standard—terse, pure, and impassioned. We have observed that the use of proper language does not depend on the amount of education a brother may possess, but on a certain fine spiritual instinct. An unlearned but devout man will not much offend in word.

6. Nor is the *tone of voice* of the leader in prayer of small importance. It should be audible, of course ; but often it is not, for persons unaccustomed to speak in public are apt to speak in the low tone of private conversation. The natural voice of godly fear is on a deep rather than a high key-note. But in public prayer, where all must be done to edification, the brethren ought to hear, or the prayer might as well be in an unknown tongue. Yet anything like loud bawling is most offensive to every fine feeling,—as though God were deaf, or inattentive. Most persons pray in an unnatural voice, the chief fault in which is the long drawl upon the vowels in accented syllables. Is not this an instinctive effort to imitate the real tone of devotion, when that is felt to be wanting—an attempt to speak as we *ought* to feel, rather than as we actually do? It probably arose from this cause, and it has now come to be a custom, adopted by many very devout persons, from sheer imitation. It is not a good habit, for it makes prayer constrained and melancholy, the last qualities it should possess.

7. *Brevity* is a much to be desired feature in social prayer. We have seldom heard a brother complained of for being too short, but nothing is more common than to hear the opposite charge. “You prayed me into a good frame, and then you prayed me out of it,” said John Newton to one of these offenders. From three to five minutes at the outside is the utmost limit that ought to be taken on ordinary occasions. Few persons are probably aware of the length of time they occupy. The interest of the exercise makes the minutes seem but half the length they have when we are listening. Those who wish to avoid mistakes had better ask their brethren to check them ; and those who feel that a brother is too long, might kindly mention it. By omitting lengthy introductions, and repetitions of what has been remembered before, by dwelling on a very few objects only, without dreaming of covering the whole ground, and by cultivating a simple style of language, much prayer can be made within five minutes. All the Scripture prayers are short. Far rather let a young beginner offer up three sentences, than be silent. The more persons take part in a meeting, generally, the more interesting it will be. But in order to this, every one must be brief. How much better is it for one to present this object, and another that, than for each to take in all, again and again.

We think the observance of these hints would tend very much to the profitable exercise of the gift of public prayer. There is nothing here, that any man of piety and common sense cannot attain unto. Extraordinary talents are not at all required, though they can be used, but simply, we repeat, piety and common sense.

Let every brother in the churches “follow after” this gift. There is no difficulty in the way that will not yield to the same perseverance we use in our worldly affairs. He that can lead acceptably in prayer, finds a full reward in the very act, apart from the power it gives him for doing good.

## REV. J. A. JAMES, ON REVIVALS.

(Extracted from the "British Standard," being one of a series of Letters on English Revivals.)

The question now to be asked is, "What do these things say to us?" What is the voice of God which comes to us from the churches of America? What influence ought this great awakening to have upon us. The Apostle tells us that the effects of the conversion of the Jews upon the Gentile world will be "as life from the dead." Any signal work of God on one people or in one place, should be felt, and is intended to be felt, in other places and on other people. We are not to stand by, some doubting, some talking, and all wondering. God reproveth some in ancient times because they considered not His works, "nor regarded the operation of His hands. The works of the Lord are great, sought out of all that have pleasure therein." The wonderful phenomena of nature, the marvellous dispensations of Providence, demand attention. How much more God's stately goings in His sanctuary, the sublime manifestation of His power and grace in the field of redeeming mercy! What are the sublimities of creation, the discoveries of science, the inventions of art, compared with the conversion of souls and the extension of the Redeemer's kingdom upon earth? Why, the destiny of a single soul comprehends in its eternal history more of misery or happiness, than does the temporal history of our globe, with all its millions of millions of inhabitants from its creation to its conflagration! And here is reported the conversions, within a short time, of half-a-million of such souls. Christians, here is something which should interest you as believers in God, in Christ, in salvation, in heaven, in hell, and in eternity, more than gold-fields and electric telegraphs, and all the wonders of commerce, art, and science. God, by such events as these papers refer to, is breaking in upon you, remark, and contemplate, and admire His sublimest work,—His work of grace, and also your concern in it upon earth. He has been saying to the most intensely earnest, and energetic, and commercial people upon earth, "The time is short; it remaineth that those that have riches be as though they had none, and they that weep be as though they wept not, and they that rejoice as though they rejoiced not, and those that buy as though they possessed not, and those that use this world as not abusing it; for the fashion of this world passeth away." Yes, and, to a certain extent, that voice *has been heard*, amidst the din of commerce and the clamour of politics. Religion for once and for a season has made her admonitions to be heard upon the exchange, in the counting-house, in the circles of fashion, in the arena of controversy, and in the scenes of domestic life. Her works and her warnings may be again forgotten; but they have been seen and heard.

And to us, who hear only the echoes of these sounds across the Atlantic, there comes a message from God, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Why should not *we* be revived? Do we not need it? Look into the moral and spiritual condition of our country. Contemplate the masses of the population. In the metropolis, according to the last census of the population, there is provision for public worship, including Jewish and Gentile, Popish and Protestant, Unitarian and Trinitarian, for only 29 per cent. of the people, and in our own town for only 28 per cent. Then throw out those places where the Gospel is not clearly and Spiritually preached, and take the sum that remains; of *these* how few are full, how many are half-empty! The population of the borough in which I live contains about 270,000 inhabitants, and in all these, exclusive of Sunday-school children, I do not believe, notwithstanding we have between twenty and thirty churches, besides Methodist and Dissenting chapels, where the Gospel is preached, we have, on ordinary occasions, more than 40,000 ever present at one time; and of these what a proportion are yet unconverted to God! If this may be a safe guide to estimate the rate of attendance in the metropolis, there are only 400,000 out of 2,500,000 of the population, at the same time on the Sabbath, hearing the pure Gospel preached; and then, I say again, of this number how many are yet unconverted to God! I shudder at the idea. I tremble as I write, I recoil from my own calculations. This, in Protestant Eng-



land, in the middle of the nineteenth century, after Sunday-schools have been set up the greater part of a century,—after the Bible Society has put into circulation more than 30,000,000 copies of the word of God, and the Tract Society poured such streams of religious knowledge upon the surface of society as are contained in 700,000,000 of books and tracts; and, to sum up all, after the revival of religion by Wesley and Whitfield, and of evangelical preachers in the Church of England! Popery, with stealthy steps, is encroaching upon our population. Infidelity is ineflecting our literature and corrupting the people. Immorality, in the form of intemperance, licentiousness, lawlessness, and beggary, is nestling among us, and perpetually sending out its hideous and obscene brood. Ask our magistrates, our medical men, our parochial guardians and overseers, and especially our town missionaries, what is the state of our population. I know very well this is the dark side of the picture; but alas that there should be a dark side, and so dark a one too! I am told it always was so. Even if this were true, it does not mend the matter. Is it so now? Oh, Christians, Christians, ye men and women concerned by profession for the glory of God and the salvation of souls, how is it ye can be so easy and so happy either in the house of God or in your own, while all this ignorance and wickedness, this moral desolation and eternal perdition, are prevailing all around both? Swallowed up in business, or absorbed in the cares and comforts of domestic life, is it nothing to you that “hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, descend into it?” Oh where is your piety, your humanity, your patriotism, if you can hear, believe, and know all this, and yet think little about it? Go on to seek the conversion of the heathen. I abate not one jot of the earnestness with which I have lately pleaded for China; but oh! forget not your own country. Be not satisfied while this land is as it is.

Do we not need, then, I ask, a revival? Ask the ministers of the Gospel what aggressions they are making by their preaching on the domain of Satan. Ask them if sermons prepared amidst intense study to be useful, and many tears and earnest prayers, are not powerless and without conversions. Ask our tract distributors if they do not scatter myriads of tracts without bringing one soul to Christ. Ask our Sunday-school teachers if it is not a comparatively rare case to send a boy from the school into the church. Ask our town missionaries if sometimes they do not cry out almost in the agony of despair, “Who hath believed our report, and to whom is the arm of the Lord revealed?” I am aware we cannot always trace the effect of our exertions, but we may expect that somehow or other we should see this at one time, or in one way, or another. Good is done, I know, and more than we know of. But is it not true,—will the most sanguine individual deny it, that the effect of Christian labour, in the way of real conversion and sanctification, is obviously and deplorably incommensurate with the amount of their efforts? I do not believe there ever was a period in the history of Christianity when the disproportion was so great as it now is between means and results. We are struck with the number, adaption, and operations of our religious organizations, and we conclude upon their efficiency. And so, to a certain extent, we may and should. No, I do not believe that God will allow so much exertion in His cause to be entirely fruitless. But I am speaking of comparative success, and this I maintain is lamentably and awfully disproportionate. This is a most melancholy view of the whole case. And what does it demonstrate? Is it not the indispensable necessity of an outpouring of the Spirit of God, and the equal necessity of universal, believing, and importunate prayer for it? We are trusting upon societies and their agents instead of God. Our comparative want of success should drive us to God. I know nothing more calculated to do this, and yet it does not do it, and I know also that we are not to allow this want of success to dishearten and discourage us. We must not let our zeal depend upon the elixirs and cordials of ascertainable results and success, but upon the nourishing food of principle. Still, if there be one extreme of being too much dissatisfied, because of little success, there is another extreme of being too much contented with it. We must not look too much to means and instrumentalities, or with a complacent satisfaction that we have them. Conversion, real conversion, is what we must look for. If this be the way to ascertain our need of revival,—and

who will doubt it?—then all minds, and hearts, and voices should unite in that appeal to God, “Wilt thou not revive us again, that thy people may rejoice in thee?” It is because of the low state of the Church in vital godliness that there is not a deeper, more solemn, and more heart-affecting sense of this need. Were the churches of Christ in a vigorous and healthful state there would be one pervading conviction of the urgent want of a reviving power of God the Holy Spirit.

*Turn now to the real state of the Church.*—It is perfectly true that a paralyzing worldliness is moving side by side in our churches with Christian activity. This is seen in the eagerness after wealth and the unscrupulous means of obtaining it; in the growing taste among professors of religion for fashionable amusements both at home and abroad; in the propensity for show, extravagance, and gentility; in their luxurious and self-indulgent habits; in the homage paid to talent, and diminished estimate of solid and holy excellence; in the low state of prayer. Is it not a general confession and complaint, that prayer is sadly low, as demonstrated by the bad attendance at our prayer-meetings, and the cold, stiff, formal prayers which are presented there, too frequently little else than a round of set phrases and stereotyped forms of expression? Does the religion of a great part of the members of our churches appear like a reality? Do they bear the stamp of the Saviour’s image, of heaven’s bliss, of eternity’s dread solemnity? Are they a people that have come out and separated themselves from an ungodly world? Does their light *shine* before men, or is it scarcely visible? Do men take knowledge of them that they have been with Jesus, by seeing in them so much of His spirit? Are they *fully* and *wholly* consecrated to His service, so that, like the Apostle, for them “to live is Christ?” Alas, alas! it is almost useless to ask these questions. Is not the negative palpable to be denied? If so, the churches notwithstanding their activity in supporting religious societies, their public spirit, their liberality, need reviving. We must not estimate the *spiritual* condition of the churches by the funds of our various institutions, and say, “Look at these and judge if there is not life amongst us.” In reply I say, if there *were*, indeed, true spiritual life in full vigour, there would be ten times the amount of what there is. Full spiritual vitality, if it did not repeat the scenes of the primitive Church, when no man called aught he possessed his own, but shared it with his brethren, would bring up the Macedonian benevolence which abounded amidst deep poverty in a cheerful and almost excessive liberality. Can any one who really understands the New Testament standard of piety say that our churches are in a state to satisfy us? Are they possessed of such resplendent piety as shall attract the attention, excite the admiration, conciliate the esteem of the world around them? Are they clothed with such power, instinct with such life, as shall fit them to be God’s instruments in bringing back a revolted world to Him? A dispensation is come upon them, but are they ready for it? Be it so they are not worse than at other times, ought they not to be much better? Did not their advantages, their opportunities, their responsibilities, *require* them to be better? The churches need revival, then, not only as regards themselves, but as regards the great work they have to do for God and the world. The conversion of the world is the Church’s commission, and it is a work to be done, not in its feebleness, but in its power.

*But what is a revival of religion?*—I approach this subject with intense anxiety to make it plain. It is not, then, a talk about the matter; a bustling activity in pursuing certain measures, either original or imitations; a setting up of protracted meetings; a series of wild, extravagant excitements to raise the affections and emotions to fever heat, if not to boiling point. It is something more sober, solemn, and silent than this; something more deep and sound, and more *truly* religious. I do not know that I can set this in a clearer light than by quoting an expression of the Apostle Paul. In writing to the Roman Church he says, “And I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ.”—Rom. xv. 39. This, is a revival of religion; not only the *blessing*, but the *fulness* of the blessing of the Gospel of Christ, poured out by the Holy Spirit upon a church or country. Attend to that word,—the *FULNESS*. We may have, most of us *have* in fact, the blessing, but how few of us have the *fulness*,—i. e., the blessing in great abundance! Here a question arises. In

what does this fulness consist, and when is it really possessed? I answer, when the ends for which the Gospel is preached are accomplished *in great degree*, in an *abundant measure*,—not only accomplished, I say, but in an abundant measure. What are these ends? The conversion of sinners and the growth of believers in knowledge, faith, holiness, usefulness, and peace.

Take the case of an individual church, and the fulness of the blessing is not received merely when external things are prosperous. There may be an elegant place of worship, a large congregation, an able minister; the state of the finances may be good, there may be satisfaction with the minister's labours, and harmony between him and his flock; and, it may then be asked, "What do you want more?" What? Why, the blessing for *all* this is not the blessing, much less the *fulness* of the blessing. What do I want? The conversion of souls; and all this is only means to that end. The minister and church who are satisfied with this external prosperity, without the conversion of souls, plainly demonstrate that *they* need revival. And alas, alas, how many *are* satisfied with it! How many go on for years, quite contented, if they can but keep matters quiet, without any schism or disturbance, although, during all this time, they hear scarcely of a soul brought from the power of darkness. Conversion is the blessing, and multiplied conversions are the *fulness* of the blessing. It is not the salvation of a soul now and then, at long intervals,—for I suppose no minister is without this,—but the conversion of considerable numbers, that constitutes the fulness, and comes up to the idea of a revival. A farmer may see a fine plump ear of corn here and there in a field which he has sown, but, if all the rest of the ground produced nothing but weeds, he would not call that a crop at all, much less a fulness. It is when the whole field is covered with a crop that he would exult in *his* fulness of produce. And so of the owner of an orchard, it is not when a single tree bears fruit, but when *all* do, that there is a full crop. So, also, it is not when a single soul is converted occasionally, but when the pastor is constrained, by the number of converts, to exclaim, in delighted surprise, "Who are these that fly as a cloud, and as doves to their windows?"—when, in fact, his time is much occupied in meeting inquirers after salvation, and directing awakened and convinced sinners to the Cross. *There* was the fulness, when, on the day of Pentecost, three thousand souls were converted under one sermon. *There* was the fulness, when hundreds were converted under a single discourse of Whitfield's in Moorfields fair. *There* was fulness, when five hundred were awakened under a single sermon of Mr. Livingstone's, at the kirk of Shotts, Scotland. *There* is the fulness, at the present time, in America, when half-a-million of souls, in addition to the average number, have been brought to Christ. This, this is what we want to see, and should pray and long to see. True, we should be thankful for much smaller measures of success, than this, and, perhaps, are hardly warranted to expect such large ones as Whitfield, Wesley, and others were favoured with in bygone times. Then the pulpit was almost the only means of conversion, and their preaching, both as to matter and manner, was a new thing in the land, and broke upon a slumbering age in tones of thunder. The press and education are now auxiliaries to the pulpit, and the results are less palpable in the way of conversion by sermon, even where there may be much doing. Still, it must be admitted and lamented, that the number of conversions by the combined efforts of the pulpit, the press, education, and town missions, is distressingly small. Few of us have the fulness, though many of us, thank God, have the blessing. Here and there we find a devoted, earnest, laborious pastor, whose blessed privilege it is to be favoured with such a degree of success as to amount to the idea of fulness. And is not this what we should *all* covet: and do not these instances prove that, provided the same means are employed, the same earnestness and direct aim at conversion, much the same results would follow? We would not leave out of view Divine sovereignty, for God reserves to Himself the indisputable and irresponsible right to confer undeserved grace on whom and in what measure He will. But where did such a case occur as intense and continual devotedness and earnestness, in the use of adapted means, being without even the *fulness* of the blessing? Are we not too soon and too easily satisfied, and then satisfied with too little? We ought to be, and I trust are, thankful for even a little success, and the way to

have more is to be grateful for what we have. And it is a sweet and consolatory thought, that our reward at last will not be in proportion to our *success*, but to our *labour*. It is the "good and faithful" servant that will receive the "*Well done*" from the lips of the Master, and not only the successful one. Still, preaching, as we do, amidst thousands and millions that are going down to the pit, we should pray, and long, and labour, and preach, and look for the fulness of the blessing, for this constitutes a revival.

But this is not all, for another end for which the Gospel is preached is the growth of believers in knowledge, faith, holiness, usefulness, and comfort, and there cannot be, and is not, the fulness of the blessing unless *this* also is accomplished in a considerable measure. Conversion is not everything in religion, and should not be everything in ministerial teaching and desire. There may be a large family, and life in each, but a number of rickety, or otherwise weakly and diseased children is a somewhat painful sight. So, to refer again to the illustration of the farmer and the owner of the orchard the whole field may be covered with a crop, but if it be filled with smut or mildew, or be thin, small, and withered, it may not be fulness even then; every tree in an orchard may have fruit, and much of it too, but if it be small, shrivelled, and parched, and somewhat decayed, neither is *this* fulness; but it is this when in each case the crop is as good in quality as it is great in quantity. So in a Christian church, it is not the mere *number* of professors that constitutes the fulness of the blessing, but the consistency and eminence of their piety. The life and prosperity of a church are to be estimated, not by the former, but by the latter. A church consisting of a hundred holy, spiritual, heavenly-minded members, all shining forth in the brilliancy of Christian beauty, has more of the fulness of the blessing than another containing five times the number of worldly-minded, inconsistent ones. What we want, therefore, to constitute a revival is, the waking up of the churches to a far higher degree of spiritual life. Indeed, this seems the primary idea of a *revival*. The word means the revivification of that which has life, but where this life has become feeble and dormant. It is the Church only that has life. The World is dead; and conversion is not so much the reviving of life as the communicating of it. I believe there is a mistake on this subject pretty extensively prevailing among professors, who confine the idea of revival to the conversion of the impenitent, never dreaming that it refers to themselves, and means *their* being roused and raised up to a higher degree of personal godliness.

Throughout the whole of God's Word it is not merely godliness, but *eminent* godliness, that is enjoined. Our Lord's words on this subject should be well considered by every Christian,—“Herein is my Father glorified, if ye bear much fruit. So shall ye be my disciples.” Mark that, not only fruit, but *much*. “So shall ye be my disciples,” as if we could not prove our discipleship without *eminent* piety. The apostle prayed for the Philippians, that “they might abound in fruits of righteousness;” and for the Ephesians, that they might “*be filled with all the FULLNESS OF GOD.*” What a petition! What ought a Christian to be, might he! He might have a *fulness*, the fulness of God, all the fulness of God, and be filled with it. Oh, have we not yet to learn our duty and our privilege? How few have entered into the deep import of this wondrous passage! Now, revival means the Church being brought into this state. *There* is a revival, when a church answers to its characteristics as “a holy nation, a royal priesthood, a peculiar people, a chosen generation,”—when the whole body is instinct with life, motion, and activity,—when it is invested with the beauties of holiness, and is conspicuously separated from the world,—when religion is seen to be the great thing amongst its members, and stamps its character upon them in all their social as well as ecclesiastical relations. In such a church there is a pervading spirit of private, family, and social prayer, as is evident from the prayer-meetings and the fervent breathings of those who lead the devotions. Brotherly love knits their hearts together, and either prevents or heals breaches. Selfishness gives way to sympathy and liberality, and works of religion and common charity abound. The public assemblies are at such times characterised by unusual solemnity. No visible token of the cloud is seen, no audible voice is heard, to indicate the presence of the great Master. None are needed. The preacher's soul is so filled with a

sense of the nearness of the august Divine Visitor, that an unusual seriousness, earnestness, and pathos, are manifested in his appearance and manner. A solemn awe and stillness rest upon the congregation. It is not the effect of the preacher's eloquence, or the hearer's curiosity, but of the Divine presence of Him who has come into the place to bless His waiting people. They seem to hear His very footsteps, to see His smiling countenance, to feel His soft gracious hand resting upon their souls. His blessing descends upon the sermon, to which a new power is given, and with new results. Souls are converted, as well as believers edified. A holy sympathy pervades the assembly, and all acknowledge that God is among them of a truth. This is revival. There may be none of those peculiarities which mark the meetings in America. There may be nothing of concentration in one place of results, but if throughout a country there be a prevalence of such scenes as these, there is the *fulness*, there is a *revival*.

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## Trans-Atlantic Retrospect.

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ENGLAND.—The Four Special Sunday Evening Services continue to attract great attention in the English metropolis; the attendance upon them does not appear to have decreased in the slightest since the first opening, in fact, upon the most unfavourable evenings many are turned away for want of room. The services are (1) in Westminster Abbey, the nave of this venerable building is crowded upon each occasion with—*visitors*; we fear that this word which is used apparently without any sinister meaning by the English papers, correctly states, that the attendants are “visitors,” not it is to be feared worshippers. The services were intended for the “working classes,” but the “full choral service,” &c., draws together a very different body, “persons of high rank” we are told, attend. Well, let us hope that these special services may not be without effect upon them. Then there is (2) the service in St. Paul's Cathedral; this appears to be the most popular of all; occasionally thousands being unable to obtain admission. This may arise from the fact, that to the attractions of choral services is added that of the most eloquent and earnest preachers within the pale of the Established Church. In reference to this service we read that the Bishop of London has written a very earnest letter, recommending the laity of his diocese to contribute to the maintenance of the Sunday evening services at St. Paul's. Up to the 1st of January the sum of £5,200 had been subscribed, of which £4,000 had been absorbed in primary expenses. The lighting of the corona of the dome with jets of gas costs as much as £1 an hour, and £1,000 will be required to adapt the organ to the twofold use of the daily worship in the choir and the special services under the dome. (3) The next in order is the Exeter Hall services—these also are Episcopalian, the service is that of the Prayer Book in its simplest form, no intoning and no musical attraction; the attendance here is not so large as at the other places, full, but not overflowing; it is, however, of the right class, as there are a large number of artisans present, with an occasional sprinkling of smock-frocks; the preachers, too, are all men of sterling stamp. Then there is (4) the service in St. James' Hall; this is a large new building capable of accommodating some 3,300 persons, and hitherto it has been crowded to excess; the worship in this place is conducted by Nonconformists of various denominations, and the preachers are men with whose names, at any rate, the great bulk of our readers will be familiar, as Stoughton, Newman Hall, Landells, &c. It is impossible to read week after week the record of these services without feeling that a great work is going on, that mighty machinery is in motion for the Evangelisation of the great metropolis; say, as it is said, that there is a great amount of outside religion, of show and sham in connection with the movement, admit all that, and we are firmly persuaded that there yet remains a precious leaven of earnest sincerity, which, by God's blessing will effect a mighty change in the hearts and lives of the inhabitants of London.

An affecting accident has suddenly terminated the earthly career of an excellent man, and an earnest minister,—the Rev. John Watson, one of the Professors of Hackney Theological Seminary. Mr. Watson had been attending a meeting of the “Young Men’s Christian Association” at New Cross, about three miles from London, there he spoke for about 40 minutes with his usual eloquence; upon returning he attempted to cross London Bridge, and was struck violently on the mouth by the shaft of a cab, he was dreadfully injured, his nose and palate being carried away—taken to the nearest hospital he lingered in great agony for two days and passed away into the land of light and peace. The *Nonconformist* says:

“The sudden death of this eminent and respected servant of God is viewed as a great calamity by the denomination of which he was a distinguished ornament. The general testimony borne to his efficiency as a tutor and teacher, to his unsullied character, and to his devotion to the great work that occupied his life, must be some consolation to his many personal friends who have been called upon, in so shocking a manner, to part with one who was endeared to them by his many private virtues.

We have from time to time alluded to the visit of the Rev. Thomas Binney to Australia; and have expressed the gratification which we, in common with thousands in England, have experienced by his reception in those far off colonies. It must have been balm indeed, to Mr. Binney, leaving as he did, an arena of discord and strife; having been an unwilling actor in one of the most violent dissensions which has shaken the Congregational body for many years; having been abused, vilified, misrepresented; having seen his every attempt at peace made a fresh occasion of war; to be received with so much affection and respect, and to meet everywhere with those, who in bygone years, had learned at the Weigh House Chapel, to revere the teacher and to love the man. It was not surprising that the report was pretty generally circulated that Mr. Binney intended to remain in Australia, and devote the remnant of his days to the work of God in that land. Such, however, as those who knew him best, felt sure, is not the case: if not already in England, it will not we suppose be long, before, if God preserves his life, he will again minister to his much loving, and much loved people. Our principal reason in adverting to the subject now, is to note one, what we may fairly term, most extraordinary result of Mr. Binney’s visit. During a short stay at Adelaide, he was the guest of Sir R. G. Macdonell, the Governor. While there, the Bishop of Adelaide, Dr. Short, addressed a letter to Mr. Binney on the subject of “Christian union,” stating among other points, that he did not know any valid reason why he could not invite Mr. Binney to preach to the church congregations—and saying further, “Indeed I do not feel sure that I should have violated any ecclesiastical law now in force in this diocese or province, by inviting you to give a word of exhortation to our congregation.” The Governor took up the idea started by the Bishop, and set on foot a memorial to his Lordship, requesting him to invite Mr. Binney to preach in one of the churches; in addition to the Governor, it was signed by the ministers of state, and a large number of the principal persons in the colony. The Bishop having left on a tour of his diocese, the memorial came under the consideration of the Dean and Chapter, who did not see the way clear to take so important a step on their own responsibility, and so the application was unsuccessful. The Bishop on his return, addressed another letter to Mr. Binney, in which, while sustaining the refusal of the Dean and Chapter, he expressed the greatest desire that all impediments might speedily be removed, and that the union of evangelical christians might be happily consummated. So, let us hope, in the language of the *South Australian Advertiser*, that Mr. Binney’s “presence amongst us, has given birth to a movement which will not die away with his departure.” We are sure that we shall be pardoned for giving in this connection a slight sketch of the farewell breakfast to Mr. Binney in Adelaide: there is a freshness, a heartiness, and a catholicity about the whole proceedings, that render it the most interesting account we have read for many a long day. There was present about 300 ladies and gentlemen, consisting of members of nearly every religious denomination in the colony. The chair was taken by the Attorney General, and the first speaker was his Excellency the Governor,

who took for his topic "The visible progress of christian union in South Australia:" he made an eloquent speech, highly eulogistic of Mr. Binney, and condemnatory of any "despotic traditions," which prevented the members of the Episcopal church hearing him in their own place of worship. He was followed by Sir Charles Cooper, who spoke to the same subject—afterwards the meeting was addressed by the Rev. J. Q. Stow, of the Episcopal church, and other ministers and gentlemen; the former speaker stated, that since the termination of the state Church struggle some eight or nine years before, the population of the colony had increased sixty per cent., the number of stated ministers had increased seventy-six per cent., and the churches and chapels had increased one hundred and thirty-three per cent. ! great is the power of christian willinghood. The speech of Mr. Binney was, of course, the principal one of the evening; and appears to have really been in the language of the Adeliade papers,—“eloquent and surprising,” a description which, at first, somewhat amused us. We are persuaded that all will be glad to have a few cuttings from it, we wish we could give it entire. Speaking of the occasion of his visit, he said:—

“I should be exceedingly happy if a voyage, which might be looked upon as an accident, and not at all projected, may turn out to have such issues that it may be almost considered providential. I had no idea of ever seeing Australia when I was first taken ill, suddenly struck down, utterly unable to read or write, or face a congregation, or attempt anything of a public nature. I travelled upon the Continent, went up the Rhine, I went to Malvern, underwent the water cure, got roasted and burned, sat upon a chair with a lamp under me until I was hot, was then tumbled into a bath, and three pails of water thrown over me while in full perspiration. I went through all this and got no good, and it struck some of my friends that a visit to the other side of the world might be of service to me; and as I felt an interest in Australia, it would at least effect a thorough change in the circumstances and associations of life. After a great deal of delay, I consented: and I shall be glad when I go home if I can produce such an impression upon ministers of different denominations as to induce them to come and pay you a visit also. I should like that Dr. McNeil, of the Episcopalian Church, with his earnestness and power of bringing vividly the vital truths of religion before men’s minds would visit you; or such a man as James Hamilton, of the Presbyterian Church, with his beautiful imagery and touching and affectionate address; such a man as Mr. Stoughton, or Newman Hall, or Baldwin Brown, or Mr. Panshon, an eloquent and powerful man of the Wesleyan body; or Brown, of Liverpool, who has such an immense control over the working classes; or Mr. Spurgeon, of whom you have heard so much. Now it is as an extraordinary phenomenon I am disposed to look upon Mr. Spurgeon: I never came in contact with him to observe him closely; but I think he is a very wonderful and extraordinary young man. It is wonderful that a man so young should exert such a power over the public mind and retain it so long. I hardly know how to account for it. There is something in his youth, something in his magnificent voice—he stands up and his voice issues out and fills the largest places without effort. There is something in his idiomatic, racy phraseology—something in the fluency of his speech and familiarity of his illustrations—something in a good deal of what men call assurance, a calm self-confidence that enables him to say what he likes, when he likes, and how he likes. There is also something in his sarcasm upon the character and doings of other ministers; and something in his rather high doctrine. I cannot but think that he has been raised up by God providentially to do a great work. I heard him three times, and could not help wondering how the illogical commonplace which I heard could produce such a great effect. Yet there was the great fact; his sermons read a great deal better than my impressions upon hearing him led me to expect.

“There is a most extraordinary movement now taking place in our fatherland; I cannot but think that young man, under God, has a good deal to do with it. Westminster Abbey and St. Paul’s Cathedral are now open upon the evenings of Sundays, where large crowds assemble, not to hear the music, nor to listen to the singing of the anthem, but for purposes of worship. Those grand venerable edifices—structures which people thought would die of dignity, which were conduct-

ed with such decorum and regard to etiquette—are now thrown open to the great mass of the people to hear the preaching of God's Holy Word. That is the great fact, and shows that whatever men say about the priesthood of literature, or the press taking the place of the pulpit, there is something in religion still. I wish to give the press all possible respect. I look upon it with veneration, for I have had something to do with it; but the pulpit has not lost its power yet. It would be something indeed if such a man as Mr. Spurgeon could be induced to pay you a visit."

Having stated his sentiments on the free Christian communion of all evangelical denominations, Mr. Binney proceeded:—

"Now, this is what I advocate; and this, perhaps, is the only spot upon earth, or in the British Empire, where the experiment could be suggested, or where there is a possibility of carrying it out, or where the Governor of the colony could with propriety come forward and give utterance to the sentiments you have heard this day. (Immense applause.) It is a distinction, and a great one, to be such a community, to take the lead, as you have already done, with respect to the legal and secular enactments, doing away with other acts which touch the religious life of communities. It is a great thing to have a clear stage, and to stand as an example to all the world in respect to Church action. He then proceeded to detail the circumstances connected with his receiving a letter from the Bishop on Christian Union, and the action of the Governor in the matter of the memorial to which we have before alluded. He spoke in the highest terms of both gentlemen, and stated that had he been formally invited to preach in the Cathedral, he certainly would have done so. "If I," said he, had been asked in a representative capacity to utter a word of instruction and exhortation in that building, would I not have done it? I should have felt that it was a great fact, a step in advance in the right direction, and a fact that would act upon men's minds in the old country: for I find in one of the papers that came by the last mail there is a suggestion that some of us should preach in St. Paul's. I think if the step had been actually taken that great results would have come out of it; but I see that it is one that should be taken with great caution and deliberation, and not upon the impulse of any individual."

We are sure that our readers will heartily concur in Mr. Binney's concluding good wishes for the Colony of South Australia. "I wish you may be directed and guided for the best in your institutions, political, social, and religious. And I trust the results of my visit may not be suffered speedily to die away, and especially that one of the results may be that as you have the high honour of having given religion, as a whole, a free stage, I pray that you may also have the honour of speedily taken the first step in promoting that Christian union which will be so advantageous to the whole world, and, especially so to God's Holy Church."

There is a movement gaining strength to erect a monument to the memory of Dr. Watts, "the Poet of the Sanctuary," in one of the public parks of Southampton, his native place. This has been called "the age of the resurrection of great names," and few are more worthy than Isaac Watts, of all the honours which chiselled marble gives.

The impression appears to gain ground in England that the crisis has passed, and that the imminence of war is daily decreasing; we earnestly hope that it is so, war is so frightful a catastrophe, so tremendous and horrible an evil, that nothing appears a sacrifice to avert it. Let us all earnestly pray that the Lord, in whose hand is the heart of the King and who turneth it whithersoever he will, as Rivers of waters, may incline the crowned heads and statesman of Europe to a blessed and lasting peace.

Her Majesty's Government have at length resolved to comply with the prayer which both Houses of Parliament presented in their last session, and abolish all the Services for the State Holidays, with the exception of that appointed for the Anniversary of Her Majesty's Accession. A Royal Warrant under the Sign Manual, which we publish in another column, revokes the authority under which the



"Form of Prayer with Thanksgiving" for the deliverance of King James from the Gunpowder Plot; the "Form of Prayer with Fasting" in commemoration of the "Martyrdom" of Charles I.; and the "Form of Prayer with Thanksgiving" for the "unspeakable mercy wonderfully completed" in the restoration of King Charles II., have hitherto been used on the 5th of November, the 30th of January, and the 29th of May. The use of these services in the churches and chapels of the Establishment, whether parochial or collegiate, will henceforth be illegal, as violating the Act of Uniformity: and is moreover expressly forbidden by the new Warrant, and the prayers themselves are not henceforth to be printed and published with or annexed to the Prayer-book.—*Daily News*.

STATE-AID TO RELIGION IN TASMANIA.—From recent files of Tasmanian papers we learn that a Bill to abolish State-aid to religion has been thrown out in the Assembly on the motion for the second reading.

THE MISSIONS TO ROME.—We learn from good authority that Sir Moses Montefiore has declared his willingness to go to Rome, in order to present to the Pope in person the memorial praying for the restoration of the boy Mortara to his parents, and that Lady Montefiore will accompany him, should her health permit.—*Jewish Chronicle*.

PROPOSED SEPARATION OF CHURCH AND STATE IN NEUFCHATEL.—The late Constitutive Assembly of the canton Neufchatel resolved, with fifty-one votes against forty, that the principle of a union between Church and State shall be excluded from the new constitution. A special law will regulate the relation of the State to the religious denominations.

MOHAMMEDAN FANACTISM AT MADRAS.—Dr. Halley communicates to the *Fatriot* the following extract of a letter from his son, dated Madras, Nov. 27:—"We have had a sad murder in this Presidency, not altogether free from connexion with the mutinies, I fear. A Mohammedan soldier at Vellore rushed from his post with his musket loaded, and shot first a European jailor, and afterwards Captain Hart of the Commissariat. The authorities make it out to be the consequences of bhang. The sepoy is to be hanged to-night. Captain Hart was prepared for death. He was one of the officers converted by means of that extraordinary German missionary Hebich. He belonged to the 39th, which is called Hebich's own. He had lately gone to Vellore from Madras. We knew him and had lately dined with him at a friend's. He was Secretary of the Tract Society before he left Madras."

ANOTHER MORTARA CASE.—On Wednesday, Dec. 29, before the provincial tribunal of Genoa, presided over by the Chevalier Malaspina, a girl twenty years of age, named Catherine Lavezzaro, was accused of having clandestinely baptised a Jew child Leon Levi. She was found guilty, and sentenced to pay a fine of fifty crowns, with six month's imprisonment in default of payment.

CHURCH MISSION TO CENTRAL SOUTH AFRICA.—A mission to the regions lately explored by Dr. Livingstone is likely to be set on foot by our two great universities in concert. A most influential committee has been formed in Cambridge, and more than 400*l.* has been subscribed. Several meetings were held by the committee, and the University of Oxford has been invited to join in the work.

PROSECUTION IN FRANCE FOR LENDING A BOOK.—The *Journal des Debats* states that a Protestant, named Jacques Bessner, was prosecuted before the Police-court of Colmar for having lent to a neighbour, a Catholic, a book from his library, entitled, "The Doctrine of the Holy Scriptures on the Worship of Mary," in which the dogma of the immaculate conception is attacked as a superstition. M. Bessner was prosecuted under the new Hawkers' Act, which requires that every book distributed by one person to another must bear an official stamp. M. Jacques Bessner was fined fifty francs and costs. This is the first instance of the Hawkers' Act being enforced against a private individual for having lent a book to a friend.

THE BIBLE IN THE WYND'S OF GLASGOW.—The Wynds are the St. Giles of Glasgow. A church was built in the very heart of them four years ago. This Wynd Church, by God's blessing, has proved a great success. It is now filled with a congregation, gathered out of the district, who are doing a noble work there. Soon after the communion was first dispensed in the church, a few young girls, working in factories and warehouses, came to the pastor, saying, "We wish to help you; we will visit round the church with tracts, and here are 6s. to pay for them. We shall try to collect more by next month." They met immediately after morning service, received the tracts, and, after prayer by the minister, went forth to sow. After some months it was suggested that they should try to dispose of Bibles. The girls entered on their work with great enthusiasm, and during the first year sold 700. A visiting association was then organised in a different way. The elders, and deacons, and other members from the church, entered on the work. Superintendents were appointed, to direct every six or eight visitors. The staff now numbers about sixty, and up to this time 1,200 Bibles have been sold. For about two years these visitors have collected hundreds in their working clothes to special service every Sabbath. A new church is about to be built. A site, costing 1,800*l.*, has been purchased through the liberality of one friend, and nearly 1,000*l.* has been raised through the kindness of others, the people themselves undertaking to raise 300*l.*; and at this moment arrangements are being made for a Bible-woman for the district.—*The Book and its Mission.*

## Official.

### THE WIDOW'S AND ORPHAN'S FUND.

The time for action on the part of the churches on behalf of this fund, has now arrived. The Congregational Union at its meeting in Brantford, recommended that a special collection on its behalf should be made in all the churches, on or before the second Sabbath of April.

The trustees of the fund, ask for one thousand pounds, in order that it may be placed on a secure and permanent footing. If this amount is obtained, a comparatively small annual collection will hereafter suffice to carry it on with ever increasing usefulness.

This amount is not so large as to place it beyond the possibility of attainment if the effort is made with hearty good will. Nearly an equal amount is contributed *annually* to our Home Missionary Society, and is it too much to ask that the churches will give us *one good collection*, to establish so important a fund.

We present it to the churches as a duty which has been already too long neglected. Other denominations have, we believe without exception, long since provided for the families of their ministers, some of them by plans very similar to our own.

We appeal then to the ministers to present its claims upon the brethren, in their true light, remembering that our aim is not merely to supply a present want, but to lay the foundation of a fund which shall last as long as the denomination.

We appeal to the deacons to see that in their own church, collections are appointed, and a thorough canvas made for donations.

We appeal to the churches and congregations, for liberal contributions, on its behalf, as a fund much needed and which every year's delay will render more difficult to establish.

On behalf of the Trustees,

P. W. Wood, *Secretary.*

N. B.—The attention of the ministerial brethren is called to the third clause in the constitution which renders it necessary that their subscriptions should date from the first of January last, in order to avail themselves of the minimum rate of subscription. Several who intimated their intention to subscribe, have not yet emitted their first subscription, which alone will place their names on the roll, those who desire to avail themselves of the low rate, should remit as soon as possible.

P. W. W.

## Correspondence.

MISSIONARY TOUR.—MIDDLE DISTRICT.—No. 3.

To the Editor of the *Canadian Independent*.

DEAR BROTHER,—The following notes of a recent missionary tour may not be unacceptable to your readers.

*Monday*, Feb. 7th, left home for MARIPOSA. Journeying mercies attended me thither, and kind Christian friends cheered my heart at every step. A special religious service was appointed to be held in the evening at Wylie's school-house, where I was met by brother Reikie, accompanied with Mr. Tait, one of his Deacons, "an old disciple." How good thus to see deacons and pastors associated in the Lord's work! How much more useful might many of our deacons be, especially those of years, with leisure and means! How greatly might such encourage their pastors, by more extensive liberality, and more active co-operation! How much, indeed, of a church's prosperity depends upon the efficient services of the deacons!

But to return to the aforesaid meeting. The service was designed chiefly for the young,—and was highly solemn, instructive, and impressive. Your correspondent spoke at length on the importance of religious decision, enforcing the inquiry, "How long halt ye between two opinions?" and Mr. Reikie on the consideration of God's mercy as a reason for devotedness to His service. There is reason to hope that some precious fruit will arise from these efforts, "The day will declare it."

On the following day, *Tuesday*, in the evening our missionary meeting was held in the Baptist Chapel, at MANILLA, Mr. Alexander McGregor, the son of the Pastor, presiding. The attendance was large and interesting—the chairman's remarks very appropriate—and the addresses of the deputation earnest and practical. It was strictly a religious meeting, and the remarks made by all, including the Pastor, the Rev. D. McGregor, were listened to with marked attention, and we trust, with spiritual profit. The collection amounted to \$4 75; but the subscription list promises to be even larger than last year. The collectors have been indefatigable, and deserve our warmest thanks for the self-denial and zeal they have evinced in canvassing the entire field. The Secretary has received \$55, already, and that will soon be doubled. One of the sisters told us, that when she could not get money, she offered to take such articles as could be spared, and to sell them herself, in order to aid our funds; and this she has done to some extent. In her hands, everything is turned to good account.

At the close of this highly interesting meeting, the writer left his brethren and friends for THORAH, a distance of 9 miles, accompanied with deacon McMillan and his family.

On Wednesday morning, was driven to BEAVERTON, a distance of six miles, took the stage from thence to HOLLAND LANDING, which, according to the route we took, was 43 miles; and proceeded by railway to Collingwood, where we arrived by 8.30.

COLLINGWOOD.—Here we rested on the Thursday, kindly entertained by the proprietor of Armstrong House. We called upon a few friends, distributed religious tracts and children's books, endeavoured to exert a little influence for religious purposes, and in the evening delivered a lecture to a large audience in the Fireman's Hall, on "self-taught men."

*Friday*, proceeded to MEAFORD. Attended the missionary meeting, which was held in the Episcopal Methodist Chapel, Mr. Henry F. Goss, in the chair. Besides the deputation, the Rev. Mr. Foster, (Episcopal Methodist), took part in the meeting. Collection \$2 25. Subscriptions paid, \$4; more to come. Our brethren in this place are entitled to our sympathies. Brother Climie, when residing in Nottawasaga, first broke among this people the bread of life, and we shall be gratified hereafter to find a Congregational minister settled in their midst, and labouring in the region around.

OWEN SOUND.—On the *Saturday*, we proceeded to this town, and soon had ap-

plications for extra services in the township of Derby. On the *Sabbath* we preached twice for brother Hay, and in the evening proceeded to Cochrane's School-house, in Derby, a distance of eight miles, where we had upwards of 80 hearers, who gave marked attention to the word preached. We regard this as a promising and important station, and by no means to be lost sight of. Returned the same night.

On the *Monday* evening, our missionary meeting was held in the Congregational chapel, the Pastor presiding. Some five or six brethren were there who had walked from Colpoys Bay, a distance of 20 miles, among whom was our brother Kribs; who with the Rev. Messrs. Histon, (New Connexion Methodist), Gibson, (United Presbyterian), and Byrne, spoke on the occasion. Collections, \$12 53; subscriptions over \$50,—including a writing-desk,—part of which was paid, and more to come.

*Tuesday*, accompanied the Rev. R. J. Williams, to Webster's School-house, in the township of Derby, a special request from the people having been sent for that purpose. The attendance was good, considering the wet and disagreeable evening, and the people listened attentively to a sermon on the *advantages of godliness*. The road was exceedingly rough, but we returned the same night.

On *Wednesday* evening, we delivered a lecture before the Mechanics' Institute, assembled in the United Presbyterian Church. Left on *Thursday* morning, Feb. 17th, for COLLINGWOOD, and from thence on the following day to Toronto and Guelph. We reached the latter town by 6. 30, and were kindly met by our brother Howell and other friends; and shortly proceeded to the beautiful and spacious Hall, where we delivered a Temperance Lecture to at least 250 persons. At the close we hastened to the residence of C. Mickle, Esq., the venerable President of the Total Abstinence Society of that town. Reached home in safety on Saturday night, and found much reason for thankfulness in the mercies graciously bestowed by a kind Providence.

Altogether this tour, though laborious, has afforded us much pleasure, and grounds of hope that it will be attended with good. The Saviour has been held prominently forth—earnest personal appeals have been made to youth—the highest interests of precious souls have been kept in view—and while, as in everything human, ground will exist for humiliation, we cannot but anticipate pleasing results. Numerous friends and brethren everywhere received us with utmost kindness, and we cannot do otherwise than thank God and take courage, hoping the missionary enterprise may be increasingly triumphant in this and in every land.

Yours fraternally,

JAMES T. BYRNE.

Whitby, Feb. 22nd, 1859.

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#### WESTERN DISTRICT.—No. 2.

Desirous of taking advantage of the moonlight, a series of meetings was held in the neighbourhood of Scotland and Burford simultaneously with those, a report of which appears in the last number of the *Independent*, from the pen of E. B. commencing January 10th, in

SCOTLAND.—We had a very good audience, notwithstanding the intense cold which all who travelled by private conveyance that day will not fail to remember. The Deputation consisted of Messrs. Armour and Wood. Brother Snider having failed to reach the place in season in consequence of unforeseen changes in Railway time tables. He however accompanied us through the rest of the tour.

The Pastor, Rev. W. Hay, occupied the chair. The spirit of the meeting was good, and although the collection was small, we are assured that it arose less from unwillingness, than inability to give. Proceeding next to

SIMCOE.—We held our annual meeting in the 1st Baptist Chapel, kindly lent for the occasion, the *soi-distant* Congregational Church, still presided over by Rev. Mr. Harris, which, according to its claim, has for many years been fostered by our Missionary Society, having twice refused us the use of our chapel! We found the few remaining members of the Church recognized by the Union, as the Congregational Church of Simcoe, very much discouraged; and not a little, I am bound to say, by the exposition which the editor of the "*Canadian Independent*"

gave of the action of the Union in relation to Mr. Harris case, in the August number, and the attitude which our body is thus represented as taking in relation to them. With all due deference to the judgment of our worthy editor, I hold in common with a number of other Brethren, that the vote of the Union expelled Mr. Harris from our fellowship, expressing thus in a manly and salutary way, our abhorrence of the course he has pursued, to the utter ruin of our cause in that place. I confess therefore that I was much grieved to see anything in our Magazine that would tend to weaken the hands of those whom the Union had formally recognized as the Congregational Church of Simcoe. I may be permitted to say, as one who has been intimately acquainted with all the circumstances of the case, that although neither party has been blameless, there never has been a question in my own mind as to the correctness of the decision of the Union; and the utter refusal of Mr. Harris, and his party, to accept the mediation of Brethren who at first, at any rate, were impartial, though they have been compelled to take sides against them, and latterly their closing the Chapel door against the Deputation of this Society, all tend to confirm our previous convictions upon this point.

We had entertained some doubt when preparing our missionary plan as to the advisableness of holding a meeting in Simcoe. We are now glad however, that we held one, for although neither the attendance nor the collection was large, we doubt not that it will be productive of good. We left Simcoe with a very painful impression as to the spiritual condition of the place. We hardly know of a darker spot in our western field. Let the churches remember it in prayer to the Lord of the harvest. In

BURFORD.—We always have a good meeting, but it has been particularly good these last two years, since the Lord has so graciously poured out his spirit upon that people. The chapel there has recently been pewed painted, and carpeted, and it is now one of the neatest and most comfortable in the District. The pastor occupied the chair, and the deputation consisted of the same speakers as at the two previous meetings. Collections \$7.72, subscriptions as at Scotland and Simcoe, to follow.

At KELVIN, the attendance is always large, and this year filled the chapel to its utmost capacity, notwithstanding the extremely unfavourable condition of the roads, and the weather. The collections and subscriptions exceed by a few cents, the amount obtained last winter. This is so far well, especially in a season of so much depression and scarcity. Still we cannot say that \$17.66, comes quite up to what Kelvin ought to give, as compared with other places, but we hope that the amount will gradually increase, until it reaches the full requirement of the Gospel. The attendance at NEW DURHAM, was somewhat affected by the state of the weather, but we had, nevertheless, a spirited, excellent meeting. Collection small, but the subscription list which was commenced, promises well. Brother Armour is here surrounded by a warmly attached people, from whom I should be very sorry to see him separated, as was feared would be the case, a short time ago, in consequence of the inadequacy of his support.

The Sabbath having intervened we commenced again on Monday, visiting the church at HAMILTON, now under the pastoral oversight of Rev. T. Pullar, recently from Scotland (G. B). The deputation, which here consisted of Messrs. Howell, Allworth, and Wood, was assisted by the presence, and hearty co-operation of Revs. Dr. Irvine, (Free Church) W. Ormiston, (U. Presbyterian) and S. D. Rice, (Wesleyan Methodist) all of whom made excellent addresses. The meeting was altogether one of the most pleasant we had attended. We trust that under the Divine blessing upon brother Pullar's labours, the breach which was made in the wall of Zion, a short time since, is being healed,—we hope, not "slightly." The amount received from Hamilton, thus far this year is \$56.34. It may yet be increased somewhat, but will probably fall considerably short of the amount obtained last year, (\$100.); however as the people have made a noble effort to build, without involving themselves in serious debt, and have actually erected a fine brick house of worship, capable of accommodating nearly 500 persons, which they hope will be nearly paid for when opened, we must excuse them if they do not contribute quite so much to our funds as formerly. We are happy to say that they no longer need missionary aid in the support of their pastor, and taking this

fact into account, their contribution this year greatly exceeds that of last year. The meeting at,

BRANTFORD, the next evening, was not very large, but was one of deep interest, and likely, we think, to render essential service to the missionary cause. Falling as it did, upon Tuesday evening, which most of the churches of the town have appropriated to a weekly service, we were deprived of the presence of several of the resident ministers who would otherwise have been with us. Brethren Ebbs, Howell, and Pullar, however, made most effective speeches, and probably all the better because they felt that they were not trenching upon the time of others. Enough is often *better* than a feast, collections about \$30: subscription yet to come.

In PARIS, the cause seems, in every sense, in a prosperous condition. We know not which to congratulate most heartily,—the church in having secured so dear and faithful a brother as their pastor, or their pastor on his having been led to so pleasant a charge. May the faithful and true witness smile graciously upon the union!

The attendance at the meeting was scarcely so large, we think, as it was last year, and we think the collections have been rather less, but they may yet be made up to the amount received last winter. We trust they will.

The last meeting which the writer attended in connection with this tour was at STRATFORD: deputation, Messrs. Ebbs, Hay, Howell, and Wood. Here we were ably assisted by the Rev. M. Stevenson, (U. Presbyterian), and Rev. W. Miller, (Kirk of Scotland.) A young Baptist brother, also, whose name is forgotten, wished us success in our work, accompanying his wish, however, with the expression of only one regret, viz., that we did not go *one* step farther, and that step,—*into the water!*

The meeting was altogether a most excellent one, both as to spirit and attendance, and indicated we thought a growing interest in the movements of the body. The collection amounted to \$11.10, but the collectors have yet to do their work.

We were told by brethren who attended it, that the meeting at

LISTOWEL, was even superior to that of last year, and we can readily believe it, since the pastor of the church there has just informed me that his people will probably contribute from \$60 to \$80, to our Society this year! This is truly noble for so young a cause! Beat that who can! It will be gratifying to friends generally to learn that this church, formed less than two years and a half ago, has "become two bands," embracing a membership of over 60 persons,—has erected a brick house of worship, almost entirely at its own expense,—and now proposes to give us as its second annual contribution to our missionary Society, the sum just named, "by liberal things shall they stand." W.

Brantford, Feb. 24th 1859.

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*Note.*—The reference in the above letter to Simcoe, seems to require a word or two on our part. We still differ from the writer as to the exact intent of the action of the Union, but will leave it to that body to decide the point. "W." is "intimately acquainted with all the circumstances of the case,"—we are not, and therefore do not feel prepared to speak so positively as he does. We would remark, further, that there is great difficulty in disposing promptly and satisfactorily of such a case as that at Simcoe, by a body, which, like the Congregational Union, meets but for a few days once a year, and is then crowded with business; which is a voluntary association, and not an ecclesiastical court; and which has, happily, had no occasion hitherto to frame a course of procedure to be followed in such circumstances. As to ourselves, we cannot undertake to pronounce on a complicated question, involving disputed matters of fact, which have never come fully before us. By abstaining from taking up either statement more exclusively, we have been severely blamed by both parties, but we have "exercised ourselves to have a conscience void of offence."—ED. C. I.

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*To the Editor of the Canadian Independent.*

That there may be no break in the interesting accounts of Missionary Meetings as they appear this year in our magazine, we present the following:—

After Missionary meeting at Warwick, C. W., of which I suppose some brother has given you an account, the deputation divided. Brethren Snider, Hay, Allworth and McCallum went to Plympton, where there was a full and interesting meeting. The interest was increased by some appropriate remarks of the chairman, on man's need of the gospel as seen in many different parts of the globe he had visited. The collection here was good considering the times, of which it is distressing to hear the general complaint by those who have been accustomed to live on the fat of the land. Our next meeting was in Southwold, brother Burgess's station. Here was a double disappointment brother Boyd was unable to join the deputation, and promised help from other denominations failed. The meeting was a very good one, addressed by Messrs Allworth and Burgess, materially assisted by the chairman J. Allworth, Esq., by whom the deputation were helped on their road as far as London—seventeen miles—a point which had to be reached by eight o'clock next morning in order to fulfil the next appointment at Bothwell. Collections and subscriptions at Southwold were in advance of last year.

At the Railway Station at Bothwell, the deputation, Burgess and Allworth, were kindly met by D. Smith, Esq., and entertained, who also ably filled the chair at the Missionary meeting. The attendance here was small; our Methodist brethren had a meeting in advance of us in the same place, our little church here has been for many months without the services of one of their own ministers and thus in their very infancy tested almost beyond their strength. The commercial and agricultural depression bears heavily on this new place, notwithstanding our meeting was interesting and the collection comparatively good, the subscriptions not yet gathered. The deputation were assisted by an address from Dr. Smith at the meeting, and were under deep obligation to that staunch friend of the cause Dr. Smith, who drove them in his own vehicle twenty-one miles to Dresden. Here brother Robinson is supplying the place of the Rev. W. Clarke, senior, who has gone to England on behalf of F. C. missions, our meeting here though small was pleasant and the collection as much as could be expected if we remember that few farmers raised wheat enough for their families last year and many have not the means to buy more. Brother Robinson seems to be cheerful in his work in this new sphere. They have a pretty church erected and a large field around for Missionary labour which I think our good brother is desirous to cultivate.

These are our Missionary Meetings in the west end. If the Western District come behind in the sum raised we do not hesitate to say that in proportion to their ability they have exceeded former years, for in a great trial of affliction—their deep poverty abounded unto the riches of their liberality, for to their power and beyond their power they have shown themselves willing. May the good God now send prosperity that another year the voice of mourning may be turned into joy.

W. II. A.

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## Literary Review.

MEMOIR OF THE REV. DAVID TAPPAN STODDARD, MISSIONARY TO THE NESTORIANS.

By Joseph P. Thomson, D.D. New York: Sheldon, Blakeman & Co. Toronto: John C. Geikie.

The subject of this memoir belonged, both on his father's and mother's side, to the "first families" in New England. For, be it known to all men, that in spite of Puritan simplicity and republican equality, there is no part of the world where a good genealogical tree is more highly valued than in old Massachusetts. But these "first families" are truly worthy to be an aristocracy. Often descended from the old English gentry, stately in their manners, of cultivated intellects, "fearing God above many," they are a noble race of men and women. The portrait of David Stoddard, shows him to have been a man of the most refined order of intellect and character. Every one loved him, even from a child. In science and scholarship he made such attainments, that the most flattering prospects were held out before him. But he forsook all, and followed Christ, as a missionary to

Persia. And this, not of constraint, but willingly; we have never been brought into contact with a spirit more joyous. He gloried in infirmities for Jesus' sake. He was a most successful missionary in a choice field, but died young in the midst of abundant labours.

His life is set before us by his biographer, chiefly in his own words. It is a cheering book, breathing a thoroughly healthy spirit of devotion to the Saviour. The faithfulness of God to his covenant with his people "*and their seed*" is among the many truths illustrated here. When dying he said, "I have given myself to Jesus, and I look upon him as a family Saviour. He was my grandmother's Saviour, my mother's Saviour, Solomon's (a brother's) Saviour, Harriette's (his own wife's) Saviour, and I know he will be mine." The following passage, in our judgment, applies to Home as well as Foreign Missionaries:—

"I confess, when I was in America I supposed it would be wrong for missionaries to have much help. But a little reflection has convinced me that it is wrong for them *not* to have. If I must spend my time in taking care of horses, and running to and fro to get provisions—if H. must be all time in her kitchen, or mending garments, or washing them, how could we perform missionary work? But as it is, when breakfast is over, I can begin my study or her recitations in the Seminary, or visit villages, or, when I am able, preach the Gospel. H., too, can go into the girl's school (and she does it every day), and teach them to sing, and herself learn the language there, or take several hours of lessons in our house. This is what we were sent here for, and I presume if our patrons understood the whole matter, as some of them do, there would be a reverse of feeling. Now, if it is difficult to keep house in America, it is much more so here; and the care ought to be taken off as much as possible from the missionary. But I have no doubt if some of the good farmers who contribute to the Board knew that H., and the other ladies here had cooks in their kitchens, they would withhold their support. For the same reason there might be complaint should it be known that we used *carpets*. Some people say, 'wooden floors are good enough for us; and must a missionary have something better?' Such an one does not consider that we *have* no wooden floors, and that it is necessary to spread something over the earth floor and the native matting."

Again:—

"I find it economical, in every point of view, to have good help, and enough of it. I should be diverted from my proper work, and rendered but half a missionary, if I had to run this way, and that, to buy wheat, and wood, and provisions—to take care of horses, and tend the baby. If we are to acquire the language and do anything for God here, Harriette and I must have the control of our time. Is not this the true principle? Is it not idle for me to spend a *day* in doing that which a native can do better than I for *ten cents* (a day's wages)? As to work, no one that has seen me in Persia imagines that I am ashamed to do it; and as to saving every dollar that we can, H. and I consider it a solemn duty."

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THE LIVING EPISTLE: OR THE MORAL POWER OF A RELIGIOUS LIFE. By Rev. Cornelius Tyree. New York: Sheldon, Blakeman & Co. Toronto: John C. Geikie.

This little volume is on a subject which has not received the attention it merits—the power of *being good in doing good*. The author treats it with much thoroughness and earnestness. In spite of a tendency to exaggeration, natural to the treatment of a favourite idea, the book is fitted to do great good.

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BLIND BARTIMAEUS, by Rev. W. Hooge. Same Publishers and Bookseller.

We should think this book would help a sinner to find the Saviour—we need say no more.

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Old Dr. Shepherd, the famed Baptist clergyman of New Hampshire, used to tell a story of a farmer, which he was accustomed to apply to men who attempted to dodge a difficulty by assuming neutral ground. He said the farmer used to ride on the tongue of the cart as the place of safety, being out of the way of both the cart and oxen. This did quite well till the team came to a rough piece of ground. Then the oxen became restive, kicked the farmer off, and the wheels ran over him.



## News of the Churches.

REV. J. T. BYRNE.

The *Ontario Times* records several recent instances of kind expressions of good will and interest made in tangible gifts to our brother, the Rev. J. T. Byrne, Whitby.

### CONGREGATIONALISTS.

From tables carefully constructed in the new *Congregational Quarterly*, by that indefatigable statist, Rev. A. H. Quint, it appears that there are at the present time in the United States 2,369 Congregational churches, of whom 1,922 have pastors or stated supplies. Of course 447 churches have no pastors or stated supplies. There are in all 230,094 members, of whom 21,582 have been added during the last year, against 10,602 removals by death, dismission, and otherwise. In all respects the statistics show an improvement upon the preceding year.

### REVIVAL INFLUENCE.

The tide of religious feeling in our city (Philadelphia) is manifestly rising, and the fervor and depth of devotion on the increase. It is marvellous beyond all past experience and conception that for fourteen months without interruption a daily prayer meeting should be held at the busiest hour of the day in the very heart of a great city, and still be thronged every successive day, and no observable abatement of interest or diminution in attendance. There has nothing occurred like it in the previous history of the Church. A year ago we would not have believed it possible. Some noted preachers, or some unusual interest and excitement, have called together large crowds and held them for many days and weeks; but without any attractions of eloquence, without any positive exertions to this end, men, active and business men, and women, spontaneously and of their free will and accord, regularly assembled at noonday for prayer and praise to a number that is measured by the capacity of the place where they assemble. Lately, the attendance has so increased, without any apparent cause, that it seems necessary either to divide into bands or seek a larger audience room.—*American Presbyterian*.

### THE REVIVAL IN BOSTON.

The *Journal* understands that there has been a marked increase in religious interest during the last week or ten days. The daily prayer meetings at the Old South Chapel are more largely attended, and there is a degree of serious earnestness, such as marked the meetings at the commencement of the revival last spring. At one of the meetings last week, special prayer was asked for the crew of the receiving ship North Carolina, at Brooklyn Navy Yard, among whom, there has been much interest for several weeks. It was stated that this interest has wonderfully increased during the past week. There are now some seventy converts among the crew, and some three hundred more display a deep interest in their religious welfare.

### CHRISTIANITY IN TURKEY.

A Constantinople correspondent of the *Boston Traveller* gives some novel views concerning the religious and political condition of Turkey. He thinks that instead of a general massacre of Christians throughout the empire being probable, that the Christians will themselves rise in insurrection and obtain possession of the Empire. The Turks, he says, "are dispirited, and they have occasion to be. In European Turkey especially, including, of course, Constantinople, they stand on very precarious ground. Out of fifteen or sixteen millions of inhabitants, not more than four and a half millions are even nominally Mussulmans, and of those not more than one and a half millions are real Osman Turks, the rest being of Christian origin."

He narrates an interesting incident, showing the foothold Christianity has obtained in Constantinople. "The foundation stone of an English church was publicly laid by Lord Stratford, in the very midst of a Turkish quarter in Pera. It

is completely and closely surrounded by Turkish dwelling-houses; and on one side stands a mosque, whose minaret brushes against the temporary wooden fence that has been erected around the church lot. While the exercises were going on, groups of Turkish women were gathered around. In the midst of one of the groups was a dervish, who was as intently gazing upon the scene as the rest, and seemed to say the glory of Islamism is departed. While the proceedings were going forward, it came to be one of the hours for prayer, and the *Imaum* went up on to the top of the minaret to give notice to the neighborhood, according to invariable custom. But his issuing from the hole in the minaret upon the gallery was observed by some of the ambassador's *Kavases* (guards of honor) below, who, putting their fingers to their mouths, beckoned him to be still; and he remained a silent, though sad spectator of the scene, leaning over the ballustrade of the minaret for a full hour!

The women below said to one another in a suppressed tone, "See how our poor *Imaum* weeps."

A few years ago such a thing could not be seen in Turkey; but now things have greatly changed; and I think you will agree with me in saying that the minds of the Turkish populace here cannot be in a very inflammable state, or they would not have allowed so veritable an occasion for rising to pass unimproved."

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#### REFUSING TO SALUTE "THE HOST" AT MALTA.

The following garrison order has been the source of much bitterness at Malta:—"All guards are to turn out to the Archbishop of Malta, and all sentries to carry arms and present arms when the Host passes." Captain Sheffield, of the 21st R.N.B.F., having refused to obey the above has been ordered under arrest, and will in all probability be tried by court-martial. It is a case of conscience with Captain Sheffield, who, it is reported, is ready to submit to any punishment rather than do homage to the Host. This presenting and carrying arms to the Host has been a cause of complaint with the Protestant soldiers at Malta, particularly the Presbyterians, when Highland regiments have been stationed here. Some years ago, General Aitchison now Governor of Dover Castle, while commanding a company of artillery at Malta, was dismissed the service for refusing to salute the Host.—*Daily News' Correspondent.*

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#### MISSION TO JAPAN.

The Board of Missions of the Dutch Reformed Church (N. Y.) is about to send out missionaries to Japan. Rev. S. D. Brown, now pastor of the Church at Owaseo, who has spent eight years in China, is accepted as one of the number.

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#### BUDDHISM.

Buddhism, which is the principal religion of China and Japan, numbers as its adherents 320,000,000 of the human race; more than any other system on the face of the earth.

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#### BRANTFORD.

A few of the friends of Rev. Mr. Wood of Brantford, recently paid him a visit at his residence and left behind them presents, in cash and "kind" value of about \$75. The right kind of "hard times party!"

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#### POETRY AND LIBERTY.

The friends of truth are watching with much interest the movements of Father Chinquy. He has explained his position, and openly defended the truth in lectures in Montreal and Quebec; his course met with opposition, first in denunciations from the altars of the Romish priesthood, and second in his forcible expulsion from Quebec by a mob of 400 people.

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#### YALE COLLEGE, CONNECTICUT.

The report of the state of religion in Colleges of the United States during the past year, has the following on the above institution.—"The year 1858 opened in

college with encouraging signs. At the Communion in January there were admitted to the church by profession five young men of the senior class; and this fact in connection with other circumstances, inspired the hope that a general religious interest would be awakened. This hope and desire, however were frustrated for a time in consequence of a conflict between a party of students and a number of firemen, which with its unpleasant results for several weeks engrossed the attention of College. But towards the end of the first term, as the excitement occasioned by this unfortunate event died away, the thoughts of the students were directed with unwonted concern to the gospel and their personal duty to Christ. The morning prayer-meetings which had begun to be held in town and were largely attended by members of College, and the tidings which the students were constantly receiving from relatives and friends in various parts of the country concerning the progress of the Revival,—mingled as these tidings often were with expressions of Christian love and solicitude, had a marked influence. As the term drew near its end, the room of the College Pastor was thronged with visitors who came with the enquiry what they should do to be saved. Other instructors were much consulted on the same momentous subject. The regular meetings in College for prayer and conference were crowded with earnest attendants. On one Friday evening, it was found necessary to go from the Lecture Room where the meeting was usually held to the chapel, nearly all the College being present. With the exception of small meetings informally held in various rooms, and one meeting in which the Pastor gave an opportunity to the recent converts to express their views and feelings before their fellow-students, no extraordinary religious services took place during the term. The number who expressed a christian hope for themselves was one hundred and twelve. Of these fifty-seven united with the College church at one time. It is an interesting fact that in the Freshman class, which has entered since the revival, the number of pious is ninety-two; the class consisting of one hundred and thirty four members."

#### SUNDAY SCHOOLS IN AUSTRALIA.

It is only twenty-one years since the first Englishman landed at Australia, and yet such has been the attention paid to the matter of education, that it is calculated that one in every 8 1-2 of the population is under the instruction in one or more of the various schools. The population of the colony is supposed not to exceed 112,000, and yet they have from 120 to 130 Sunday schools diffused through it. It is stated that such a thing as a beggar or a proper object of ragged school instruction was not to be found in the colony, and no one was dependent on the government for charity, except the blind or deformed. The great burden of the community was the ignorance and superstition of emigrants sent from the mother country, most of whom were Roman Catholics and could neither read nor write, and were not only ignorant themselves, but opposed to the spread of knowledge among others.—*S. S. Journal.*

## Rills from the Fountains of Israel.

THE KINGDOM OF GOD.—BY GEORGE WHITFIELD.

Here then, we will put the kingdom of God together. It is righteousness," it is "peace," it is "joy in the Holy Ghost," when this is placed in the heart, God there reigns, God there dwells and walks, the creature is a son or daughter of the Almighty. But, my friends, how few are there here who have been made partakers of this kingdom! Perhaps the kingdom of the devil, instead of the kingdom of God, is in most of our hearts. This has been a place much favored of God; may I hope some of you can go along with me and say, "Blessed be God we have got righteousness, peace, and joy in the Holy Ghost"? Have you so? Then you are kings, though beggars; you are happy above all men in the world—you have got heaven in your hearts; and when the crust of your bodies drops, your souls will meet with God, your souls will enter into the world

of peace and you shall be happy with God for evermore. I hope there is none of you, who will fear death; fie for shame, if ye do! What! afraid to go to Jesus, to your Lord? You may cry out, "O death, where is thy sting! O grave where is thy victory? You may go on your way rejoicing, knowing that God is your friend; die when you will, angels will carry you safe to heaven.

But, O, how many are here in this church-yard, who will be laid in some grave ere long, who are entire strangers to this work of God upon their souls! My dear friends, I think this is an awful sight. Here are many thousands of souls, that must shortly appear with me a poor creature in the general assembly of all mankind before God in judgment. God Almighty knows whether some of you may not drop down dead before you go out of the church-yard; and yet perhaps most are strangers to the Lord Jesus Christ in their hearts. Perhaps curiosity has brought you out to hear a poor babler preach. But my friends, I hope I came out of a better principle. If I know anything of my heart, I came to promote God's glory; and if the Lord should make use of such a worthless worm, such a wretched creature as I am to do your precious souls good, nothing would rejoice me more than to hear that God makes the foolishness of preaching a means of making many believe. I was long myself deceived with a form of godliness, and I know what it is to be a factor for the devil, to be led captive by the devil at his will, to have the kingdom of the devil in my heart; and I hope I can say, through free grace, I know what it is to have the kingdom of God erected in me. It is God's goodness that such a poor wretch as I am converted; though sometimes when I am speaking of God's goodness, I am afraid he will strike me down dead. Let me draw out my soul and heart to you, my dear friends, my dear guilty friends, poor bleeding souls, who must shortly take your last farewell, and fly into endless eternity. Let me entreat you to lay these things seriously to heart this night. Now when the Sabbath is over, and the evening is drawing near, methinks the very sight is awful, (I could almost weep over you as our Lord did over Jerusalem) to think in a short time every soul of you must die—some of you to go to heaven, and others to go to the devil for evermore.

O my dear friends, these are matters of eternal moment, I did not come to tickle your ears; if I had a mind to do so, I would play the orator; no but I came, if God should be pleased, to tickle your hearts. What shall I say to you? open the door of your heart, that the king of glory, the blessed Jesus may come in and erect his kingdom in your soul. Make room for Christ; the Lord Jesus desires to sup with you to night; Christ is willing to come into any of your hearts, that will be pleased to open and receive Him. Are there any of you made willing Lydias? there are many women here, but how many Lydias are there here? Does power go with the word to open your heart? and find you a sweet melting in your soul. Are you willing? Then Christ Jesus is willing to come to you. But you may say, will Christ come to my wicked, polluted heart? yes, though you have many devils in your heart, Christ will come and erect His throne there; though the devils be in your heart, the Lord Jesus will scourge out a legion of devils, and his throne shall be exalted in thy soul. Sinners, be ye what ye will, come to Christ, you shall have righteousness and peace. If you have no peace, come to Christ and he will give you peace. When you come to Christ, you will feel such joy that it is impossible for you to tell. O may God pity you all! I hope this will be a night of salvation to some of your souls.

My dear friends, I would preach with all my heart till midnight, to do you good, till I could preach no more. O that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ!

Come then, let me prevail with some of you to come along with me. Come poor, lost, undone sinner, come just as you are to Christ, and say, if I be damned, I will perish at the feet of Jesus Christ, where never one perished yet. He will receive you with open arms; the dear Redeemer is willing to receive you all; fly then, for your lives. The devil is in you while unconverted; and will you go with the devil in your heart to bed this night? God Almighty knows if ever you and I shall see one another again. In one or two days more I must go, and, perhaps I may never see you again till I meet you at the judgment day. O my

dear friends, think of that solemn meeting; think of that important hour, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, when the sea and the grave shall be giving up their dead, and all shall be summoned to appear before the great God. What will you do then, if the kingdom of God is not erected in your hearts; you must go to the devil—like must go to like—if you are not converted Christ hath asserted it in the strongest manner: “Verily, verily, I say unto you, except a man be born again, he cannot enter into the kingdom of God.” Who can dwell with devouring fire? Who can dwell with everlasting burnings? O my heart is melting with love to you. Surely God intends to do good to your poor souls. Will no one be persuaded to accept of Christ. If those who are settled Pharisees will not come, I desire to speak to you who are drunkards, Sabbath-breakers, cursers and swearers,—will you come to Christ? I know that many of you come here out of curiosity: though you come only to see the congregation, yet if you come to Jesus Christ, Christ will accept you. Are there any cursing, swearing soldiers here? Will you come to Jesus Christ, and, list yourselves under the banner of the dear Redeemer? you are all welcome to Christ. Are there any little boys or little girls here? Come to Christ, and he will erect his kingdom in you. There are many little children whom God is working on, both at home and abroad. O, if some of the little lambs would come to Christ, they shall have peace and joy in the day that the Redeemer shall set up his kingdom in their hearts. Parents tell them that Jesus Christ will take them in His arms, that He will dandle them on his knees. All of you, old and young, you that are old and gray-headed, come to Jesus Christ and you shall be kings and priests to your God. The Lord will abundantly pardon you at the eleventh hour. “To every one of you that thirsteth. If there be any of you ambitious of honour, do you want a crown, a sceptre? Come to Christ, and the Lord Jesus Christ will give you a kingdom that no man shall take from you.

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## The Fragment Basket.

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**THE IMAGE OF CHRIST.**—The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aims, is painted in such colors that it is impossible often to contemplate it without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun retains a bright image of it, so the spiritual eye that gazes steadfastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, the darkness of our hearts. I have said it is with us at conversion as it is in spring, when the sun melts the snow in the fields and on the mountain side, but upon the highest peaks and in the deepest valleys patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remain in each heart heights and depths, where yet all is cold and hard. How much must still be melted away, he is first aware who conscientiously yields himself up to the discipline of Scripture.

The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humility, in love. When we enter this school of discipline, it does not seem so. This beholding ourselves in the image of Christ has the peculiarity that whilst we more and more discover the darkness in us, upon us all the while unconscious it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says, “But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same, from glory to glory, even as by the Spirit of the Lord.” A wonderful rich saying, indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the

mirror of humanity, are adorned with his light. made partakers of his spirit, changed as from glory to glory into the same resplendent image.—TUOLUCK.

WRITTEN SERMONS.—The antipathy of the Scottish people to reading sermons is well known. At Kircudbright, at an “inaguration,” an old woman on the pulpit stairs asked her companions if the new minister was a reader. “And how can he read, woman,” was the reply, “the poor man is blin’.” To which the first made answer. “I’m glad to hear it—I wish they wer a’ blin’.”

## Poetry.

### FOLLOW THOU ME.

Restore to me the freshness of my youth,  
 And give me back my soul's keen edge again,  
 What time has blunted! O my early truth—  
 Shall I not you regain?  
 Ah, mine has been a wasted life at best;  
 All unreality and long unrest;  
 Yes, I have lived in vain!

But now no more in vain;—my soul awake,  
 Shake off the snare, untwist the fastening chain  
 Arise, go forth, the selfish slumber break,  
 Thy idle dreams restrain!  
 Still half thy life before thee lies untrod,  
 Live for the endless living, live for God!—  
 I must not live in vain!

My God, the way is rough and sad the night,  
 And my soul faints and breathes this weeping strain:  
 And the world hates me with its bitterest spite—  
 For I have left its train,  
 With thee and with thy saints to cast my lot;  
 Ah, my dear Lord—let me not be forgot,  
 Let me not live in vain!

Can we not part in silence, since forever?  
 This world and I! From scorn and taunt refrain?  
 Must it still hate and wound? still stir the fever,  
 Of this poor throbbing brain?  
 Ah, yes, it must be so, my God, my God,  
 'Tis the true discipline, the needed rod,  
 Else I should live in vain!

The foe is strong—his venom'd rage I dread,  
 Yet, O my God, do thou his wrath restrain;  
 Shield me in battle, soothe my aching head  
 In the sharp hour of pain;  
 But more than this, O, give me toiling faith,  
 Large-hearted love and zeal unto the death!  
 Let me not live in vain!

Restore to me the freshness of my youth,  
 And give me back my soul's keen edge again;  
 Ah, let my spring return! bright hope and truth  
 Shall I not you regain?  
 No wasted life, my God, shall mine now be,  
 Hours, days, and years filled up with toil for thee,  
 I shall not live in vain.

## Family Reading.

"THE CITY OF OUR SOLEMNITIES."

"'The City of our solemnities.'"

Such were the words chosen by Mr. Barnes, as, in accordance with the custom of his household, the quiet domestic service of the morning was preceded by a repetition of Bible sentences.

"May I not ask what influenced your choice this morning uncle?" asked one of his nieces at the breakfast table, a quarter of an hour later.

"You may," said her uncle, smiling; I thought of you—there was the source of influence."

"Of me?" asked Elinor, as she repeated the passage, "'The city of our solemnities.' Why should I need to hear that?"

"Because with you—and I must add, with Grace—I fear that Zion, 'the church of the living God,' is not altogether a 'city of solemnities.'"

"And why not?" asked Elinor and Grace together. "Dear uncle, have we been so unfortunate as to displease you?"

He turned upon them a glance of fond reproof. "Nay, nay, my motherless ones, you have but saddened me; and, after all, we must expect that youth will have its follies."

His nieces looked at him affectionately. "We do not wish you to excuse us, uncle," said Grace, with much earnestness; "only say what it is we have done, and teach us to amend."

The dying minister—for Mr. Barnes was "sick unto death"—took up his Bible and sought the text which he had quoted; whilst his two nieces, one on either side watched every motion of his wasted hands and could with difficulty restrain their tears. He was tall, bent with suffering, and very pale, but his face wore an expression of earnest thought and feeling, of childlike faith and patience; while from the eye there shot a glance so deep and beautiful, that even a stranger could not meet it without thoughts of death, the grave, and heaven.

And Grace and Elinor, left, years ago, in pitiable orphanhood, had found in him a father, and had grown up beneath his roof, under the care of an old faithful servant, to gild his last years with their grateful love, and to adorn the home to which the memory of a buried past forbade him to bring any nearer relative. And his heart's wish was to be instrumental in preparing these amiable, but by no means faultless women, for useful life when he was amongst the dead.

Scarcely two months had passed, since, in the same place and time, these sisters had declared their faith in the Redeemer; and very precious had been the hours spent in uncle's study during the season which found them amongst his "inquirers," and the yet happier one which found them at peace with God. Many a time had the voice of the dying sounded in their ears in earnest counsel and in faithful reproof; many a time had they both wept at the sad thought that all would soon be over; but on this morning they had discovered signs of a weakness which to them was terrible, and listening, almost believed that these brief counsels were to be his last.

It may be that their guardian shared these fears—which yet, to him, were hopes: it may be that his suffering caused unusual seriousness; for he addressed them with a gravity and an intense affection such as they, even in him, had never marked before. And Elinor, who sat opposite the window, and whose countenance was therefore easily read, was soon compelled to shade her face lest he should reprove her tears.

"'The city of solemnities!'" read Mr. Barnes, when he had found the thirty-third of Isaiah. "Yes, such should the church be to you, to me, to all. It was a solemn thing even to 'walk about Zion,' as you did a few months ago, longing to enter her gates, to be the children of her God. But still more solemn was the quiet hour in which you became a living stone in this great temple, a child of God through faith in Jesus Christ. Think of it, Elinor; think of it, Grace. Recall the precious hour, and tell me,—was it not heaven begun below?"

"It was," said Grace, with a smile of quiet happiness; "and there might well be joy among the angels over such peace as came to me that night."

"You became in that hour a member of the Universal church, the church of every age and clime, the church bought with a price which only God can estimate. Zion was then 'the city of your solemnities.'"

"And is it not so now!" asked Elinor.

"You shall hear presently. You came to me and told me of your joy. I was already, by God's mercy, one of the priesthood to which you now belonged. You asked me to rejoice with you I did so. That, too, was a solemn time. To belong to the Church of God was held by you to be a joy as great as is real."

"It was," said Elinor, as her uncle rested. "How could it well be otherwise?"

"How, indeed! You met in this room a few Christian friends, gathered for social prayer. In your heart's joy you gave me leave to gladden them with tidings of the change wrought in you by the power of God. They prayed, one after another, and you were deeply moved. That too, was a serious hour. There was no trifling then. Zion was once again 'the city of your solemnities.'"

"Dear uncle," interrupted Elinor, "let me ask, once more, when has it been otherwise?"

But without noticing her words Mr. Barnes went on. "You wished to declare your faith before the members of the Church of Christ residing in this place, and you wished also to let the unchanged ones around you know that you had seen light in God's light, and, though still 'in the world,' desired no longer to be 'of it.' To both these duties you attended in due time. The Church rejoiced, and many of the thoughtless ones of your acquaintance were awakened; so that these seasons were deeply solemn; and you with solemn feelings stood forth before the world, as citizens of Zion, 'the city of our solemnities!'"

Here Mr. Barnes looked earnestly at his auditors. Their tears were dry, and they were listening attentively; but upon Elinor's face there was a deepening tinge of colour.

"I excite you?" said her uncle tenderly. "You guess what I am about to say, and you are troubled? And you, Grace, are not strong. I will talk of all this another day."

They both protested against this, and urged him to go on, saying that his reproofs were ever too gentle to wound, his counsels too valuable to be postponed. And he, remembering that the time might be but short, could not refuse to grant them their request.

"You have been punctual and regular in your attendance on public worship. You have been equally punctual and regular at prayer and church-meetings; but in regard to these things Zion has *not* been 'the city of your solemnities.'"

The colour rose from Elinor's cheeks to her clear brow, while Grace cast an imploring look at Mr. Barnes as if entreating him not to be too severe.

"We have had difficulty in procuring supplies"—

"Indeed we have, dear uncle," said Elinor, impetuously. "Of all the preachers—"

"Stay, stay, and hear me out. We have had difficulty in procuring supplies. Some of the friends who have preached during my illness have given but little satisfaction to their audience. You have heard them—carpingly; have taken mental note of every peculiarity; have been unmerciful to provincial or ungrammatical expressions; have ever been 'lying in wait' for something at which to smile on your return. I, indeed, have heard but little of all this, but a little is a key to the whole. True, your new friends—the G.'s have stimulated you by their wit and by their love of amusement; but I ask—is it *right*? and your hearts answer—*no*. Dear girls, the preacher is a member of Christ's church; many of the hearers have the same high privilege; and you have called yourselves by that great name; by you and your fellow-Christians the public worship of God is supported, that you, and the world around you, may learn of Him. Be careful then, and trifle not in such an hour. Rather let Zion, in all seasons, be 'the city of your solemnities.'"

"But if the preacher should make some gross blunder?"

"Regret, but never ridicule, his error."

"And if he be thoroughly uninteresting?"

"Pray for him, and remember that he may be interesting to some one else, seeing that different persons have different tastes!"

"You are right, uncle, and yet I think our deacons are wrong in not getting better supplies," said Grace, very seriously.

"In other words—are wrong in not performing impossibilities! Did you ever pray for the deacons in regard to this difficulty of arranging services?"

"I must say—*no*," said Grace.

"And I too," said Elinor, with self-reproach. "But I will no longer neglect to do so."

"Again," said Mr. Barnes; "our people are illiterate; despised by the learned among men, but not, thank God, despised of the All-wise. At our prayer-meetings you have



earnestness, simplicity, a spirit of genuine prayer; but you have also uncouth expression, grammatical inaccuracy, and figures of speech unknown to poetry. Of these you have, in union with the G.'s, too often made a jest; and lately your attendance at the prayer-meeting has resulted in little more than what Clara G.— calls 'fun.' Now the G.'s have by no means your advantages, and may be more easily excused, but you—so recently become a part of the peculiar people of God—oh! Elinor and Grace—can you continue this?"

"No, no;" cried Elinor, always the Peter of the twain; "we are convinced, and we will try to convince the G.'s also, that we have been wrong, altogether wrong."

"I scarce need speak of our church-meetings now; and yet I know that you have been tempted there. Believe me that I did not intentionally overhear a portion of your conversation with Clara last Wednesday evening; believe at the same time that I make all possible excuse for you. I would but ask if it was right, or kind, to criticise poor Mr. Grey's long speech with so much severity; if it was quite consistent with your connection with 'the city of our solemnities' to be so much amused with the awkwardness of our kind-hearted pew-opener as to be (I use your own words, Elinor) so utterly unable to refrain from laughing at her?"

"No, it was wrong, very wrong," said Elinor, with her usual earnestness. And yet, Clara is such a merry girl, that when I am with her I scarcely know how to escape the infection of her laugh; especially as she is older even than Grace—and made a Christian profession long before we did."

"I know it, and although we may not judge her, I cannot commend her example to your imitation. She is a witty girl, of warm heart and quick temper, who, joining herself openly to Christ's people in the ardour of her first-love, understands little of the self-denial of the Christian life. Pray for her, both of you; and where you can do so, guide her; be cheerful always, and merry at the right time; but above all things follow her only so far as she is found to follow Christ; and, in your future, let Zion, I beseech you, be the city,—not of your sadnesses nor of your trifling—but of your solemnities."

He ceased, and on his words followed a time of thought and prayer; a time in which the hearts of those who had listened thanked God for that earnest counsel, and in the strength of the Most High resolved to trifle with the solemn things of life no more. Nor were the events which followed calculated to weaken the impression produced by that morning's conversation, for rapidly and surely the loved and honoured counsellor drew towards the close of his earthly pilgrimage. They watched him, hour by hour; treasured his words, loved him with all the love of daughterhood, cared for him night and day, and saw him die. Then, almost every word that he had spoken in that last conversation seemed to be written on their memories; and if temptation to a want of seriousness in connection with the duties of their holy religion ever came upon them, the voice of conscience failed not to recall his words that morning:—"Let Zion be the city of your solemnities!"—*Freeman*.

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#### "MY SARVENT DORR."

Many years ago, when there was but one church in the old town of Lyme, Connecticut, the people were without a pastor. They had been for a long time destitute, and now were on the point of making a unanimous call for a very acceptable preacher, when a cross-grained man, by the name of Dorr, began a violent opposition to the candidate, rallied a party, and threatened to defeat the settlement. At a parish meeting, while the matter was under discussion, a half-witted fellow rose in the house and said he wanted to tell a dream he had last night. He thought he died and went away where the wicked people go, and as soon as Satan saw him he asked him where he came from. "From Lyme, Connecticut," I told him right out. "Ah! and what are they doing in Lyme?" he asked. "They are trying to settle a minister," I answered. "Settle a minister!" he cried out. "I must put a stop to that. Bring me my boots; I must go to Lyme this very night." I then told him as he was drawing on his boots that Mr. Dorr was opposing the settlement, and very likely he would prevent it altogether. "My sarvent Dorr," exclaimed his Majesty. "My sarvent Dorr! Here take my boots; if my sarvent Dorr is at work there is no need of my going at all." This speech did the business. Mr. Dorr made no further opposition. The minister was settled, but his opponent carried the title of "my sarvent Dorr," with him to the grave.—*Harper's Drawer*.