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THE

CANADIAN INDEPENDENT.

VOL. X.

TORONTO, JUNE, 1864.

No. 12.

BEGINNING AT JERUSALEM.

The obligation to work in promoting the spread of the Gospel rests on the command of the Lord Jesus. A beginning being made it became evident that the work was to be continued. The setting up of the system of Christianity was not meant to be the goal, but rather the starting point in the career of the world's regeneration. Truth was thus to obtain a foothold which it should retain and improve until all nations would do homage unto the Lord. From Jerusalem the word sounded out, and now in this far-off land many blessings are enjoyed through the Gospel. Light is shining, still it has not reached every dark spot, it has not penetrated every heart. Hence the prosecution of the Home Missionary work with zeal and faith is the fulfillment of Christ's command. In view of our position and the solemn truths of our religion, we are called to labour for souls. Sacrifices are made in every struggle for human freedom, let the value attached by the ransomed people of God to the glorious liberty which is their's, appear in acts of love, striving to win sinners to Jesus.

A sense of the importance of home missionary work is conveyed to our minds by the charge to begin at Jerusalem. Those who received the charge were Jewish men. Their souls were roused to care for their fellow countrymen. A field for cultivation lay at the very door. It was not necessary to pass over hundreds or thousands of miles in order to reach objects of compassion. There, in that holy city, the place of offering, the site of the gorgeous temple, where Moses' seat was, there ground was to be broken for the erection of a holy temple composed of living stones, built up a spiritual house for an habitation of God through the Spirit. Though there were thronging crowds of religious professors, the circumstance was not to startle them from their work, for the necessities of the multitude were urgent, the cup of iniquity was full, the Lord of life had by wicked hands been crucified. To Jerusalem sinners, in illustration of the spirit of the gospel, first proclaim its pardoning grace. "God's ways are not as our ways, his thoughts are not as our thoughts," and therefore brightly shone the light of mercy in the blood stained capital of Judea. Great sinners have words addressed to them in the gospel. Perishing men wherever they are should have the word preached to them. Hence we ought to weigh well the relative claims of different parts of the field of missions. The foreign field is most wide. The cry from millions is—come over and help us. Who dare refuse to hear that cry? But there is a cry at our doors, in our day, in our land, and in our streets. Are we to pass by those who are ready to perish because they are our neighbours?

Sympathy for heathen men where there is no sympathy for our own countrymen is spurious. The heart that is right is fired with zeal and love for both, each in proportion to the claims they present. In this country we have in providence a work assigned us. We make no invidious distinctions between ourselves and others. There is, notwithstanding the great zeal and success of some other denominations, a place to occupy and a work for us to do as a denomination. Those of our faith and order who have settled in this new land are as sheep in the wilderness to be looked after, while many who have no attainment of a special character, through indifference to religion altogether, are to be sought out and not forsaken. Surely our distinctive principles are not so foreign to the spirit of inquiry and freedom in the country as to lead us to the conviction that our task is hopeless? We have faith in the future, still we must be prepared for continued toil, it requires "a pull, a long pull, and a pull altogether," to secure ultimate success. An increase of the actual number of our denomination appears in the last census; the growth, however, when compared with the expansion of popular denominations, is supposed by some to show that at the same ratio a hundred years will witness our extinction in the land. If this calculation is correct, let us find in it an argument for redoubled zeal in diffusing truth. Especially let us put forth increased effort for the evangelization of those who as yet know not the way of salvation.

A question arises, are we employing all the instrumentality we might in spreading the knowledge of God? It is possible to be kept back from a good work by a sense of weakness and numerous difficulties. Should it be so, let us begin to make a trial of the use of all possible power, in the employment of all available agency. God's instruments are often feeble and despised, make a beginning and God can make strong.

There is a danger of resting satisfied with what may seem obedience to our Master. We ought to do all the will of Him whom we serve. Faithfully and gloriously was the commencement made in Jerusalem, which issued in the addition of thousands to the church. The aspect of duty however changes. It is not for us to stereotype methods and lines of action. For a time the work in Jerusalem held its own place; it would seem, however, as if an undue attachment to the spot was formed, a limitation of action displeasing to the Lord. Then the sword of persecution was unsheathed and drove forth many, and they that were scattered went everywhere preaching the word. On the bosom of the storm the seed was carried to distant spots. Let us learn to interpret events which bear on our work.

The necessity of prosecuting what God gives us to do in a spirit of dependence on his aid should be deeply graven on our hearts. Trust in God is a grand element of success. Any work on which He frowns shall come to nought. The heaven defying Babel-tower may raise its battlements to the skies, but the builders will be scattered in confusion. This great work then of diffusing the knowledge of salvation is to be undertaken and continued in, looking for the promise of the Spirit. "Tarry ye in the city of Jerusalem until ye be embued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Trans-Atlantic Retrospect.

The return of the great religious Anniversaries is as welcome to those whom distance prevents joining other than in spirit, as to those who are privileged to take part in them, and hear the living voice pleading the cause of the Master in the various fields where His servants work. For ourselves, we always look with deep interest for the report of the "Missionary Meetings," sure to find in them something that will encourage and strengthen us, and will give us wider, larger, and more Catholic views as to the work and workmen of the one Master. Generally, the meetings appear to have been very well attended this year, better than usual, and to increased numbers there was added a deeper interest and profounder sympathy in the work of the Churches. We can only, as usual, give the briefest sketch possible of the meetings of the principal societies, omitting altogether many which are doing a most useful if a humbler work. We take them just as they appear in the order of the reports. First in order is the BAPTIST MISSIONARY SOCIETY, the income of which for the year has reached £34,419, changing a balance against the treasurer of £1,176 at the last Annual Meeting into one of £2,723 in his favour this year. The Rev. J. Evans, of Delhi, detailed the great difficulties with which Missionaries had to contend in India, arising from the extreme selfishness of the people, who were unable to conceive of anything being done except from mercenary motives, and who often asked, "Sir, how much do you get for every Christian you make?" "The people's idea is that the Missionary is a good servant, and that, in addition to his regular salary, he receives a handsome bonus for every convert that he makes." "Hence the great difficulty of touching the heart of a people, and gaining their affection, who are so entirely engrossed by selfishness." Among the speakers were Dr. Angus and the Rev. C. H. Spurgeon. The latter of whom, while advocating strongly the claims of the Society, pressed upon his hearers the sense of individual responsibility to work for Christ. "To whom did Christ give His commission? Not to a society but to individuals."

"We gain immensely for God and His cause when we make every believer begin to cry over souls, and to say, "Lord, what wilt thou have me to do?" If the society helps you to serve God, as I believe it does, remember it does not take from you your individual responsibility. I wonder that more Christians of private income do not devote themselves to the missionary work. I think it would be a blessed thing to do so. Or you may know a young man, that is suitable, and, after consulting others whose judgment is better than your own, you say to him, 'Go and preach; our business or our family keeps us at home, but it shall be our part to keep you; we will stint ourselves sooner than you should want; only you go and preach Christ for us. Mind you preach Him faithfully and preach the whole truth, depending on the support of Christ, and we will never leave you.' I cannot see why the association should not thus multiply, or why, instead of having an income of 30,000*l.*, it should not have an income of 100,000*l.*"

A deeper sense of individual responsibility would no doubt greatly enlarge the scope of missionary work, and would send thousands of labourers into the field.

THE WESLEYAN MISSIONARY SOCIETY continues its course of extensive usefulness, its income augmenting year by year. This anniversary the Committee are able to report receipts to the amount of £134,258 7*s.*, a sum amounting to nearly \$700,000 currency—a magnificent offering to God's

work among the heathen. They report missionaries of all classes, 920; other paid agents, 1,457; and unpaid agents, including Sabbath school teachers, 17,803; church members, 142,449; and Sabbath scholars, 154,629. We rejoice at the success of our Wesleyan brethren, and bid them heartily "God speed."

THE BRITISH AND FOREIGN BIBLE SOCIETY, one of the most catholic and noble of our societies, also reports receipts exceeding those of any previous year. Especial interest was given to the meeting by the presence of the two ambassadors from the Queen of Madagascar, who, themselves not professing Christians, yet declared that "they had been much struck with England's greatness and power as a nation, and that they ascribe it wholly to the free circulation of God's word among the people." The total receipts from the ordinary sources of income, including the sale of Bibles and Testaments, amounted to £168,905 4s., being £1,221 2s. 8d. more than in any former year. The issues of the Society for the year were altogether 2,485,118 copies of the Sacred Scriptures, raising the total issues of the Society to 45,539,452 copies. The Earl of Shaftesbury, foremost in every good work, was in the chair, and joined the meeting "in congratulation and hearty thanksgiving to Almighty God, that this unhistorical, uninspired, uninformed and unnecessary Book has been demanded with redoubled avidity." Among the speakers were the Bishop of Winchester, the Bishop of Ripon, Rev. Canon Stowell, Lord Charles Russell, Rev. Dr. Edmond, Rev. C. H. Spurgeon, and Rev. W. Arthur. From the speech of the last gentleman, contrasting the Italy of a few years ago with the Italy of to-day, we extract the following short incident:

We have heard to-day of the Bible being freely sold in the streets of Italy, and largely circulated through its population. It is only a very few years ago, when in the streets of Naples, looking over an old bookstall, I saw a pamphlet entitled, "Biblia Sacra." I said to the man, "What is that?" He said, "It is the Holy Bible." I took it up and turned to the title-page, and seeing upon it in Italian, "The Holy Bible for Children, I opened it and found it printed on such paper as our confectioners might use to sell confectionery in, with such pictures as they might put on their bags which they put their biscuits in—hardly so good. I said "What do you call this book? You do not call it a Bible." "Certainly it is; certainly it is the Bible." Well, I bought it for sixpence, and there it is, my lord. At the present day, if a native of the Friendly Islands wants to see one of the ancient idols that his fathers worshipped, he is obliged to come to England to look for it; and perhaps, my lord, in a little time if a native of Naples wants to see one of the Bibles that his fathers were treated to, he will be obliged to come to England for this. The only advantage that this Bible has over those circulated by your society is, that it settles two points in controversy that are left undetermined in the other Bible. It settles the point that St. Peter did go to Rome; for the very last question is, that both the apostles, Peter and Paul, were put to death for the faith in Rome. St. Peter was crucified with his head downwards, and St. Paul was beheaded; and it settles another very important point not touched upon in our Bible—the day of the month on which it took place, the 29th June. I think the change represented between the sale of this pamphlet in Naples for the Word of God, and the fact that the whole Bible is freely circulated throughout all Italy, except in the little part of it where the Pope holds some dominion, is one of the most wonderful things even in modern history, and one for which we ought certainly to raise our praises to the God of the Bible.

THE SUNDAY SCHOOL UNION, representing as it does one of the most important, if not the most important movement of our day, shows a vast

increase in the area of its usefulness. The Earl of Shaftesbury presided also upon this occasion.

The report stated the great increase which had taken place within the last twelve years in the number of schools, teachers, and scholars. In 1852 the number of schools in town and country was 1,990; of teachers, 46,847; and of scholars, 346,971; while in 1864 the number of schools was 3,284; of teachers, 73,134; and of scholars, 635,654. The business in the depository during the year had also considerably increased, the sales having amounted to 18,077*l.* 7*s.* 4*d.* The expenditure on the benevolent account had amounted to 1,852*l.* 0*s.* 4*d.*, while the income had been 1,754*l.* 10*s.* 3*d.* There were 600,000 children in London, between the ages of five and fifteen, but the gross total on the books of the Sunday-schools did not exceed 200,000 so that there were still many hundred thousands of children destitute of the moral and religious instruction afforded by the Sunday-school.

THE RELIGIOUS TRACT SOCIETY held its sixty-ninth annual meeting under the presidency of Lord Benholme. From the abstract of the report read by Dr. Davis, we gather the following encouraging facts:

The total number of tracts issued by the society during the past year amounted to 43,281,000, and the proximate issue since its formation is 1,540,000,000. The total grants for England and Wales for the year have been 5,973*l.* 2*s.* 6*d.*, the issue of tracts having been 5,272,683; and for Scotland and Ireland 880,018, of the value of 801*l.* 3*s.* 3*d.* Large as have been the issues of the society for the United Kingdom, its foreign operations have been equally extensive. To France, 9,000*l.* had been granted for the circulation of tracts; and the number of tracts issued in Belgium during the same period was 119,200; in Holland, 76,260; Russia, 116,000 (in the Polish, Esthonian, and Livonian languages); to Germany, 5,000,000; in Switzerland, the society at Lausanne has issued 103,216 tracts; and at Zurich, 50,012; and Berne, 47,737. Spain, too, had not been forgotten; and in Italy, 29,000 copies of various books have been published and a religious newspaper established. In India, 88,480 Bengali tracts have been printed by the auxiliary at Calcutta; in Bombay, 112,900 copies of works in the native tongues had been printed by the society, and 136,538 copies had been circulated by sale; in other parts of India large issues had also been made, at a total cost to the society of 1,770*l.* 18*s.* 6*d.* The receipts were (inclusive of the balance in hand), 107,806*l.* 15*s.* 7*d.*; and the expenditure, 106,904*l.* 5*s.* 8*d.* The excess of grants over benevolent contributions has reached 3,751*l.* 8*s.* 1*d.*

We have not received, at the time of going to press, the account of the meeting of the LONDON MISSIONARY SOCIETY, which must thus stand over until next month; and only a portion of the report of the meeting of the CONGREGATIONAL UNION OF ENGLAND AND WALES, containing the chairman's (the Rev. Henry Allon) masterly address, touching, among other things, largely on the question of the day—the Inspiration of the Scriptures; an address which will no doubt provoke controversy, by which some will find their faith strengthened, while others will regret the removal of old “bases of belief.” We think, however, that it will be better to defer further mention until our next, when we shall be able to give the full report.

A BLACK BISHOP OF THE CHURCH OF ENGLAND.—The Rev. Samuel Crowther, an African missionary, has been appointed, and is to be consecrated by the Archbishop of Canterbury in the course of a few weeks, bishop of the native churches in parts of Western Africa beyond the dominions of the British Crown.

THE REV. RIDLEY HERSCHELL died at Brighton, on the 13th inst., in the fifty-eighth year of his age. “Mr. Herschell,” says the *Record*, “was a Polish Jew,

of very considerable talents and acquirements, who, after his conversion to Christianity, was baptized in London more than thirty years ago, and entered the Christian ministry. He could hardly be said to be attached to any particular denomination, but was much interested in promoting the diffusion of the Gospel, and especially among his own 'kinsmen after the flesh.' His visits to the Jews in Italy, and especially at Rome, were attended with very interesting and hopeful results, and it said that his death was the result of an access of illness induced by a recent visit to Rome and Florence. His loss will be deeply felt in many quarters. His chapel, near the Edgware-road, was remarkable for the admirable school attached to it, which is said to have been the means of very extensive usefulness. Mr. Herschell was a man of much practical talent and of an enlarged mind. We are informed that his death, which was unexpected, was brightened by a hope full of immortality and by an unflinching faith in Jesus Christ as the true Messiah." (Mr. Herschell was ordained by Congregational ministers, and the celebrated sermon, "Conscientious Clerical Nonconformity," was preached by Mr. Binney upon the occasion. Mr. Herschell was certainly a Nonconformist.)

SURREY CHAPEL AND ITS INSTITUTIONS.—The reports of the different societies connected with this time-honoured sanctuary have just been issued for the past year, and, irrespective of the receipts of the Trustees' Fund, shows an aggregate of 3,870*l.* 19*s.* 4½*d.*—a truly noble instance of the power of voluntarism not only to support a church in its own internal organisations, but to diffuse its benefits into the regions beyond. The following are the totals which form the aggregate, from which it will be seen how multiform are the efforts of the Rev. Newman Hall and his coadjutors:—

	£	s.	d.
Almshouses	578	4	7
Band of Hope	41	11	5½
Benevolent Society.....	341	16	4
Bible Society (Auxiliary)	97	15	5.
Centenary Fund	231	5	3
Christian Instruction Society	41	19	9
City Mission (Auxiliary)	116	13	8
Dorcas Society.....	50	10	0
Female Clothing Society.....	29	13	10
Female Missionary Working Association.....	11	15	6
London Missionary Society (Auxiliary)	171	10	0
Missionary Working Party	4	10	0
School of Industry	56	19	3
Southwark Sunday-school Society	476	15	11
Southwark Mission.....	309	2	11½
Tract Society (Auxiliary)	71	1	1
Rowland Hill Fund.....	819	17	4
Lancashire Operatives'	37	19	4
Sacramental Collections for Poor.....	264	9	0½
Repairs of Surrey Chapel	35	5	4
Half-yearly Collections for Incidental Expenses	82	12	11

The two annual services of the London Missionary Society and the Religious Tract Society realised 62*l.* 13*s.* 8*d.*, viz., 47*l.* 2*s.* 11*d.* for the former, and 15*l.* 10*s.* 8*d.* for the latter.

A RETURN OF THE RELIGIOUS DENOMINATION OF PRISONERS in the gaols of England and Wales is now made every year. It seems very ludicrous to take this trouble about "the religious denomination" of the thieves and rogues who are taking exercise for their crimes' sake upon the treadmill; it is one of the results of the inclination to regard men's religion as lying in their creeds rather than in their deeds. Convicted criminals ought all to be treated as men of no religion, and who need, therefore, to be taught the first elements of religious truth, without any reference to ecclesiastical distinctions. However, here they

are all ticketed, and it becomes important to know whether a felon considers himself a good member of the Churches of England or Rome, for it involves—money. We learn, then, that on the 1st of January in this year there were 27,307 prisoners in the gaols of England and Wales, of whom 18,397 claimed to be members of the National Church—there's comfort for Archdeacon Denison!; 5,333 were Roman Catholics—there's hops for the priests!; and 2,344 of "other denominations," who ought surely to be very much abashed by the sorry proportion they contribute to our criminal population. In one case only do the prisoners of "other denominations" outnumber the Churchmen and the Catholics, and in that case the figures are really an indication of the proportions of the sects in the population of the district. In Cornwall county gaol there were 67 Wesleyans and Bryanites, with 55 of the Established Church, and only 5 Catholics. In many cases the "other denominations" are all lumped together as "Protestant Dissenters;" but, as far as a more distinct classification exists, the Independents and Baptists who have found their way into prison are a scarcely appreciable fraction of the whole; yet we are sorry to see as many as 125 set down as Congregationalists. In Helson borough gaol there was but a single prisoner, and he was a Wesleyan; one Quaker is found at Warwick, half-a-dozen Unitarians, 2 Moravians, several Lutherans and Jews in various prisons: 2 Mussulmen in Coldbathfields, 1 Greek at Somerset, and a "Reformer" in Spilshy. The return of next year will show a pretty considerable array of paid Roman Catholic chaplains; when the present one was made up, there had scarcely been time for the application of the act of last session.—*Patriot*.

Official.

**CONGREGATIONAL COLLEGE B. N. A.
ANNUAL MEETING.**

The next annual meeting of the Subscribers to the College will be held (D.V.) in the Congregational Church, at Brantford, on Friday, June 10th, 1864, at ten o'clock, a.m.

RECEIPTS IN MAY.

Kingston, per Rev. K. M. Fenwick	\$87 40
Yarmouth, Nova Scotia, per Rev. A. Burpee	40 00
Ottawa, per Rev. J. Elliott	6 00
Toronto, Zion Church, on account.....	52 00
Manilla (additional), per Rev. D. McGregor	2 00
Brantford (additional), per Rev. J. Wood.....	8 00
Newmarket (additional), per Rev. E. Barker.....	2 00
Montreal (additional), per Rev. Dr. Wilkes.....	33 75
Liverpool, Nova Scotia, per Rev. J. Howell.....	3 50
Guelph, per Rev. Dr. Lillie.....	30 00

F. H. MARLING,

Secretary.

Toronto, May 31st, 1864.

**CONGREGATIONAL MINISTERS' WIDOWS' AND ORPHANS'
FUND SOCIETY.**

ANNUAL MEETING.

The annual meeting of this Society will be held in the Congregational Church, Brantford, on the afternoon of Wednesday, the 8th of June, at two o'clock.

PETER W. WOOD,

Secretary of Trustees.

Montreal, May 28th, 1864.

Correspondence.

COLLEGE HISTORY—MISSING LINK DISCOVERED.

To the Editor of the Canadian Independent.

MY DEAR BROTHER—In my pursuit of materials for a quarter-century sketch of the Congregational College, I have discovered the original resolutions of the Union of Canada East, which led to the junction of the two institutions. They are herewith enclosed for publication. It will be seen that they more than warrant the "impression" I gave of their tenor in the letter published in your number for February. The authority renounced in the resolutions of 1846 (there quoted) passed by the same body, was therefore such an authority as is described in No. 3 of the stipulations of the basis of negotiation. It was given up as "impracticable" by the Union of Canada East. But the Committee of the Academy at Toronto, upon their first receipt of the resolutions I now send, "acceded to the basis of negotiation" therein laid down. No objection to the co-ordinate authority of the Eastern Union was made by the representatives of the Western. The spirit in which they met the overtures of the Lower Canadian brethren can be best understood by quoting the records of their meeting in full. I accordingly enclose a copy, hoping that the space they occupy will not be deemed excessive when they may tend to remove misconceptions of transactions so long past.

Yours sincerely,

Toronto, 19th May, 1864.

F. H. MARLING.

Resolutions adopted by the Congregational Union of Eastern Canada at their annual meeting in Montreal, July, 1845.

Whereas, it is the recognized duty of this Union to provide such an education for young brethren whom it may be deemed proper to train for the work of the ministry, as will fit them for the peculiar work required in this portion of Canada ;

And whereas it is needful, because of the present relative smallness of the population speaking the English language—the pressure on the attention of those who have hitherto conducted the studies of the young brethren—and the want of funds—to provide entirely new arrangements for the successful performance of this part of our work ;

And whereas, in the present state of the churches throughout the Province of Canada, together with their limited though increasing number, it is expedient to train the young brethren intended for the ministry in Canada, in one institution enjoying the advantage of the entire consecration of one competent minister to the work of instruction ; the advantage of this course being, in brief, *greater economy, greater efficiency, and the cultivation of present and future sympathy* between both sections of the province ;

Therefore, resolved—That this Union immediately enter into negotiation with the Union of Canada West, with reference to placing the young brethren under their care and those under our care in *one institution*—such negotiation to be conducted on the following basis :

1. The future locality of the institution to be left an open question.
2. Any immediate change in the locality of either of the two institutions, to the cities of Montreal or Toronto, to be effected by the committee which may be appointed to carry this resolution into effect, together with the committee of negotiation which may be appointed by the Union of Canada West.
3. On the supposition that the decision, for the present, in regard to locality, be Toronto, it is stipulated that the young brethren at present connected with the Institute; and afterwards to be connected with it, shall be under the general management of this Union ; that the admission of young brethren in connection

with the sphere which this Union occupies, shall be under the control of this Union; that from us shall be regularly forwarded the funds for the support of the students, and for any payment for their education; that every year, at the period of our annual meeting, our students shall appear before us for examination; that this Union shall provide for their employment during vacation, and afterwards for one year; that it shall give a suitable training in the French language to any whom it may deem suitable; and that the present library and property of the Institute shall remain, till further arrangements are made, in the ownership of this Union.

Extracts from proceedings of the Committee of the Congregational Academy at a meeting held in Toronto, 21st August, 1845.

Mr. Roaf (for the Secretary) laid before the meeting a document received from the Secretary of the Congregational Union of Canada East, on the subject of a junction of the Theological Institute of that body, and the Congregational Academy of Canada West. The document was considered as an overture to this body laying down a basis for negotiation on the proposed junction of the two institutions, and inviting our response and action in the matter. After much anxious consideration, the following resolutions on the subject were severally adopted by unanimous vote of the committee:

"1. That a merging of the Theological Institute and the Congregational Academy into one institution, appears (notwithstanding some disadvantages which it would occasion) to be highly desirable

"2. That the basis of negotiation for this junction, laid down by the Congregational Union of Canada East, be acceded to by this Committee on behalf of the Congregational Union of Canada West,

"3. That as it is requisite to establish the proposed new institution at a period much earlier than that at which permanent arrangements respecting it could be made, and it appears to this Committee that its temporary location should be in Toronto, this arrangement be at once proposed to the Committee appointed on behalf of the Theological Institute.

"4. That we shall be happy to receive any proposals or suggestions respecting the board and tuition of the students from the Theological Institute, but respectfully submit to the Committee acting on behalf of the Congregational Union of Canada East:

"That the committees of the present institutions severally pay a proportion of the aggregate annual expenses of the united institutions, according to the comparative number of their students;

"That any expenses incurred under the direction of the Committee of one institution and not required by the other, should be entirely borne by the institution which receives the benefit of the expenditure;

"That we shall be happy to have the opinion of the Committee in Montreal, respecting the comparative advantages of the new institution having a domestic establishment of its own, or boarding and lodging its students in private families;

"That we shall also with due deference consider any suggestions respecting the procuring of aid in tuition additional to that which can be expected from our present esteemed tutor;

"And that if the new institution is for the present to be in Toronto, we shall need to know as soon as possible the number of students from Canada East, for whom provision will have to be made."

FRENCH CANADIAN MISSIONARY SOCIETY.

To the Editor of the Canadian Independent.

Dear Sir,—As engagements will prevent my being present at the approaching meeting of the Congregational Union, permit me, through your columns, to solicit the renewed and earnest attention of honoured and beloved ministerial

brethren, and the churches under their charge, to the *pressing* claims of this catholic and invaluable society.

Its Schools at Pointe aux Trembles, and its *Missions* have been instrumental of much good to large numbers of children and youth, and to persons of riper years, not only in the way of instruction, with its consequent enlightenment and elevation, but of *spiritual* fruit. During the year which has just closed *ten* of our pupils have been converted to Christ, and received into church fellowship; and others awakened and applying for this privilege have been deferred for a season, with the hope that hereafter they will become part of the Christian brotherhood. In our missionary stations also many have passed from death unto life, and have joined the churches existing in their respective localities. God is evidently smiling upon our labours, and opening effectual doors of usefulness. We need, however, renewed expressions of sympathy from our friends, and our pecuniary resources require to be materially augmented.

This missionary organization, Mr. Editor, is mainly supported by the Canadian Presbyterian and Congregational Churches. The *former* occupy a prominent place among its supporters, most of the churches taking up an annual collection on its behalf, and largely contributing towards it by personal subscriptions. I trust that *our churches* will work side by side with their Presbyterian brethren in this mission, especially as other denominations, once with us, have commenced efforts among the French Canadians of a more distinctive and sectional character. The *constitution* of this institution remains unchanged, and there is no desire or disposition to alter it, so that all Evangelical christians may cordially unite, and individuals of all denominations do this, but still, as some prefer to act alone, those anxious to maintain the *original design* of the mission in question, should hold on their way with increased unity and zeal.

Would it not be well, dear sir, to give *more prominence* to this mission in our pulpits and Sabbath schools? I am aware that some take an active part in this direction, but is there not room for greater improvement? Larger results would follow an enlargement of prayer and liberality, and it would bring many blessings to our own bosoms and families and churches, should our French Canadian brethren secure the attention which their circumstances so urgently demand.

I am yours in Christian love,

JAMES T. BYRNE.

Whitby, May 19, 1864.

Literary Notices.

MEMOIRS OF THE LATE ANDREW REED, D.D. London: Strachan. Toronto: W. C. Chewett & Co.

To those who knew Dr. Reed it will be unnecessary to state what manner of man he was, but to those who had not that privilege it may be said that he was a Congregational Minister, and one of the most remarkable men of these times, if indeed, we may not add of any time. His life, character, and wonderfully diversified labors, as a minister and philanthropist, have shed lustre not on his name only, but upon the denomination to which he was attached from principle, upon the dissenting churches of Britain, and upon evangelical Christianity generally. Ordained pastor of a church in the East of London, which numbered only sixty persons, he continued a course of

patient labor, zealous, faithful, and consistent, in the same sphere for nearly fifty years, and left a flock of twelve hundred to mourn his loss and revere his memory. Rarely, if ever, were combined in one man such remarkable powers as preacher, such unwearied assiduity as pastor, and such astonishing labors in works of charity. By these last he will be best known to the world, for he founded six noble institutions whose receipts have already amounted to more than a million sterling; but to the churches of our faith, and especially to their pastors and teachers, the grand interest of his life will be found in his work as a minister, and his experience as a Christian. It was no ordinary ministry which went on augmenting in power for fifty years, and in which every church meeting witnessed accessions to his flock. It is rare, indeed, that a pastorate which begins by doubling its members in two years, and tripling them in three, holds out so well to the end as this. Still rarer, perhaps, are instances of such wonderful blessing as for *seventy-one* members to be added in one church meeting, and *forty* at the very next; or for a minister to record that in the course of a few months from three to four hundred persons had come to him for religious advice, and that from fifty to sixty of the scholars in the school were under serious concern. If envy were a lawful passion, one could scarcely refrain from envying the man, who in the fifty-seventh year of his age, and the thirty-third of his pastorate, could enter in his journal such reasons for thankfulness as these:

“That I still retain my maiden charge over the church in which I first received the truth, professed the truth, and pledged myself to its faithful ministration.

“That I have never trifled with the affections of my people, nor with those of any other congregation.

“That I have been mostly preserved at work, so that I have not been absent from the Lord’s table, or from a church meeting, except when in America. I have never been late for any public service, have usually had five or six services a week, and have made from seven hundred to a thousand visits a year, chiefly to the sick. I have never encroached on the liberties of the church, and never had a turbulent church meeting.

“That I have never had one angry word with any of my charge, from the highest to the lowest.

“That we have never had a church meeting without admissions, and that God has been pleased so mercifully to visit his people, that I suppose about 2,500 persons have been admitted by my hand into fellowship.”

And can we refrain from glorifying God in him when we find him adding:

“What, then, remains for my remnant of life? What remains! *Dedication*, if such a being may speak of it. . . . Again I must strive to trust with less care, to hope with less fear, to love with less conflict, to labor with less weariness; struggling up into life, till, perhaps, in the day of my mortality, it may be given, even to me, to arise to a full, blessed, and everlasting devotedness. Of the course it should take at present I see nothing. . . . It is dark. But I place my hand on my mouth, and both in the dust. Glorify Thy great name! Save Thy people, come what may to me! . . . Ah, it is hard, if that will should include my shame, my sorrow, my annihilation, to give it welcome.

“Let me remember,

“1. I have done almost nothing.

“2. My time is short.

“3. There is much to be done in my church and neighbourhood.”

There can be nothing more certain than that the more eminently holy a man is, the less of excellence will he perceive in his own character, and that the more zealous, constant, and indefatigable are his labors, the more he per-

ceives of what is left undone. The wise man thinks he knows nothing. The great artist thinks he is ignorant of all but rudiments. The hand, the labor, the knowledge, never come up to the ideal of the mind. It is a blessed ambition, this of eminent usefulness!

Dr. Reed was of an old nonconformist family, an ancestor of his having played a distinguished part in the County of Dorset in the struggle between the Parliament and Charles the First. Both his father and his mother were of the very excellent of the earth; the former was an indefatigable lay preacher in London, whose labors in the outskirts are remembered with affection to this day. A man of considerable mental vigor, he sedulously improved his powers (while carrying on his business of watchmaking) by hard reading and study, making himself master of both Greek and Hebrew. The son inherited his love for learning, and one of the most interesting records of the book is that of the old man and his son carrying on their studies and labors together.

"The father and son became fellow students. They read together the works of the old divines, and learned together at Mr. Manwell's to understand the Old and New Testaments in the original tongues. Moreover, young Andrew found a friend at Whitbread's Brewery, who gave him instruction after office hours in the higher branches of arithmetical science. On Sundays he became the regular companion of his father in his visits to Barking Side, Woodford, Ponder's End, Durham, Dulwich, and other places. The delighted mother draws the picture of their Lord's-day employment. They left home early; the itinerant preacher, with his well-worn concordance in hand, and the helpful youth carrying the Bible; the father discoursing as they walked along the dusty road, and the son turning up the references required with ease and rapidity. Returning at night after three services, it was their custom to while away the time by singing as of old, or by repeating hymns. On reaching home they recounted, in ears seriously inclined, the texts and doctrines of the day."

These labors were continued by the watchmaker for twenty years, and are a good sample of the work done by many a lay preacher in England to this day. We know of one body of such in a town in the North of England, who walk from nine to eighteen miles on the Sabbath to and from their stations, and preach, never less than twice, and often three times.

Under such training young Reed grew up, and having given his heart to the Lord, and made confession with his mouth, it cannot be wondered at that he should seek to devote himself to the ministry.

His abilities soon made him a marked man at Hackney College, and before leaving he had pressing invitations from many churches to settle amongst them. These were all declined in favor of the church in which he had been brought up, of which his father and mother were members, and with which his holiest and best associations were entwined.

To this church he adhered in spite of most powerful inducements to the contrary, and the history of his fifty years' pastorate over it, is so interesting and instructive that we could not desire a better boon for the pastors of our churches than for them to read, mark, learn, and inwardly digest it.

The remarkable growth of the church has already been alluded to; but the record of the successive steps by which it was reached, the labors, the watchings, and the fastings of the good pastor, the constant and unwaried study, the zealous and faithful preparations, the profound meditations and heart-searchings, the strong cries unto God with bitter tears, cannot be compassed within our short limits, and must remain thus barely alluded to.

The church, as might be expected, became a working body, a very-hive of

spiritual industry. Most of the deacons were well qualified to take their share in church work, and did so.

"Mrs. Reed sustained her husband with much energy and wisdom, especially in conducting a Bible Class of seventy or eighty young ladies, a large number of whom were early gathered into the church. His daughter undertook the management of the infant classes, numbering nearly two hundred, with the happiest results.

"This one Church (in the twenty-eighth year of Dr. Reed's pastorate) could muster at least one hundred and twenty persons capable of taking a leading part in free public prayer. Seven affiliated churches issuing from it had been planted in the district. And what a centre of power, amid this interesting scene, was the pastor himself! He gave the impulse and direction to all the active efforts of his people. Much as his duties called him away, he was seldom, throughout his ministry, absent from his weekly lecture, and Sabbath engagements away from home were almost invariably declined. *The Sunday was literally spent in his Chapel; for, from nine in the morning till nine at night, he remained within the walls of the sanctuary.*"

But his sympathies and labors were by no means confined to his own church. The full share of duty connected with the Bible Society, the London Missionary Society, and the Colonial Missionary Society, fell upon him; and in the last specially (which was founded at his instance, and in whose service he was most strongly pressed to come to Canada) he took a deep and lively interest. In ecclesiastical and philanthropic politics he was always in the front rank; never absent when called on, ever busy devising, contriving and stirring up to work, all who came within his influence; the only marvel being, and it is a marvel that grows upon us the more we know of him, how he could possibly find time to attend to such a multiplicity of engagements, and fulfil, as he did, the oversight of so large a church and congregation. For with him nothing was done in a slovenly manner, all was thoroughly performed and done with his whole heart.

It is well known that Dr. Reed, in company with Dr. Matheson, was chosen some years ago by the English Congregational Union, to visit the American Churches, for the purpose of expressing Christian regard, and of obtaining information as to the state of religion generally. The deputation travelled extensively in the United States and Canada, being received everywhere with remarkable cordiality. The effects of the visit, we are inclined to think, were somewhat overrated. Everything appeared too much in a *colour de rose* aspect to the delighted travellers, whose book (by far the larger part of which was written by Dr. Reed), while charming to read, bears evidence to the fact that the travellers were too much prepossessed in favor of their hospitable entertainers to form an accurate judgment.

We have barely alluded to Dr. Reed's labors in the cause of charity, but cannot pass them by, without remarking how such philanthropic zeal becomes one who is a follower of Him who went about doing good. The Orphan, the Idiot, the Incurable, these were the objects of his solicitude; and for his toils and sacrifices on their behalf his memory must ever be held in honor. In this too he was a bright example to all ministers of Christ, and glad should we be to find the pastors of our churches in this country doing likewise.

Taken altogether, the book is one of the most interesting we ever read. Rarely have we met with one so eminently calculated for usefulness. It can scarcely fail to stir the heart to holy emulation, and to stimulate devout zeal. It shows how much can be accomplished by wise division of time, by persevering energy, and by practical wisdom; and we are certain that if its contents were pondered by ministers and Christians generally, the result must be, by the blessing of God, a great quickening of the piety and usefulness of our churches..

Obituary.

THE REV. HIRAM WILSON.

We have the painful duty to announce to our readers the death of the Rev. Hiram Wilson, at his home in St. Catharines, C.W., on the 16th April, after a brief illness of one week, from inflammation on the lungs. Our brother sleeps in Jesus, and from our assemblies will be missed, especially from the annual meeting of the Congregational Union. Unostentatiously, but perseveringly and prayerfully, did this self-denying missionary continue at his post till his Master called him. The following extract from the *Globe* is a just tribute of respect to an excellent man and devoted philanthropist.

“ Mr. Wilson came from the United States many years ago, with the express purpose of devoting his life to the elevation of the colored refugees who sought on our soil the freedom denied them in their own land. He gave the best years of his early manhood to this work in the township of Oro, where many of the fugitive slaves had found a shelter and a home. After the lapse of time, many of them removing to other parts of Canada, the door was closed in that quarter to Mr. Wilson’s benevolent and Christian efforts. Of late years he has been chiefly employed in promoting the spiritual interests of the thousands of seamen who pass through the Welland Canal. Many of these kind hearted and hardy, but too much neglected men, to whom the tract and the Christian counsel were tendered so perseveringly day by day, for years past, will miss the meek and quiet man who sought their good. With rare exceptions he received kindness and respect, and sometimes a word of encouragement from them. Perhaps now that the labourer is taken away, the truths spoken by him may be recalled with increased power; and it is earnestly to be hoped that many who have resisted his appeals, may now be led to follow the counsels so long disregarded. Mr. Wilson was an earnest worker in the anti-slavery cause, and was honored with the confidence and esteem of the leading friends of freedom in the United States as well as in Canada. He was one of the American representatives at the World’s Anti-Slavery Convention, which met in London, England, some years ago. We need only add that the bereaved widow and family have the sincere sympathy of the large circle who knew the deceased, and esteemed him highly for his worth and his work.”

PATRICK FREELAND, Esq.

The sorrowful duty devolves upon us this month of recording the decease of another widely known and much esteemed friend, Patrick Freeland, Esq., Barrister, of Toronto. He died on the 6th of May, aged 38 years. He was the sixth son of the late William Freeland, Esq., formerly a resident in Glasgow, where he was a Deacon of Dr. Wardlaw’s Church, and who, on coming to this country over thirty years ago, settled at Brockville, where his large farm of 400 acres was cultivated in a style that made it famous throughout the Province. “Burnside” will long live in the memories of its many welcome guests, as a happy specimen of an intelligent and cheerful Christian home. The subject of this notice commenced his legal studies in Brockville, but completed them in Toronto, where he also attained to a high position in the profession. Having inherited a clear understanding and a deep sense of the value of the distinctive principles of Congregationalism, he threw himself with ardour into the contests for religious equality, which the attempts to establish a dominant Church in this Province rendered necessary. In the Clergy Reserve contest he was one of the large band of earnest men

to whose unflinching efforts Canada is indebted for the ultimate triumph of the voluntary principle, which culminated in the enactment of a law by which it was declared that "all semblance of connection between Church and State should cease," and the proceeds of the Reserve be devoted to secular uses. University Reform also secured his services on various committees, the happy result of whose protracted and strenuously opposed labours is seen in the now prosperous career of an emancipated and popularized institution of learning, which is diffusing throughout the Province the blessings of a sound practical education of a high order, accessible to all classes of the people, irrespective of creed, colour, or condition in life. After its release from sectarian control Mr. Freeland held the office of Registrar in the University for several years. He was ever ready to give his time and means to the promotion of the public good; nor did he confine his efforts exclusively to those of a strictly religious or philanthropic character; his tastes leading him to seek recreation as well as useful knowledge in the fields of scientific research and mechanical invention, he was found among the zealous supporters of the Mechanics' Institute and the Canadian Institute of this city, in both of which he has held high and important official positions within the last few years. And while thus actively engaged, and at the same time diligently prosecuting a large professional practice, he yet found time, and evinced a hearty disposition, to help forward Christian enterprizes of a catholic character, as well as those of the Congregational Body, with which it was his pleasure to be identified. He rendered valuable professional assistance (gratuitously) in preparing a Model Trust Deed for Church property, which has been very generally used by the Churches. For eleven years past he held, with much acceptance, first the office of Secretary, and then that of Treasurer to our College. His connection with this Institution, however, dated much farther back than the time when he entered upon the Secretariat; for, in his youth, he (and a younger brother) enjoyed the privileges of the class under Dr. Lillie, in prosecuting their classical studies—the recollection of which was always pleasant to him. He was an active Deacon in Zion Church, and encouraged his brethren, by personal example and otherwise, in devising liberal things for the promotion of Christian objects. He taught a Bible Class in connection with the Sabbath School, several of the members of which have been received into the fellowship of the Church.

During the last year or more his health was evidently giving way, and for the four or five months preceding his death he was confined very much to the house. In his last sickness he manifested, in an increasing measure, the same cheerful Christian composure, and the intelligent faith in the great verities of the gospel of the grace of God, which had previously characterized his life, satisfied to leave himself, and all dear to him, in the hands of his Heavenly Father. He enjoyed the conversation of Christian friends while strength allowed of his seeing them, and their reading of Scripture, prayers, and remarks, after his power to converse with them had ceased. His end was peace—perfect peace. He left a widow and three children, but the youngest of them, an infant seven months old, survived the father only about two weeks.

DYING TO OURSELVES.—"I must enter into life by death; I must be crucified on the cross of Christ before I can live by the power of his resurrection. The Lord give us *grace* to die to ourselves; for it is not enough to die to our relatives. Blessed indeed is that union with Jesus Christ, by which a believer can cast upon that Rock of Ages not only his burdens, but himself, the heaviest burden of all."

COMING TO CHRIST.

“And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”—John vi. 67.

BY REV. JOSEPH FORSYTH, WATERVILLE, C. E.

(Published at the request of the St. Francis Association.)

Coming to Christ includes believing in him, and in fact is the consequence of admitting that he is the Son of God. If we believe him to be the great character exhibited in the scriptures, whom God has sent to teach and to save the world, we shall, as a natural consequence, feel that it is only right to receive his teaching, and to submit to his authority. But this believing and coming to Christ is not the result nor product of anything inherent in ourselves: it is the consequence of a divine influence upon the mind. Thus our Lord expressly says “No man can come unto me, except the Father which sent me draw him.” “It is the Spirit that quickeneth,” or giveth life, and without His influence or life-giving power we can do nothing that is pleasing to God. “Therefore said I unto you that no man can come unto me except it were given unto him,” of or by my Father. The reasons of this inability to come to Christ without divine influence will form the first part of our discourse.

I. *Men are spiritually blind to the things of God.* The testimony of scripture is explicit upon this fact. The Lord Jesus Christ says, “No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. xi. 27).

St. Paul teaches us, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned” (1 Cor. ii. 14). The terms natural man, in this passage, says Mr. Locke, signify the intellectual or soulish man; the man of vast mental ability and great attainments; yet with all his superior abilities and learned acquirements he cannot obtain divine and saving knowledge without the teaching of the Spirit.

The same apostle again teaches us: “But this I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph. iv. 17-19).

Without multiplying passages, these are sufficient to teach us the following humbling and mortifying truths:—

1. That men are entirely ignorant of God and divine things without the light of Revelation. It is a literal truth, *that the world by wisdom—wisdom of its own—knew not God.*

2. That they are incapable of apprehending the things of God, when these things are clearly set before them, unless made to understand them by the teaching and illumination of the Divine Spirit. We see this exemplified in the case of thousands who sit year after year under the sound of the Gospel, and yet remain strangers to its sanctifying and saving power.

3. That their ignorance alienates their thoughts and feelings from God and heavenly things; causes spiritual insensibility; and allows the sinner, without control, to abandon himself to work all uncleanness with greediness. Destitute of the light of divine truth, and free from the restraints of its sanctifying power, he finds full scope for every unholy and sinful desire. Thus we

see that an influence from God, which can enlighten the mind, give ability to the soul, and change the course of the thoughts and feelings, is necessary to lead to Jesus Christ as a Saviour.

II. *Men are the subjects of insensibility and hardness of heart.* They are unaffected by their own shortcomings and sins, and by the divine displeasure to which they are subject. This unhappy disregard of divine authority which is the natural consequence of ignorance, is termed hardness of heart, and is frequently mentioned in the scriptures.

The obstinate opposition of Pharaoh to the divine will, in refusing to emancipate the Israelites, is termed hardness of heart. This was clearly the result of ignorance, as his own words prove: "Who is the Lord, that I should hear his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exod. v. 2).

The refusing to hear the word of God, and to obey it, is frequently, in Scripture, termed hardening the heart. Thus we read of Zedekiah, the king of Judah, "And he did evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord; and he also rebelled against Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel." And, by the Psalmist, we are admonished, "To-day, if ye will hear his voice, harden not your hearts."

The continued rejection of divine mercy is also termed hardening the heart; thus St. Paul, "And thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? but, after thy hardness and impenitent heart, treasurest unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God."

Dulness in receiving instruction, and in making due improvement of important circumstances, is termed by our Lord hardness of heart. Thus, when the Pharisees and Herodians were filled with envy because he healed the man with the withered hand, their infatuation is termed hardness of heart; and, when the disciples failed to derive the improvement which they ought to have derived from the miracles of the loaves and fishes, the defect is traced to the hardness of their hearts (Mark iii 5. vi. 52; viii. 17).

And when the word of God is made effectual in the conversion of sinners, it is described as a hammer which breaks the rock in pieces (Jer. xxiii. 29).

Now when we consider that all are more or less subject to this hardness of heart, which makes the best slow and dull in apprehending the things of God: which makes others indifferent to the authority of the word that God speaks: and which sets others in resolute defiance against it; we see another reason for the necessity of divine influence to incline the heart to obedience, and to enable the mind to apprehend the truth. Without this, the mind will never be properly impressed with the solemnities of eternal things. God only can take away the heart of stone.

III. *We are described as enemies to God by sin and wicked works.* This dismal fact is one to which much prominence is given in the Scriptures, and one which is exhibited under different aspects. Sometimes it is shewn in the dislike of the heart to the purity and spirituality of the gospel of Jesus Christ.

Proof of this is seen in this chapter. The multitudes, when fed by our Lord, by miracle, were about to take him by force, and make him a king. But when he began to explain to them the nature and object of his mission into the world, they began to cry, "This is a hard saying, who can hear it?" So it is with thousands: when the benefits of religion are presented to them, they seem to be delighted with the subject, and are almost persuaded to be Christians; but when they are taught that sin must be abandoned, though pleasing as the sight of a right eye, or advantageous as the use of the right hand, the carnal mind revolts and shows its enmity, giving lucid but fearful proof that it is not subject to the law of God, neither indeed can be.

At other times it is shewn in the dislike of personal reproofs, and direct appeals to the conscience. In this form it is seen in the case of Ahab with Micaiah. The faithful prophet could not flatter the idolatrous king of Israel, and this led Ahab to say, "I hate him, for he doth not prophecy good concerning me, but evil" (1 Kings xxii. 8). Another proof we have in the case of Herod and John the Baptist. Herod sent for John and heard him gladly, until he reprov'd Herod for his incest, then Herod imprisoned him and afterwards beheaded him (Matt. xiv).

Again it is shewn against the purity of life exhibited in many of the people of God. This is seen in the case of Cain and Abel: "Cain was of that wicked one and slew his brother; and wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John iii. 12). The purity of the lives of true Christians is a standing reproof of the wickedness of the wicked, and provokes their enmity.

The wicked will oppose the will of God, and persecute His people; and so long as the seed of the woman and the seed of the serpent constitute the population of the earth, the opposition and conflict between the parties will continue. Now when we consider this enmity as rooted in every unrenewed soul, and showing itself in the rejection of the truth, in spurning the reproofs of wisdom, and in hating and persecuting those who obey God, we see the necessity of a divine influence to overcome it, and incline the heart to submit to the Lord Jesus Christ, as its Saviour and its Lord.

IV. *We are described as the subjects of inability.* This humbling fact is clearly and repeatedly stated in the Holy Scriptures. The Lord Jesus says, "Without me ye can do nothing" (John xv. 5). And St. Paul says, "So then they that are in the flesh cannot please God" (Rom. viii. 8). "And you hath he quickened who were dead in trespasses and sins." Sinners are also described as being under the power of Satan; as lying in the wicked one; and as being led captive by the devil at his will" (Eph. ii. 2; 1 John v. 19; 2 Tim. ii. 26).

In these passages men are shown to be under the power of Satan, and as unable to please God, *of themselves*, as a dead body is to attend to the concerns of life. The body without the spirit is dead and inert, and the human soul is spiritually dead without the grace and power of the Holy Ghost, and incapable of pleasing God. And as the dead body must be reanimated before it can act, so the sinful soul must be quickened by the Spirit of God before we can serve Him acceptably, and rejoice in the way of His commandments. This is another reason why the help of the Holy Spirit is necessary to bring sinners to believe in Jesus Christ, and to seek the salvation of their souls, and one which excludes all hope of salvation unless the divine power of the Holy Spirit be given.

The reasons for the declaration in the text are now before us. Blindness of the understanding to the things of God; hardness and insensibility of heart; a carnal state of mind, which is enmity against God; and a state of inability and spiritual death are the properties of fallen man, separate from the grace of God. And as the corrupt tree must bring forth corrupt fruit, so the sad fruits of our inherent corruption and natural destitution of all good can only be those of sin and death, until we are quickened and renewed by the Spirit of God. May these humbling but important lessons be written in our hearts in indelible characters.

The question now is, what hope is there for sinners, who are thus described by God? If the power to come to Christ, which signifies learning of Him as our Teacher; and trusting in Him as our Saviour, is the gift of God, is there any possibility of obtaining it? The question is answered by the following facts.

1. As transgression produced a separation between God and the sinner, and caused the withdrawal of the Divine Spirit;—so the great object of atoning grace was to bring man back to God, and restore to man the light and power of the Holy Ghost. Hence we read, “Christ hath redeemed us from the curse of the Law, being made a curse for us, * * * * * that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith” (Gal. iii. 13.) This heavenly gift which is the first result of redeeming grace, is given inceptively to all men, independently of any desire or effort of their own. “He is the true light, which lighteth every man coming into the world” (John i. 9.) By this means men are made rational and intelligent creatures. Thus we read, “But there is a spirit in man, and the inspiration of the Almighty giveth them understanding.” “Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.”

Again, in His renewing process, He comes upon the sinner, in the first instance, not only without the seeking, but frequently in opposition to his wishes and inclinations. Many like Saul of Tarsus, are suddenly arrested in their career of sin, and are made to see and feel their lost condition as sinners; and are made in spite of themselves, like him, to pray. The hardened heart is made contrite; the benighted mind is awakened and filled with light; and the thoughtless spirit is filled with deep concern, and can not rest until it rests in the assurance of pardoning mercy and renewing grace. But, as *Harris* justly and beautifully observes, when this divine agent has effectually subdued the sinner, and brought him to the Saviour, He lays aside the sovereignty and majesty of Godhead; and assuming the attitude of a servant in waiting, places Himself in all his further light, and grace, and power, and comfort, at the request of the praying believer. On this subject, the Lord Jesus says, “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish; will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him” (Luke xi. 9-13). But let us more particularly consider the work of the Spirit, as the means by which it is given to the sinner to come to Jesus Christ.

1. It belongs to the Holy Spirit to convince men of sin, and cause them to see themselves as they are seen by God. Before this is done, they may, like the Pharisee in the temple, be ready to thank God that they are not as other men; they may be, and are blind to their own depravity and sinfulness. But, as the shining of the rising sun upon the earth, makes visible to the eye the objects which were enshrouded in darkness before; so the shining of the Holy Spirit into the sinner's heart, reveals to him his utter depravity;—the sinfulness of his life; his guilt and desert of punishment;—his inability to save or help himself;—the purity and justice of God;—the goodness and mercy, which he, as a sinner, has lived to slight and abuse;—the fearful justice which his numerous sins have provoked;—and the atoning grace of the crucified Redeemer, whose dying love he had despised, and on whose blood he has trampled. These discoveries prostrate the sinner in the dust of self-abasement before God; and prepare him to receive with gratitude and joy, the Saviour which infinite mercy has so graciously provided.

2. It belongs to the Holy Spirit to melt the heart, and produce in it genuine Repentance. It is the work of God to make the heart soft;—to take away the stony heart out of the flesh, and to give a heart of flesh. And this He does, not by the revelations of His justice and holiness so much as by the displays of redeeming mercy and grace. Revelations of the rectoral character of God, and of the purity, spirituality, and extent of the Divine Law, will fill the mind of the sinner with alarming apprehensions of the consequences of transgression; but these rather excite the enmity of the carnal mind, than produce love. But when the awakened sinner is truly humbled under the consciousness of his sin and desert, the Holy Spirit takes of the things of Christ, and shows them to the sinner; impresses his mind with the facts that Christ loved him, and gave Himself for him; as much for him, as if for none beside. And while He reveals Christ as a suitable and willing Saviour, He sheds abroad the love of God in the heart, as the proof and first fruits of pardoning mercy, and also as the means of causing the ransomed sinner to love God with all his heart, soul, mind, and strength. Now his enmity to God, and the things of God is destroyed; he loves God, delights in His service, and finds his happiness in communion with Him. He rejoices in Christ as an all-sufficient Saviour, and glories in bearing that Saviour's reproach. He worships, lives, and walks in the light and power of the Spirit, and by so doing, fulfils the righteousness of the Divine law. By such action on the mind of the awakened sinner, and productive of such results, it is given to the awakened, trembling soul to come to Christ.

3. He is the Spirit of grace and supplication. By an Old Testament prophet we are taught, that when Israel shall be again made the people of God, He will pour upon them the Spirit of grace and of supplications; then, and only then, a national repentance shall take place, and the Jews shall look upon Him, whom they have pierced, and mourn. And the Apostle Paul teaches us, that "the Spirit helpeth our infirmities; for we know not what we should pray for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And then he enjoins upon us, to "pray always in the Spirit." Now when we remember the promises which God has made to answer prayer, and to grant the petitions of his people, and consider, that the Divine Spirit is given for the purpose of disposing, and enabling us to pray according to the will of God; we see another provision of mercy adapted to our fallen state, and another means by which we are drawn by the Father, and are enabled to come to the Son.

4. We now see, That though Divine Influence is necessary that we may come to Christ for salvation, yet none need be discouraged. The Holy Spirit, in all His saving power, is placed at our demand; and in receiving Him we receive all the help that is wanted. Are we spiritually blind and ignorant? He is the Spirit of wisdom and revelation in the knowledge of Jesus Christ, and His work is to convince of sin—reveal the Saviour—and guide into all the truth. Are we the subjects of stupor and hardness of heart?—His work is to produce repentance and saving faith, and to take away the heart of stone. Are we in a state of enmity against God and divine things? His work is to destroy that enmity; to teach us the great love of God to us; to shed abroad the love of God in our hearts; causing us to love Him with all our hearts, and to rejoice in the way of his commands. Are we, in our sinful state, weak and helpless, incapable of pleasing God? His office it is, to work in us to will and to do according to the Divine will, and to strengthen with might in the inner man, both inclination and the power to act according, are the products of His work. And when he strengthens there is no duty too hard; no difficulty too great; no conflict too severe; no suffering beyond endurance. Every one possessing the promised Spirit may say with Paul, “I can do all things through Christ which strengtheneth me?” (Phil. iv. 13.)

We now see that while by grace we are saved, there is no excuse for those who neglect the great salvation. The Divine Spirit is so far given to men at least, as to make them rational and intelligent creatures. What is called natural conscience, is no other than the dictation of that Spirit and all men feel that they are the subjects of an accusing or an excusing conscience. If its dictates are resisted, men become hardened, more deeply depraved, and ultimately ruined; their destruction is of themselves. If its dictates are regarded, men are checked in their vices, and restrained from the commission of crime; and where the light of Revelation shines, and the benefits of gospel ordinances exist, they are sooner or later brought to seek and find the blessings of redeeming mercy. On these grounds we urge men to seek the Lord while He may be found, and to call upon Him, while He is near; and the motives we present to their minds include the great facts of endless happiness or misery.

Christians, saved from sin and death, see reason for the grateful acknowledgement, “*Not unto us, not unto us, O Lord, but unto thy name give glory, for thy mercy, and for thy truth's sake.*” (Psal. cxv. 1.) They look back upon the state of depravity and misery, out of which they are delivered, and feel deeply humbled at the sight; at the same time they are inspired with gratitude and joy by the great mercy and abounding grace by which they are saved. They feel like the dying martyr who exclaimed, “In myself I am only darkness, misery and hell; but in Christ I have light, happiness and heaven. In this state of feeling they live from moment to moment, in the exercise of faith in the crucified Redeemer; they pray without ceasing for higher degrees and larger measures of the light and power of the Holy Spirit; and strive, without intermission, to learn and to do the will of God in all things. And while thus living, and praying, and striving—they sing with holy joy.

“For ever here my rest shall be,
Close to thy bleeding side;
This all my hope and all my plea,
For me the Saviour died.”

Poetry.

 THY WILL BE DONE.

We see not, know not; all our way
 Is night—with Thee alone is day:
 From out the torrent's troubled drift
 Above the storm our prayers we lift,
 Thy will be done!

The flesh may fail, the heart may faint,
 But who are we to make complaint,
 Or dare to plead, in times like these,
 The weakness of our love of ease!
 Thy will be done!

We take with solemn thankfulness
 Our burden up, nor ask it less,
 And count it joy that even we
 May suffer, serve, or wait for Thee,
 Whose will be done!

Though dim as yet in tint and line
 We trace Thy picture's wise design,
 And thank Thee that our age supplies
 Its dark relief of sacrifice.
 Thy will be done!

And if, in our unworthiness,
 Thy sacrificial wine we press,
 If from Thy ordeal's heated bars,
 Our feet are seamed with crimson scars,
 Thy will be done!

If for the age to come, this hour
 Of trial hath vicarious power,
 And blest by Thee, our present pain
 Be Liberty's eternal gain,
 Thy will be done!

Strike, Thou the Master, we Thy Keys,
 The anthem of the destinies!
 The minor of Thy loftier strain,
 Our hearts shall beat the old refrain,
 Thy will be done!

J. G. WHITTIER.

 SEEKING AND TRUSTING.

I rang the bell at my pastor's door. Looking upon the golden sunset, I strove to calm my throbbing heart; but the peace and beauty without mocked by inward agony—the agony of a divinely awakened accusing conscience.

Satan tempted me. "Make some excuse," he whispered as I heard a step in the hall; "borrow a book, and go home; do not commit yourself as an anxious inquirer, for to-morrow you may go back to the world."

But one more powerful than Satan constrained me, and I asked calmly, as my pastor himself opened the door, "Can I see you alone, sir?"

Then he led me to his study, then I said quickly, lest temptation should prevail "I am a great sinner. What must I do to be saved?"

He told me of Christ, of his full and free salvation, and bade me believe and be saved. I listened. As one struggling, with blinded eyes and failing strength,

amid the fearful rapids which hurry him on to the fatal cataract, listens to the voice which tells him of a last and only way of escape—so, as for my life, I listened. Still all to me was rayless darkness. Then my pastor said he would pray with me, and begged me, as he did so, to strive to cast myself upon an all-sufficient Saviour. Kneeling, I followed, word by word, the fervent, trustful prayer, in which he strove to commit my soul to Christ. But my spirit shrank affrighted back. I would not trust. I could not be saved.

As I rose to go, still bearing the burden of my guilt, I sought relief from my agony, in making, and uttering, a “good resolution.” “One thing I am determined,” said I; “I will never cease to seek Christ, even if I never find Him.” Seeing the delay and danger, perhaps fatal, which lurked in that resolve, so seemingly fair, my pastor said to me, with an earnestness and assurance I shall never forget, “Seeking Christ will never save your soul, *you must trust Him.*”

Astonished beyond measure, and grieved, at this reply, I “went away sorrowful” indeed, but thoroughly convinced that I must trust, or perish. Still words cannot tell, (such blinding power have sin and Satan,) the thick darkness, the impenetrable mystery, which hung round the act of faith, till God, in sovereign mercy, opened my eyes to see the enormous sin and folly of unbelief, and the simplicity of that saving faith which, taking Jesus at His word, yields the soul to Him in unquestioning confidence.

It is a fearful thought that the breath of mortal lips may turn an immortal soul to heaven or hell. May God, by His open word and omnipresent Spirit, mercifully teach those who are called to guide inquiring souls. Let the truth sink into every heart, that it is not *seeking* but *trusting*, which saves the perishing.

“Many, I say unto you, will seek to enter in, and shall not be able.” “Believe on the Lord Jesus Christ, and thou shall be saved.”—*Congregationalist.*

“AND MY HOUSE.”

A very short sentence is sometimes freighted with a very heavy cargo of instruction. Such is the case with these three words, “and my house,” in the farewell address of the venerable Joshua, then more than a hundred years old, to Israel’s tribes assembled in the beautiful vale of Shechem.

“As for me and my house, we will serve the Lord.” When Joshua decided for himself he decided for his house. And does any member of any family ever make a decision of any moment which does not include the rest of the household in its consequences? Sometimes one decision of son or daughter brings down the gray hairs of father or mother with sorrow to the grave. Sometimes one decision of the father determines for the family whether they are to live in affluence or struggle through a life of penury to the grave.

Preëminently true is this in spiritual things. When, for example, at some religious service, some member of a family brings the rebellious struggle of the unbelieving heart to a close, and decides, as Joshua did, for the Lord, does not that one in a very important sense decide for the family also?

Suppose this new convert to be a child, and the only one of all the household that has yet come to the Saviour. Up to this hour the walls of that house have inclosed no one whose heart throbbed with love to Jesus. Is this conversion nothing to the household? Is it nothing to the rest, that now God has one precious jewel beneath that roof? Nothing, that there now resides in that house one object of angelic ministrations? Nothing, that there are now daily wrestlings there in prayer with a loving, listening God? Was not the rescue of that ship’s crew in Adria, of “two hundred threescore and sixteen souls,” from the destructive fury of Euroclydon, due to the presence of one Christian on board? Nay, a day of annual thanksgiving might well be observed by that family in commemoration of the opening of those doors to admit its first Christian member.

Or this new-comer to Christ may be a child who was long the only one of the household who was absent from the communion-table. After him a world of solitudes have gone. In his behalf hundreds of prayers have ascended to God. Is it nothing to the others that these solitudes are now at rest; that these

prayers are now abundantly answered; that the whole family are now grouped in one circle of faith and hope?

An aged father was temporarily sojourning in a southern clime. One day a letter was put into his hands from his northern home. What was in that letter that unsealed the fountain of his tears, and shook his manly form with emotion? Why did he seize his cane and stroll away into the fields and woods and wander up and down as if his reason was rocking on its throne? Had bereavement hung its shadows over his dwelling? No. While he was seeking health among strangers, the servant of Christ at home had given his only unconverted son the right hand of fellowship to the communion table.

But this new-born soul may be a mother. And this day there enters into those doors a Christian mother. Is this nothing to the family? We pity the poor, and ignorant, and neglected; but what sadder sight does the sun reveal to human eyes than a brood of sweet, immortal children who never know aught of the hallowed influences of a mother's piety? If the angels sing over the conversion of every soul, methinks their hallelujahs are redoubled when a mother becomes a Christian!

Perhaps the convert may be a father. And now, morning and evening, the roof of that home will be kissed by the incense ascending from the family altar. And what emotions are awakened in the bosoms of children at the sound of a father's voice, heard for the first time pleading for their souls!

Men may sometimes congratulate themselves with the thought that if not themselves professors of religion, they at least throw no obstacles in the way of the family. There never was a more obvious delusion.

The silent influence of the husband over the wife who loves him is always powerful, and lack of sympathy in his soul with the deepest and most sacred affections of hers is itself a heavy clog upon her spirit. Why did he marry her if not to lend her his aid in life's toilsome way? It has been well said that the Christian wife of an unconverted husband is like a bird flying with a broken wing: her progress is ordinarily slow and painful. And what of the children? Must the whole work of leading them up the sides of Zion devolve upon the mother, in addition to her struggles for herself, unaided by the sympathy and prayers of a pious companion? The natural reverence and affection of children for a father cannot fail to operate powerfully upon their thoughts and conduct. How can they deem the earnest pursuit of personal religion of so great importance when the revered father neglects some of its most solemn duties?

Be very sure those children will find it hard enough to win in this life-conflict, with the united aid derived from the example and prayers of a godly father and mother. Their sinful hearts, a sinful world, bad men and devils will crowd their path with perils. Do not add to those perils.

Let it be remembered by all the members of the family, that in decisions for or against religion, they are acting for the household as well as for themselves; and let this prove another stimulus to fathers, mothers, sons and daughters, to decide with Joshua "this day" for the Lord.—*British Messenger*.

STRIKING INCIDENT OF PURITAN TIMES.

About the middle of the seventeenth century, the son of a Mr Studley, a lawyer in Kent, was brought to the knowledge of Christ. His father, a profane man, and a bitter hater of the Puritans, did all he could to drive the son out of his pious ways. Failing in all attempts, he bethought himself of a plan for marrying him into an ungodly family. Ordering horses one morning, he took his son with him for a ride, and, on the way, thus addressed him;—"Son, you have been matter of great grief to me, and, having used much means to reclaim you from this way you are in to no purpose, I have one more remedy to apply, in which, if you comply, I shall settle my estate upon you, otherwise you shall never inherit a groat of it. I am riding to such a gentleman's house, to whose daughter I intend to marry you." The son said little, knowing that family to be profane, but went with his father, who before had made way there. They were entertained nobly;

he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leave, on their way home, his father asked him, "what he thought of her?" He answered, "No man living but must be taken with such a one, but he feared she would not like him." The father was glad it had taken, and bid him take no care for that. The wooing was not long, for at three weeks' end they both came to London to buy things for the wedding. The father had charged, that, in the time of wooing in that gentleman's house, there should be no swearing nor debauchery, lest his son should be discouraged. Wedding clothes were bought, and the day came in which the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups, and amongst others, the bride swore an oath. At which the bridegroom as a man amazed, took occasion to rise from the table, stepped forth and went to the stable, took a horse, none observing—all were within busy; he mounted and rode away, not knowing what to do. He bewailed himself as undone, and deservedly, for that he had been so taken in love, and the business so hurried on in design, he said he had at that time restrained prayer and slacked his communion with God, when, as in that grand affair of his life, he ought to have been doubly and trebly serious, and so might thank himself that he was utterly undone. He sometimes thought of riding quite away. At last being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer, which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard. At the bride-house was hurry enough—horse and man (after they missed the bridegroom) sent every way. No news of him. He was wrestling as Jacob once at Peniel. In the evening he returned home, and, inquiring where his bride was, went up to her and found her in her chamber pensive enough. She asked him, "If he had done well to expose her to scorn and derision all the day. He entreated her to sit down upon a couch there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life, and what the Lord, through grace, had done for him. He went over the story here above-mentioned, not without great affection and tears, the flood gates of which had been opened in the wood, and ever and anon, in the discourse, would say, through grace God did so and so for me. When he had told her his story over, she asked him what he meant by that word so often used in the relation of his life, "through grace," so ignorantly had she been educated, and asked him if he thought there were no grace in God for her, who was so wretched a stranger to God. Yes, my dear, said he, there is grace for thee, and that I have been praying for this day in the wood, and God hath heard my prayer and seen my tears, and let us now go together to Him about it. Then did they kneel down by the couch-side, and he prayed; and such weeping and supplication there was on both sides, that when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper, the bride's father, according to his custom, swore. The bride immediately said, Father, I beseech you swear not; at which the bridegroom's father, in a great rage, rose from the table. What (says he), is the devil in him! has he made his wife a Puritan already? and exclaimed that he would rather set fire with his own hands, to the four corners of his fair-built house than ever he should enjoy it. And accordingly he acted; made his will; gave his son, when he should die, ten pounds to cut off his claim; and gave the estate to some others, of whom Dr. Reeves was one; and, not long after, died. Dr. Reeves sent for the gentleman; paid him his ten pounds; told him he had been a rebellious son and might thank himself. He received the ten pounds and meekly departed.

His wife, the match was so huddled up, had no portion promised, at least that he knew of, who relied on his father, so that she was also deserted by her friends; and, having two hundred pounds in her own hand that had been given her by a grandmother, with that they took and stocked a farm in Sussex, where Mr Knight

has often been, and seen her who had been highly bred, in her red waistcoat and milking the cows, and was now become the great comforter of her husband, and exceedingly cheerful. God, says she, hath had mercy on me, and any pains-taking is pleasant to me. There they lived some years with much comfort, and had the blessing of marriage, divers children. After some three years he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord. Alas, said he, I am none of your landlord. Yes you are, said he, I know more than you do of the settlement. Your father, though a cunning lawyer, with all his wit, could not alienate the estate from you, whom he had made joint purchaser. Myself and some other tenants know it, and have refused to pay any money to Dr Reeves. I have sixteen pounds ready for you in my hands, which I will pay to your acquittance, and that will serve you to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two, recovered it. "Ho that loseth his life for my sake and the gospel's shall find it,"

TOUCHING THE BALANCE-WHEEL.

A gentleman sat in his library, and as he was weary with reading, he laid down his book, and took up a penknife that lay before him. Without much thought, he opened a little drawer and took out a small black stone and rubbed his knife on it for some minutes. It was a load stone, and the knife was now magnetized. He laid some needles down on the table, and the blade would lift them. After amusing himself a few minutes, the knife was laid aside, and no more was thought about it. It seemed of no consequence, and was forgotten.

But the gentleman had a very valuable watch. It not only cost a great deal, but it was a remarkably good time-keeper. Moreover, it had belonged to his father, and he valued it the more highly on that account. But in dropping the watch it received a jar, and then the movements were a little too rapid. So the owner thought he would just touch the regulator, and thus make it go a little slower. He took up his penknife, and with the point moved the regulator; and in doing so, the blade of the knife touched the little steel balance-wheel. He did not notice it at the time, laid down the knife, shut up his watch, and went about his business. But from that hour his watch would not keep time. It went too slow or too fast, and very irregularly. In vain he set the hands and moved the regulator. It would not obey the regulator. It would go wrong. He carried it to the watchmaker's. It was taken to pieces and cleaned; but it made no difference. Again and again he had it examined and re-examined. It did no good. The balance-wheel was wrong. At last a very shrewd workman tried a magnet to the wheel, and lo! it was magnetized. But this was not discovered till he had been tormented with it for months and even years. And there was no cure but to throw away the beautiful wheel, and have a new one put in its place. This was done, and then the watch was all right. The balance-wheel had been touched by the knife.

I sometimes see a young man who feels that he is wiser than his father and mother, and wiser than all the strongest and brightest minds on earth—for, they believe the Bible. But he don't! Not he! He has never read it, or examined it, or honestly inquired whether it be God's word, but, when he was a little boy, he was left in a tavern while his father went to do some business. He heard voices, and so went into the bar-room, where men were talking, smoking, drinking and swearing. They were discussing the Bible, telling of its inconsistencies, and the sins of the best men named in it, and then told stories about Parson Sober, and Deacon Dull, and good old Mrs. Devotion, and the conclusion they came to was, that the Bible was a cheat, and that all religious people were very weak-minded, or were hypocrites. The boy listened and wondered. He did not consider that if the Bible were the word of God, these poor creatures were lost eternally, living and dying as they were, and so, to keep up their spirits, they must talk thus. He did not consider how much the poor creatures had at stake. But the balance-wheel was spoiled! He drank in poison that finally made him

a smoking, drinking, profane, silly infidel. It was all done in a short time. Will the God of mercy ever put in the new wheel!

I sometimes see a Sabbath-school teacher who has lost his interest in his little charge, and his duties are a drudgery. He says nothing to the little ones about the soul, and all the light he pours upon them is the dry light of the intellect. They are not interested in him or in the school. What is the matter? The trouble is that he has got into gay and worldly society, and the world has touched the heart—the balance-wheel, and it all goes wrong.

And that little girl, who used to be so punctual in her lessons and attendance, has lost her interest. Her teacher cannot catch her eye now. She has no pleasure in singing the hymns, or in the exercises of the school. What is the matter? Alas! she has allowed herself in a *very* bad habit at home! The balance-wheel has been touched by sin, and she does not carry it to Christ and ask him to put in the new wheel! Do not my little readers understand me? Then ask your teacher, or your mother.—*S. S. Times.*

SAVE THE BANNER!

The cross is our banner. Not the old wooden cross, of which so many pretended fragments have floated over Christendom on the waves of superstition; but that true invisible cross which Paul clasped so firmly, and of which he said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The cross in which Paul gloried, was the great truth which the cross presented—the giving of life for life—the life of the Son of God for the life of the sinner. It is in this sense that the cross is our banner; for it is this truth that is our salvation and our eternal life.

"Life through death" is the motto inscribed on it; and it is with this that we go forth to battle; it is with this that we overcome.

The banner is not liked by all; and its inscription is so hated by some in our day that they would fain tear the banner down, or at least erase the inscription from its folds. The cross is set aside, and the doctrines from which it has from the first been identified are vilified as "the religion of the shambles." A new school has appeared, whose whole efforts are directed against "the sacrificial theology." Retaining old words and names, such as sacrifice, priesthood, altar, etc., they empty them of all the old truth which they contained; thus deceiving the unwary, and making use of the symbols of truth for teaching falsehood.

"Save the banner," then, we say; save the banner! To the rescue! Show the spirit of the old Swiss bannerman on the field of Kappel. The story is an old one, but the moral is ever new.

One fresh August evening we were standing on the mountain platform of the Righi, looking round on the snows and peaks of a hundred mountains, and down upon the beauty of countless lakes and streams. The field where the brave Zurichers fought and Zuingli fell was before us. We could trace the whole scene—the advance, the battle, the rout, the flight. We seemed to see them all.

The aged Schweitzer raises the banner of Zurich, and the men of the canton gather round it—a few against a host, for their numbers are sorely thinned, and the battle is against them.

"Lower the banner," cries a voice, "for we are routed, and it will be taken."

"Stand firm," shouts old Schweitzer to his flying comrades. But they cannot stand, for the tide rolls furiously against them. The old man will not fly. His one hand still grasps the flag, while the other repels the enemy, whose blows and bullets are falling thickly.

Kammli rushes forward, again shouting "Lower the banner, or it will be gone." The old man, now mortally wounded, allows himself to be dragged off the field, along with the flag, which he still grasps. But a deep ditch is in his way; and, weak with wounds and age, he rolls to the bottom, with the banner still in his hands. With shouts the enemy hastens to the prey, certain that the glory of Zurich was now in their power. Quick as lightning Kammli leaps into

the ditch. But the hands of the dying Schweitzer refuse to part with the treasure. What is to be done? He tears the banner from its staff, or breaks off the upper part of the staff, rushes up the bank, while, clasping the fragments, the old banneret closes his eyes in death—true to the last.

It is Kampli that is now the object of pursuit. A ball reaches him, and hinders his flight. The enemy surround him; but, grasping the banner in his left hand, he wields his sword with the right, and keeps them for a while at bay. One of them seizes the flag; another, the broken staff. Kampli cuts them down, and calls for help. "To the rescue, and save the banner." Adam Naeff rushes forward, and the man who had seized the colours falls. Another Zurichier hastens to the rescue, and the standard-bearer is freed. Forward he rushes, partly holding up and partly dragging the banner, with sword in hand. Wounded and weary he crosses fields and marshes, leaving a track of blood behind him. Two of the enemy pursue him swiftly.

"Heretic, surrender, and give up the banner," cried they.

"Not while life lasts," was Kampli's answer. His two pursuers shouting after him, press up the hill. But, though he is encumbered with the banner, they are still more so with their armour. Feeling this, they stop to unbuckle their cuirasses and cast them away. This gives Kampli a minute's respite, during which he gets more in advance. Three brave companions now join him, and all four reach Husen safely, half way up the Albis. But the steepes of the mountain are still before them, Huber, one of the three, falls pierced with wounds. Dumysen, another, next sinks down, two of his sons dropping beside him. Upward Kampli still presses, though with sinking limbs. In a little, want of strength compels him to halt beside a hedge which bars his flight. Lying here exhausted, he sees his two pursuers, now joined by others, approaching. But his strength is gone; he cannot climb the hedge. Raising himself as he best can, with all his remaining strength he seizes the banner and hurls it over the barrier, shouting to some of his brave comrades to save the banner and the honour of their city. "For me," he cries, "I can do no more; God be my helper." With this last effort he sinks. But Dantzler, one of the brave three who had joined him, clears the hedge and grasps the banner. Upward and upward he rushes, distancing his pursuers, till he reaches the height of the Albis, and places the colours beyond the reach of the enemy.

The banner is saved. The ancient flag of Zurich is in the hands of friends. The colours, though stained and torn, are carried back without dishonour.

There is now going on a battle more perilous than that of Kappel; and a banner, more ancient than that of Zurich, is in danger. Let no standard-bearer faint. Whatever be the issue of the conflict—**SAVE THE BANNER!**

HOPING FOR A HOPE.

A man dying from thirst stands before a fountain.

"Have you drunk?" "No! but I *hope* I shall."

"Do you *wish* to drink?" "No! but I *hope* I shall wish to drink."

"Do you see that you are just ready to die for want of water?" "No! but I *hope* I shall see it."

Why does he not *drink*? Because he has no desire to. Why then does he stand there? Because he *hopes* he shall have such a desire. But if the promptings of a dying agony, and the sweet gushing streams before him leave him without that desire, what does his life amount to?

So stand we poor sinners by the fountain of the water of life. We look at the waters, and look at those that are drinking, and look at the invitation, "whosoever will," and then stand there still and *hope* that we shall drink. What is such a hope good for? Why not "take the water of life freely?" This hoping for a hope is often the devil's opiate for a partially awakened sinner. God's direction is, "*Lay hold upon the hope set before you.*"—*British Messenger.*