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THE

Canadian Independent Magazine.

VOL. V.

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No. 2.

THE REVIVAL.

Thoughts, hints, suggestions, addresses and sermons on the Revival have been multiplied on all hands. That there is such a theme occupying the place of a present fact, not a speculation, is a source of boundless gratitude. Tales of the flood and the field may excite the horror and rivet the attention of men, but these are the triumphs of truth, filling earth with fruits of righteousness and heaven with praise. To the believer in Christ the news of the conversion of men, is as cold water to a thirsty soul. Peaceful are the victories of Jesus, bloodless are his conquests, over them love can sing, and faith binds the sacrifice of a more devoted heart with such cords as the facts of a revival to the horns of the altar. In Canada, while blessed here and there with times of refreshing, it must be admitted that generally speaking we have not been favoured as a land which the Lord hath blessed. For every token of his presence and power let there be thanks, but ought we not to expect greater things than these? Shall not our eyes see among ourselves the wonders of his grace? It is told of a renowned traveller who had gazed on many of the fairest and most gorgeous scenes of earth, that in old age, when blind, his face would light up with a remarkable expression of happiness as these scenes passed before him in recollection, so that he missed not the tame scenery of the land in which he then dwelt. This may be well where the matter is one of mere contemplation, but here we have a field for action. Action too that bears on eternity. Souls are perishing. For them let us toil and pray. Having then a work to do for God and for men, let us hear that it is said to Jerusalem, Fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. Past success is an encouragement for present effort. And the present power of God in other lands should lead us to look for its display in our midst. That there is such power is patent. The image and superscription is large and legible. Verily this thing is of God. There may be wood, hay, stubble mixed up with it, yet the gold, silver, precious stones are found. And that too not scattered here and there but widely and largely. When nearly one hundred thousand converts are spoken of as gathered to God in a few months. When the interest in prayer meetings is powerful and continued,—when the growth of the churches is covering a land with

the goodly shadow of trees of righteousness,—when the servants of God assemble in circumstances more joyous than ever before, inasmuch as they report a revival not over and gone but rejoice in continued showers on the hills of Israel, these are evidences of the great power of God. Jesus of Nazareth passeth by. His time is a time of love. What then is our duty in these momentous times. The tidings have manifestly produced deep interest and awakened strong desires in the fatherland. Discussions on the subject of revivals in Ministerial gatherings; simultaneous addresses on the great theme from many pulpits; consecrated hours for humiliation and prayer are signs of movement there. Doubtless there was previously a growing interest in divine things and an increased attention to the claims of dying men, yet the brethren were glad when they heard of the grace of God in America. We are however nearer the scene. Some among us have visited the hallowed places of the Saviour's presence, and mingled in those scenes. Have we caught a portion of the same spirit? Are we baptized with the same baptism? Expectations have been excited. Faith has been found at the footstool. Still it is a waiting time. Is the spirit of the Lord straitened? While we pen these lines the fields are whitening to the harvest. The God of nature is the God of grace. There is an analogy between his operations in the kingdom of nature and of grace. Let us lift up our eyes and look: is there no promise of a harvest of souls to be gathered in to Christ? Is this fruitful land in what respects the bounties of Providence to be a wilderness and a desolation in the moral and spiritual aspect? Or shall it only yield the gleanings of the vintage? We mark the influence of the sun in its light and heat. It warms and fructifies the earth. Its power is felt over nature. The scene is lit up with beauty. The vallies are clothed with corn and the little hills rejoice on every side. The animal kingdom feels the influence. The air resounds with notes of melody and sounds of joy. And on man the influence is no less evident. There is the shout of the reapers bearing the harvest treasures home. Much enjoyment in life springs from the sight

“Of holy light, offspring of heaven—first born.”

How wretched the prisoner in a dungeon denied even the light of day. How sweet to the pent-up dwellers in the crowded city to escape for a time to the open country or to the sea-shore. Shut up from the influence of day the very current of the blood is changed. Truly light is sweet, and it is a pleasant thing for the eyes to behold the sun. How glorious then the influence of the Sun of righteousness rising over the dark mountains of sin and ignorance and death to cheer the souls of men. That sun has not set. The possession of the gospel is the shining of its glorious beams. The universe of God acquires new beauty and obtains a glorious freshness when flooded with the light of love. Then there are immortal flowers that unfold their loveliness and give forth celestial fragrance. The rich resources of heaven are poured out on earth. Provisions of heavenly sweetness are produced. Men eat angels food. The fountains of living waters sparkle in the light. Songs of unutterable pathos fill the soul, and all is joy, for glory is brought to God in the highest and angels shout the harvest home over ransomed men. Such wonders we look for in connection with the exhibition of the cross of Christ. Yet before the harvest there must be a season of moisture. The dew must distil, the rains must descend from heaven. In this again we are presented with what is analogous in the kingdom of grace. The influences of the Holy

Spirit are necessary. He will come down as rain on the mown grass and as showers that water the earth. I will pour water on him that is thirsty and floods on the ground. I will pour out my Spirit upon thy seed and my blessing upon thine off-spring. To the presence of that Holy Spirit among the churches is to be ascribed all true revival. A revival is the re-invigoration of the souls that already possess spiritual life and the impartation of spiritual life to souls that were dead in trespasses and sins. This is the work of God. In vain are forms and machinery for doing good without the living power. The energy of the Spirit subdues the opposition of man. No hand of the creature can change the heart. The heaviest blows even of an intellectual giant fail to break the mountains or beat them small, but at the touch of God the mountains flow down. The encircling cold of spiritual torpor freezes and benumbs till the spirit of love melts and warms the icy soul. A winter scene may in a week become green and spring-like by the genial breath of southern winds; thus over the face of the spiritual field a change may come as rapid and as decided. The quickening breath of the Spirit transforms a desert into a garden which the Lord hath blessed. The voice of the beloved is then heard to say to the church; rise up, my love, my fair one, and come away, for lo! the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. When the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost. May not Pentecostal seasons be expected and prayed for? Not, it is true, in the endowment of men of God with miraculous power, but in accompanying the word with power to the salvation of men. If they may, and in our view the events of the last few months give a demonstration of it, ought it not to be earnestly seen to, that no hinderances are operating through us to the with-holding of such times of favour. Let us scrutinize ourselves lest we grieve the Holy Spirit. This will lead us in view of our position and connection with the great revival of our day to enquire

1st. *Have we humbled ourselves sufficiently before God on account of our sins?* God resisteth the proud but giveth grace to the humble. There is room for abasement of spirit when we remember our lack of faithfulness, energy, zeal, faith, love. However much we may have done there is no ground for glorying. Weighed in the balances of the sanctuary there is defectiveness about our best and holiest services. To have the eye open to this and the heart brought to feel it and mourn it is necessary. In the absence of deep humility has there been cherished a confidence in ourselves or in the means employed, or in the special nature of the time? These confidences are rebuked. These must be put off as David put off Saul's armour for he had not proved it, and in the simplicity and majesty of truth with reliance on the power of God we must go forth to encounter opposing hosts. It has been usual in tracing the causes under God of the work in the States to make special mention of the financial difficulties of the times. The spirit of worldiness has been rebuked,—a spirit which has no doubt been largely felt in Canada. Has it been put away? As a sin which especially besets the christian in a land like this it has vigilantly to be guarded against. If the Lord has a controversy with his people let them humble themselves under his mighty hand. The wedge of gold and the Babylonish garment had much to do with the defeat of the three

thousand Israelites by the men of Ai. Other sins may have been traitors in the camp, these must be put away. How would you view the knife that was stained with a father's life-blood, could you use it, could you keep it? Then are there no inconsistencies, sins that stain the hands with the blood of souls? These must be *confessed, loathed, spurned, and the stain must be washed by application to the blood of Jesus.* National sins too must be testified against. Because of iniquity the land mourneth.

2. *Has there been enough of co-operation of the members of churches with the ministers of the gospel?* Let it not be thought that in saying this we view one party quite up to the mark while the other has been grievously behind. This however is plain that all the force that can be brought to bear on the world is demanded. Little can be accomplished single-handed. The followers of Jesus must be one. The wisdom of co-operation appears at a glance. Each person moves too in a sphere of his own, hence the scope for individuality. When all who name the name of Jesus are fired with holy ardour to win souls, and make it a matter of conscience to strive to do good, then the power of Christianity must be felt. All engaged, each at his post, shall win for Christ the glory due to his name. If however, the people look on it as an official work to talk about religion and leave it with the minister, can good be done? The lives of the people should confirm the doctrines of the pulpit. The labours of the people should coincide in spirit and end with those of the minister. None should live to self. As Jesus Christ's men, what is the vocation of those called by his name? It is high and holy. There is an individual responsibility. He that winneth souls is wise. It has been remarked that in meetings of a revival character held in Canada the ministers had much more to do than in the States. There may be less of training fitting for such work among us than with them, yet the indication is that a necessity exists of wider and deeper sympathy in the great work. The hearts of the people must be on fire. Sacrifices must be made. Scorn, if it comes must be taken. The cross must be carried. Let every church member ask, how much owest thou to thy Lord, and answer by actions that will bring forth the Master's—Well done good and faithful servant. On this point of co-operation we are much impressed with the value of Young Men's Christian Associations. They have originated and conducted meetings in places where there was no previous indications of a revived religious life and have been highly honoured as instrumental in making known the way of life to many a wanderer from the path of peace.

3. *Has there been such united effort among the various sections of the church of Christ as the Lord approves of and blesses?* Party spirit is foreign to a union prayer meeting. To obtain the advantages of such combination it must proceed on correct principles. The revival has been called a revival of love. That is the essence of true religion. Names and sects and parties must fall where the aim is single. The all absorbing view of the value of souls must swallow up minor feelings. To bring a soul to Jesus is an infinitely higher work than to make a proselyte. With a fair understanding and good feeling the union of different sections of the church of Christ must be productive of the happiest effects, bearing in mind that denominational peculiarities ought not to be thrust forward. Too long has it proved a successful maxim of the enemy to divide and conquer. The unbroken phalax of the church would present a powerful antagonism to the opposi-

tion of men and furnish an invulnerable instrumentality for the subjugation of the world. Coming together therefore in the bonds of peace and forbearing one another in love, work would be done for God which it may be impossible otherwise to accomplish.

4. *Has the prayer of faith been perseveringly offered?* We rejoice to know that many wait upon God. That there are those who watch the cloud, though it be no bigger than a man's hand, and long for the much wanted rain. Yet it is to be feared that unbelief has restrained prayer. Have we asked as those who could not be refused? Have our prayers gone arrow-like up to heaven shot from the bow of faith? *Making* prayers may have been a fault over which we have to mourn. A felt need must fill the whole soul. Then the cry goes up to heaven, words and desires are united. It has been said "Hungry persons who come to my door for bread do not descant on the beauty of waving wheat-fields, the value of grist mills and bakeries, nor do they preach homilies on the general goodness of God, and the excellence of Christian beneficence. Bread, if you please; do give us bread! O when shall we have less of formalism, and more of the spirit of prayer; less of preaching and more pleading in prayer, more *scriptural* prayer and as the result, showers of spiritual blessings." Let us have faith then, brethren, in the declaration that the effectual fervent prayer availeth much. For Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Like Jacob let us say, we will not let thee go except thou bless us. Let us stir ourselves up and lay hold on God that he may pour out the Holy Spirit on all the churches.

"Now, may the Holy Ghost, in this accepted hour,
As on the day of Pentecost, descend in his great power.
We meet with one accord in our appointed place,
And wait the promise of our Lord, the Spirit of all grace.
"Like mighty, rushing wind, upon the waves beneath,
Move with one impulse ev'ry mind,—one soul, one feeling breathe.
The young, the old, inspire with wisdom from above,
And give us hearts and tongues of fire, to pray, and praise, and love.
Spirit of light explore and chase our gloom away,
With lustre shining more and more unto the perfect day."

THE DARK AND THE BRIGHT.

It is undoubtedly the duty of the Christian to consider God's works in Providence. Passing events form part of the great volume on God's government of man. Though not yet history, as the page is only in the act of being written, much may be gathered even before the ink is dry, of the probable bearing of the events of the present age on the final triumph of truth throughout the whole earth. There are lights and shades: dark days and bright ones,—public acts which throw doubts and difficulties before the mind, and great achievements which serve as if timed in God's Providence to check-mate the evil, and call drooping souls to renewed faith. Long ago confidence in the help of God brought out this strong statement—"We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." The

darkest events with faith like this cannot quench the bright anticipation of a good time coming. Men may say this is fine poetry, but there is no such faith in the earth. It is to be regretted if there is room for rebuke to a feeble race, yet mighty grace is able to accomplish anew the great results which appeared of old in the lives of men of gigantic faith. A martyr generation will spring forth when a martyr's testimony is required. A race of firm and unflinching believers shall not be wanting to stand and see the salvation of God. In our own day and land when we see what is transpiring, we are called to plant our feet on the rock of faith. We are told the posture to assume, "Be still, and know that I am God, I will be exalted in the earth." There is a field for man's action, and there is a domain into which man may not intrude. In the first, it is work—go forward—be strong. No sluggard reaps a harvest, no coward wins a crown. In the second it is waiting. Be still and thou shalt see the salvation of God. If the Ark of God is shaken, no rude hand is to be put forth to hold it. He who dwells there will care for its safety. The British Guards at Waterloo had calmly to abide the hour for the onslaught; the waves of attack must first break their force, then came the moment to rise in strength to conquer. In connection with the great cause of truth and righteousness there are times when a watchful, waiting confidence is necessary, and thus a power is produced which leads on the hour of triumph. The temptation to depart from this calm trustfulness is greatest when all the hopes we had formed are disappointed. In patience possess your souls. To endure is to succeed. In the dark and cloudy day we fail to see the bright issue. The tide of public corruption may run so strong and deep that confidence in public men is shaken. The wicked walk on every side while the vilest men are exalted. The success of evil devices seems to place religion at a discount. Honesty may be so far forgotten as to be no part of the policy of public men. We may expect the triumph of error and false principles. The Sabbath may be set aside by a decree. The efforts of the friends of Temperance, though vigorous and incessant, may have failed to stem the torrent of the swelling flood of intemperance. The zealous worship of mammon,—the cry of multitudes for

"Gold! Gold! Gold! Gold!
 Bright and yellow, hard and cold—
 Molten, graven, hammered and rolled—
 Heavy to get and light to hold—
 Hoarded, bartered, bought and sold—
 Stolen, borrowed, squandered, doled—
 Spurned by the young but hugged by the old,
 To the very verge of the churchyard mould.
 Price of many a crime untold;
 Gold! Gold! Gold! Gold!
 Good or bad a thousand fold."

These and other existing circumstances may fill the mind with dark forebodings. The whole sky may gather blackness. What then? Be still and know that I am God. In spite of all opposing powers, the truth shall spread. There is a bright side of the cloud as well as a dark one. Parallel with discouraging events there are unfolded wonders of the powers of Him who is excellent in working and wonderful in counsel. Dead and formal communities are awakened and converted. The goings of God through a land declare his power to subjugate to himself a willing people. The promises of God which "travail with a glorious day of

grace" are becoming brighter as the day approaches. The shadows of superstition, the difficulties of communicating knowledge, the inaccessibility of nations, these are gradually modifying and disappearing. God's hand is throwing up a highway for the redeemed. The mountains are brought down. The valleys are exalted. He has bridged the Atlantic. He has smiled on the efforts of men to accomplish this more than Herculean task. The successful operation of the Atlantic Telegraphic Cable we take as a great step towards the civilization, the peace, and the salvation of the world. The accomplishment is sufficient to distinguish a century, to immortalise a reign. The crown of Victoria has new glory bound around it. Thought makes a way through the deep.

"Yes, thought, the living spark we find,
 Thrown off from flaming forge of mind,
 To flash from eye to eye,"—

now mocks the lightning in its speed, in a moment binds the nations, and almost spans the world. Can faith in this see no dawning day? Are not the improvements of this age chariots of salvation? Is there not a Crown destined to receive the homage of the crowns of all the earth, round which cumulate new jewels in the salvation of souls, and fresh glory in the establishment of agencies calculated to advance the peace and prosperity of mankind? Britain and America! Names of mighty import. May your Sons dwell in peace, and your Daughters sit at the feet of Jesus. May He whose voice is as the sound of many waters be heard to speak throughout all your borders. May the songs that rise round the shores of the sea-girt Isle blend with the music of Niagara, in praise to Him that loved the souls of men, and all the trees of the forest shall clap their hands.

Trans-Atlantic Retrospect.

ENGLAND.—The Church-Rate Abolition Bill, has made its appearance before the House of Lords since we last wrote, has had a hard battle fought over it, and has been thrown out by a large majority. The numbers were, for the second reading 36, against it 187, majority 151. Looking at this vote superficially it might appear folly to struggle against such a manifestation of feeling; and doubtless many would feel inclined to advise the Liberation Society to cease its efforts as in the last degree hopeless. So think not its executive however; they see in the division and especially in the tone of the debate, much to encourage them, and so far from slackening their efforts, they are tracing themselves for yet more active labours, and a wider dissemination of their principles, that when they again come before the Lords, the 1,793 petitions in favor of the Bill, which have been this year presented, signed by, it is supposed 200,000 persons, may be doubled. Two or three things are worthy of note in the debate. One is, its tone; the opponents of the measure, lay and clerical, felt that their antagonists were not men whom they could afford to despise; they did not attempt to pooh, pooh the arguments, or ridicule those who advanced them, vituperation they did use, but that was only part of the general character of the speeches, which were those of men alarmed into earnestness and defiance. Another noteworthy thing, was the attitude assumed by the Bench of Bishops; one and all, High Church and Low church, Presbyterian and Evangelical, rushed to the rescue, sixteen were present and eight more voted by proxy, so that twenty-four in all voted against the bill: a fact which we trust will not be forgotten when a different subject to church-rates is before the country, people will say that a bench of spiritual Peers voting *en masse* against

a large majority of the Lower House, is an anomaly and a nuisance, and must be got rid of. Another noticeable feature was the admission by more than one speaker that the present state of things could not be continued, and the hints that a compromise might be effected. Thus Lord Derby, "If it were possible to come to any arrangement, he should be ready to take any step which might be the means of relieving conscientious, honest Dissenters, beyond the maintenance of their own places of worship" again, "He could not pledge the Government to introduce any measure on the subject, but he should be glad to perceive the slightest indication on the part of Dissenters to meet the Church half-way." So also the Archbishop of Canterbury, "He admitted that church-rates could not remain as they were, and he would cheerfully assent to any compromise that was not wholly concession." "Too late, my Lords, too late! On the whole we think there is no cause for discouragement; that thirty-six should vote for such a measure in the Upper House, is a great fact, it is a beginning, and a beginning that is the earnest of a successful ending.

We have lost an old friend! For years past we have watched the regular introduction of the Jew Bill into the Imperial Parliament, until we had almost come to regard it as part of the routine, and an indispensable adjunct of every session, and now the matter is settled! As we anticipated in a previous number the Lords have acceded to the motion of Lord Lucan, and while the oath remains ostensibly unaltered, the Commons are allowed to dispense with the phrase which has been the source of so much contention, "On the true faith of a Christian." Henceforth Jews can take their seats in that assembly by a simple resolution of its members, which we do not suppose will ever be refused. The practical results involved are but small, as it is not at all likely that many Jews will stand an election; the great thing was to vindicate the principle of toleration, and this has been accomplished though in somewhat an oblique fashion. One consolation our friends who oppose Church Rates derive from this result is, that whereas the Jews have failed nine times and have succeeded at the tenth trial, so they will ultimately succeed although they should fail nine or ninety times. Since the foregoing was written we learn that Baron Rothschild presented himself for admission to the House of Commons, that he declined, as before, to take the usual oath, whereupon Lord John Russell moved that he be allowed to take the oath he considered most binding; this was carried, complied with by the Baron, and he took his seat amid loud cheers. So ends the Jew Question.

An attempt to abolish the Irish *Regium Donum* has been defeated in the House of Commons by a large majority.

A Bill to legalize marriage with a deceased wife's sister has passed the House of Commons, and awaits the sanction of the Lords. A similar measure has just passed the legislature of Victoria.

Our readers will be aware long before this meets their eye, that the Atlantic Telegraph Cable is laid, and that there is now instantaneous communication between England and America. It has been suggested that a day be set apart for a public holiday to celebrate so great an event, and we suppose that such will be the case. Need we hint to our Christian brethren the propriety of assembling together on that day, and asking the blessing of God upon the undertaking, that it may be a means of binding together in lasting peace and unity the great Protestant Anglo-Saxon Nations, sprung from the same stock, speaking the same language, holding the same faith and loving the same Bible; and that it may tend in an eminent degree to realize the angelic song, "Glory to God in the highest, on earth peace, good will toward men.

One more vestige of intolerance has been swept away. The English Peers supported (*mirable dictu*) by the Bishops, have recommended the abrogation of three services heretofore sanctioned by the English Church, for the 5th November, being "for the happy deliverance of King James the First, and the three estates of England, from the most traitorous and bloody-intended massacre by gunpowder,

and for the happy arrival of his Majesty King William on this day, for the delivery of our Church and Nation;" for the 30th January "the day of the martyrdom of the blessed King Charles the First!" and for the 29th May, "a thanksgiving for the restitution of the King (Charles II.) and Royal Family." Practically these services have for many years past been obsolete; a few of the more narrow-minded among the clergy may have observed the days, but their number has rapidly been growing less, and it was only an act of common sense for the Church to be put a little more in harmony with the feeling of its own ministers and people.—We trust to see other reforms of a like character.

DECLINE OF THE ROMAN CATHOLIC PRESS.—The organs of the Roman Catholic body in this country will soon be reduced for want of support. The proprietors of the *Tablet* and *Dublin Review*, in circulars just sent round to leading members of the Catholic body, state that they will be compelled to discontinue their publications in a short space of time unless immediate pecuniary aid is afforded them.

The Roman Catholic Press of Canada, show like declining symptoms. It is a good sign.

ROMAN CATHOLIC FEELING TOWARDS ENGLAND.—The *Univers* (Paris) says:—"The world will never recover substantial peace until England shall have become Roman Catholic, or shall have ceased to be a first-rate power. With England no alliance is possible. The nations of the earth ought, therefore, to come to an understanding, and hurl against her the famous sentence of Roman Senate.—*Delenda est Carthago.*"

The Committee of the Colonial Missionary Society held a meeting immediately after the return of Mr. Poore from Australia and resolved as follows:—"That this Committee after hearing the statement of Mr. Poore, are both surprised and delighted to hear that in so short a time new openings for ministers should present themselves in the Australian Colonies; and, finding that those sent last year have all been auspiciously settled, cordially welcome their friend on his return to this country at the request of the Committee in Melbourne, for an additional number; and hereby appoint a special sub-committee to confer with him on the best method for carrying on the object which brought him to England.

THE REV. MR. BINNEY IN AUSTRALIA.—Special sermons on behalf of the Congregational Home Missionary Society for New South Wales were preached yesterday at the Congregational Church, Pitt-street: in the morning, by the Rev. W. Cruthbertson, and in the evening by the Rev. Thomas Binney, of London. The latter service was attended by an immense congregation, the church being filled long before the time of commencing. Mr. Binney delivered a most instructive and eloquent discourse from 1 Cor. iii., 3, "Are ye not carnal, and walk as men?" The Collection on both occasions amounted to £108 9s. 8d.—*Sydney Morning Herald*, May 10.

There has been a lamentable outbreak of Mahommedan fanaticism at Jeddah, a commercial port of Arabia on the shores of the Red Sea, and in the neighbourhood of Mecca. The inhabitants rose upon the few Christians in the place massacred about twenty-four of them, including the French and English Consuls, and compelled the remainder to take refuge on board an English ship. Our Government have ordered the *Cyclops* to Jeddah to demand full reparation, and two ships of war from the Indian station to support it.—*Nonconformist*.

The reception given to Dr. Livingsone by the Cape colonists on his way to the Eastern Coast of Africa, was a striking proof of the estimation in which the great missionary traveller is held. A testimonial of eight hundred guineas was presented to him in token "of his eminent services in the exploration of South Africa," at a great meeting presided over by the Governor, Sir G. Grey, who expressed a most cordial interest in the great enterprise in which the Doctor is engaged. Mr.

Moffat was present on the occasion, and gave some interesting details of his recent visit to Moselekatse, the great "despot" of Central Africa, who has a force of 14,000 warriors, and whom no one can influence but the venerable missionary, Mr. Moffat has great hope of the Zambesi expedition, believes that eventually an important centre will be found in Moselekatse country, where commerce can be carried on to a large extent by Europeans, and has obtained from that chief permission to establish a mission among the Matabele. Meanwhile Dr. Livingstone has probably long ere this reached Tête, where his native companions were waiting to welcome his return. He would then, in his little steamer, the *Pearl*, proceed on his exploring expedition up the Zambesi. With Mr. Moffat, we hope the time is not far distant when British influence and British humanity will be extended to every village, every town, every tribe in the interior, and that it may be the means both of extinguishing slavery and cutting of the supplies of the slave dealer.—*Nonconformist*.

Official.

CONSTITUTION AND STANDING RULES OF THE CONGREGATIONAL UNION OF CANADA.

CONSTITUTION OF THE UNION.

- I. That the name of this Association be "The Congregational Union of Canada."
- II. That it shall consist of Ministers and Professors or Tutors in Colleges and Theological Institutes, and of Churches, of the Congregational or Independent order, of approved character and sentiments, duly received at a general Meeting.
- III. That this Union is founded on a full recognition of the distinctive principle of Congregational Churches, namely, the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs; and therefore that the Union shall not, in any case, assume Legislative Authority or become a Court of Appeal.
- IV. That the following are the objects contemplated in its formation.
 1. To promote evangelical religion in connection with the Congregational Denomination.
 2. To cultivate brotherly affection and co-operation in everything relating to the interests of the associated Churches.
 3. To establish fraternal correspondence with the several Congregational Unions on this Continent and in Europe.
 4. To address an annual or occasional letter to the associated Churches, accompanied with such information as may be deemed necessary.
 5. To obtain accurate statistical information relative to the Congregational Churches throughout the British American Provinces.
- V. To promote the accomplishment of these objects and the general interests of the Union, an Annual Meeting of its members shall be held, each of the associated Churches being represented by two lay delegates, the meeting to be held at such time and place as may be appointed at each Annual Meeting.
- VI. That the officers of the Union be a Chairman, Secretary-Treasurer, Minute Secretary, and Committee, all to be chosen annually, who shall execute the instructions of the Union, and prepare a docket of business for the Annual Meeting.

STANDING RULES.

- I. Students who have finished their course at the Canadian Congregational Theological Institute, who are ordained to the Ministry, and persons recommended by Associations of the same Church Order in other countries with which a fraternal correspondence is maintained, shall be eligible for admission at any Annual Meeting; in the case of other Ministers and all Churches, a statement of doctrinal and ecclesiastical sentiments shall be made, and testimonials, if any, be supplied; and they shall be received only after having been proposed at the previous Meeting.

II. The Union shall meet annually on the second Wednesday in June, at four o'clock p. m., for organisation; to commence with devotional exercises; the Chairman of the last meeting, (or failing him the Pastor in the place of meeting,) to preside then, and until his successor be appointed.

III. After the above exercises, the Constitution and Standing Rules shall be read, and a Minute Secretary for the Session appointed.

IV. The Roll of the Union shall be called, and a Sessional Roll formed.

V. A temporary Committee of five shall then be chosen, on nomination of the Chair, for Business and Nominations, who shall be required to report, at the close of public service on the same evening, Standing Committees on Business, Nominations, Membership, Public Services, and Finance, and the Missionary Committee.

VI. An Annual Sermon shall be preached on the Wednesday evening; the preacher being appointed at the previous Annual Meeting.

VII. On Thursday morning, after the Devotional Services, the retiring Chairman shall deliver an Address, and the new Chairman shall be chosen by ballot without nomination. The Minutes of the last Meeting shall then be read, and the report of the Union Committee presented. Unless otherwise ordered by the Union, the next orders of the day shall be the reception of members, the Summary of Statistics, and Reports or other documents ordered by the Union.

VIII. The meeting shall be daily opened and closed with prayer; the morning devotional exercises to extend to an hour.

IX. No motion shall be discussed unless seconded; and no member shall speak more than twice to the same motion, without permission from the Chair; and every motion shall be presented in writing by the mover, if required by the Chair.

X. The Roll shall be called and the Minutes of the preceding day read at the opening of each day's session; and the minutes of the last day at the close of the session.

XI. The Church in whose locality the Annual Meeting shall be held, shall be requested to celebrate the Lord's Supper in connection with such meeting; with which Church the members of the Union shall individually seek occasional fellowship.

XII. On the Monday evening, during the sittings of the Union, a Public Meeting of the Union shall be held.

XIII. The Pastors or the Officers of the Churches are expected to send to the Secretary, one month at least before the Annual Meeting, a brief Narrative of the State of Religion, with statistics, in their several localities; that he may prepare a condensed narrative of the whole for the Annual Meeting, and for printing if so ordered.

XIV. A Collection for the funds of the Union shall be made annually in each Church on or near the Lord's Day prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares of the Ministerial Members of the Union, and of one Delegate from each Church contributing for the year, shall be paid in full, if possible; the deficiency, if any, being divided by the number of members herein defined as entitled to participate, and the amount of such dividend being deducted from the sum otherwise to be paid to each such member;—on the understanding that such ministers and delegates shall remain during the sessional meetings, except with leave from the Chair.

XV. That delegates from the Union to Corresponding Bodies, who may fail to fulfil their appointments by personal attendance, shall address those Bodies by letter, communicating in substance such information and sentiments as they would furnish if present at their Annual Convocation.

XVI. Should any Ministerial Member of this Union remove from Canada, and not apply for a letter of dismissal for the space of a year after his departure, the Secretary of the Union shall, if he can ascertain his address, forward to him a letter certifying his membership up to the date of his departure: and if his location be unknown, his name shall be reported in order to erasure from the roll.

NORTH WESTERN CONGREGATIONAL ASSOCIATION OF MINISTERS AND CHURCHES.

The first Annual Meeting of this Association will be held, (D.V.) at George Town, on Tuesday, the 21st, and Wednesday, the 22nd of September next. The Members and Delegates to meet at the house of the Rev. J. Unsworth, at 4 p. m., on the 21st. Sermon on Tuesday Evening by Rev. F. H. Marling, primary; or Rev. E. A. Noble, secondary.—Wednesday morning—Ministerial Session. Plans of Sermon by Revs. E. A. Noble and E. Barker. Exegesis by Rev. F. H. Marling.—Delegates' Session—Devotional exercises and Discussion.—Wednesday afternoon—Open Session, Discussion on Revivals, the best means of promoting and conducting them. Opening Essay by the Rev. J. Howell.—Wednesday evening—Public Meeting in the Congregational Church.

JAMES HOWELL,

Guelph, August 9th, 1858.

Secretary-Treasurer.

RECEIVED FOR THEOLOGICAL INSTITUTE FOR 1857-8.

Zion Church, Montreal, per Dr. Wilkes, additional.....	£26	1	8
do. do. per "H." do.	10	0	0
St. Andrew's C.E., (P. V. H.)	1	5	0
Per Dr. Lillie:—			
Kingston.....	£12	10	0
Brockville	8	5	0
Prescott	0	5	0
Martintown and Roxboro'	2	11	3
Indian lands	3	8	11
Vankleek Hill and Hawkesbury	5	0	6½
St. Andrew's, C.E.	3	4	6
Belleville	5	10	0

FOR 1858-9.

Per Dr. Lillie:—

Sherbrooke.....	\$46	62½
Lennoxville	10	00
Rev. E. Ebbs.....	10	00

As Dr. Lillie's collecting tour is now finished, it may be as well to state that he received, in cash for 1857-8, £115 19s. 0½d., and for 1858-9, £16 13s. 1½d., total,—£132 12s. 2d. Subscriptions were also promised to the amount of £18 17s. 7d., which when paid, will make the proceeds of his journey, £151 9s. 9d.

The Treasurer's accounts will be made up and audited immediately, and the Reports printed and distributed as soon as possible.

The decimal currency will be used hereafter in the accounts of the Institute. It is therefore particularly requested that all subscription-lists and accounts be made out in the same.

F. H. MARLING,

Toronto, August 7, 1858.

Co-Secretary.

WIDOWS' AND ORPHANS' FUND.

Mr. P. W. Wood, Secretary, has received subscriptions for the current half year from the following brethren:—A. J. Parker, J. Wheeler, W. H. Allworth, J. McKillican, E. J. Sherrill, D. McCallum, Dr. Wilkes, H. Lancashire, J. Durrant, Dr. Lillie, A. Raymond, J. Wood, A. Duff, T. M. Reikie,—\$5 each.

Correspondence.

"THE SIMCOE CHURCH CASE."

As some documents in relation to this case have already appeared in the *Independent*, and as the recent action of the Union was not favourable to the claims of Rev. S. Harris and his friends, we publish the following document. We omit, however, those portions of it which are meant to show that Dr. Clarke and Mr. Vannorman were not *bonâ fide* delegates from the church at Simcoe, for this must call forth rejoinders, and we are not prepared to have the whole case discussed afresh in these pages. The writers of this communication of course repudiate the above parties as their representatives, and the claim of those they did represent to be "the church at Simcoe."

We are not the organ of the Union, nor do we undertake to explain or defend all its proceedings, but some remarks we feel called to add to different points in this document. They are in the form of notes, referred to by numbers.

FOR THE "CANADIAN INDEPENDENT MAGAZINE."

At a meeting of the Congregational Church in Simcoe, Canada West, called together by public notice, held in the Congregational Church, on the 18th day of July, 1858, a Report of the proceedings of the Congregational Union, in the "Simcoe Church Case," having been read, it was,

Moved by ——— seconded by ——— and *Resolved*,—That the following Statement, regarding this matter, be addressed to the Editor of the Canadian Independent, respectfully requesting its publication, in the forthcoming number of the "Canadian Independent Magazine," that the Deacons sign this Document for, and on behalf of this Church, and forward the same for insertion.—Carried unanimously.

To the Editor of "The Canadian Independent," Bowmanville, C. W.

Dear Sir,—In your Journal of 4th June, a communication from us was published in a mutilated form which did not present a true view of our Case and the reasons assigned by you for such a mutilation we regard as insufficient to justify such a procedure. Our object being to present to the country the truth, we regret that the official evidences by which the truth was established, were kept back. We presume that the *ex parte* statement of those expelled¹ on constitutional grounds, from our Church, was published by you in full, as it appeared in the "Canadian Independent" of 7th May, and surely it is no sufficient reason for keeping back the proof of our statement, that they gave no proof² in support of theirs. Had you published the statement as we gave it, with the information therein contained before them, the Union at its late meeting could not certainly have recognised the party presenting himself, as deputy, as having a valid Commission, nor could it have erased our pastor's name from the roll of Membership.³ In justice therefore to our pastor, our church and the country, we beg you to give in the first number of your Magazine a place to the following remarks upon the procedure of the Union on the "Simcoe Church Case."—

I. In the report of the proceedings of the Congregational Union published in the *Canadian Independent* of June 25th, we find that "a certificate of delegation to this meeting in favour of Dr. J. Clarke and Mr. D. D. Vannorman signed by

(1). No communication has appeared in the *Independent* from these parties. The minutes of a council were published.

(2). The council received evidence, but did not publish it in detail.

(3). The document referred to was before the special committee of the Union, as we are informed.

J. T. Martin, Deacon of the Congregational Church Simcoe," was received by the Union as valid.⁴

II. It is stated that the Union in compliance with the request of a committee appointed on the matter authorized their Secretary to write Mr. Harris requesting him to meet them on Monday afternoon with respect to certain difficulties in the way of granting him a letter of dismissal," and that on Tuesday the same committee reported that Mr. Harris had not met with them nor sent any communication; that thus charges affecting his standing in the denomination were unanswered; that there was evidence of his having repeatedly, peremptorily, and discourteously refused the mediation of neighbouring Ministers and Churches in the recent difficulties; and recommended that therefore his name be erased from the roll and no letter of dismissal be now granted. This report was adopted on a division."

In reply to this we state.—1st. Mr. Harris did not receive the Secretary's notice of Friday the 11th June, requesting his presence in Brantford on Monday the 14th, until about noon on Tuesday the 15th.⁵ 2nd. No charges "affecting Mr. Harris' standing in the denomination" have been made known to⁶ him or his church, and surely it is inconsistent with the procedure of any court whether Civil or Ecclesiastical to take extreme action⁷ against an individual before notice is given him of the charges against him.

3rd. Mr. Harris did not "discourteously refuse the mediation of neighbouring Ministers and Churches," but upon the ground of principle refused to acknowledge the right of any party whatever beyond the Church to interfere in its affairs.

4th. This Church regards the action of the Union in resolving to erase Mr. Harris' name from the roll and to refuse to grant him a letter of dismissal upon the ground of "certain difficulties in the way" a violation of the fundamental principles of Congregationalism, being an attempt to adjudicate upon the internal affairs of a particular Church,⁸ whilst the 3rd article of the "Constitution of the Congregational Union" of Canada, declares "That this Union is founded on a full recognition of the distinctive principle of Congregational Churches, viz. the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs; and therefore that the Union shall not in any case assume legislative authority or become a court of appeal."

Moved by ——— seconded by ——— and Resolved.—That the Congregational Union acted unconstitutionally in refusing to grant to Mr. Harris the Letter of Dismissal required, he having sent in his resignation to that body, on the 18th February, 1858, and his church its resignation, on the 1st of March, 1858.—Carried unanimously.

Signed for and on behalf of the Congregational Church, Simcoe, Canada West.

WILLIAM WESTON, }
GEORGE COLINS, } Deacons.

(4). A very important omission is made here. The claim was reported by a special committee to be "valid in their judgment," and one to "be allowed until cause to the contrary was shown." That cause may still be shown, but this is not the proper place for doing so. Hence we omit what follows.

(5). It will be seen that allowance was made for such a possibility.

(6). We presume it was for this purpose that his presence was desired.

(7). As we understand the matter, that Mr. Harris was not expelled from the Union. He wished to withdraw his name, and it was erased accordingly. The expression that "no letter of dismissal be now granted," leaves the door open for meeting the "charges" aforesaid.

(8). The Union dealt with Mr. Harris simply as a member of their own body. These did not touch his relations to any church. So with "the Simcoe church"—there were rival claimants to that title, as member of the Union, which on that account was compelled to form some opinion on the question, however reluctantly.

To the Editor of the Canadian Independent.

Paris, C. W., 3rd August, 1858.

DEAR BROTHER,—Your first is a beautiful pledge of every desirable and attractive quality in the *Canadian Independent Magazine*, so far, at least, as the Editor and Publishers can secure these.

On Wednesday last, the 28th ult., my installation took place, on which occasion a council of neighbouring churches, by Pastor and delegate was convened, at my request, who proceeded to the proposed recognition, in the following order, viz: at 11 A. M., Dr. Lillie opened the services with devotional exercises. Rev. J. Wood, delivered a discourse on “the church of the living God, the pillar and ground of the truth.” I then stated the leading facts of my christian life, tracing the dealings of God with me, in conversion, and in calling me to the Ministry of the Gospel: to which was added a statement of my Doctrinal views. Rev. S. Snider, then offered the prayer of installation, and Rev. J. Boyd, the late Pastor, gave the right hand of fellowship, in behalf of the churches. The assembly adjourned at 1 o’clock. At 7½ P. M., the service was resumed, the Rev. Thomas Pular, recently from Scotland, leading the devotional exercises. Rev. Dr. Lillie delivered the charge to the Pastor, from the words, “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Rev. J. Wood then addressed the church from the words “Encourage him.” The whole service was characterized by deep spirituality, and solemn attention. The truths of God evidently occupied the thoughts and hearts of a large portion of the congregation. Yet there was a cheerful air pervading all the exercises,—“the joy of the Lord,” which was sweetly expressed by the choir, and appropriately symbolized by beautiful floral decorations.

Yours affectionately,

EDWARD EBBS.

Literary Review.

SERMONS BY THE REV. JOHN CAIRD, M.A. GLASGOW. New York—Carter; Toronto—Maclear & Co.

Mr. Caird’s sermon on the religion of common life was made the happy occasion of his transfer from the obscurity of a country parish to the prominent position of minister of one of the principal churches in the commercial metropolis of Scotland. For this charge he is eminently suitable, and none can read this volume of sermons without perceiving that he is destined, if spared, to become a very prince amongst the preachers and theologians of Great Britain. The theologians we say; for while there is in these compositions no lack of the attributes which make up the attraction of the preacher,—while there are thoughts that breathe, and words that burn on almost every page,—their principal characteristic is that philosophical depth, that subtlety of perception, and comprehensiveness of thought which alone entitle a man to the noble appellation of theologian. Hence these are eminently sermons for the intelligent and thoughtful. Those who delight in tracing out the harmonies between God’s works and his word,—who ponder deeper mysteries of our being, and labour after a solution of the great problems of Divine government and man’s vocation; who love to penetrate beneath the surface of truths and to search out the reason of them all, will find these sermons exactly to their taste. The first of them strikes the powerful key note of a harmony which is well sustained throughout the entire work. An acute observer once said of Edmund Burke, that a man could not meet him under an archway in a shower of rain without being impressed with the conviction that he was the first man in England. So we do not read many pages of Mr. Caird’s sermons without feeling ourselves within the grasp of a master mind, which can with equal ease, soar aloft in the contemplation of Divine purposes, or dive into the deepest recesses of human nature, laying bare the very thoughts of our hearts. The style, too, is pure and rich,—a notable excellence in a work so philosophical,

for it must be confessed that we rarely find in these days that combination of deep thought with a pure and beautiful diction which characterized the fine minds of old. But Mr. Caird's style is not the least merit of his book; it is vigorous and ample, in this reminding us somewhat of Chalmers, but it is far purer, more choice, and more effective. Chalmers sometimes seems to lose himself in a rolling torrent of long and curiously involved sentences, which tumble one over the other into the mind and never settle into order; Caird, on the contrary, while eloquent, is chaste, and there is neither barrenness nor redundancy of words for the thought to be conveyed. From what has been said, it will be perceived that those are not what may be called popular sermons,—they are too deep for that; neither are they precisely of the kind suitable to arouse the careless, convert the sinner, or edify the humble but devout believer. They are eminently for the matured christian—we might say for the christian scholar; they are the "strong meat" for those of ripe age whose senses are exercised to discern both good and evil. Thus much of criticism; but we cannot conclude without an extract; and our readers can judge for themselves.

We take the following from the sermon on the Self-evidencing Power of Divine Truth:—

"How then, again we may be asked, can the truth be said to commend itself to an impaired, imperfect conscience? How can light be perceived by blind eyes, harmony by dull or deaf ears.

"The solution of this difficulty will perhaps be found in the consideration, that divine truth exerts on the mind of man at once a restorative, and a self-manifesting power. It creates in the mind the capacity by which it is discerned. As light opens the close-shut flower bud to receive light, or as the sunbeam playing on a sleeper's eyes, by its gentle irritation opens them to see its own brightness; so the truth of God shining on the soul, quickens and stirs into activity the faculty by which that very truth is perceived. It matters little which of the two operations, in logical or in natural order, be first; practically they may be regarded as simultaneous. The perception rouses the faculty, and yet the faculty is implied in the perception. The truth awakens the mind, and yet the mind must be in activity ere the truth can reach it. And the same two-fold process is carried on in the whole subsequent progress of the soul. Light and the organ of vision, knowledge and the understanding, divine truth and the spiritual reason, grow and expand together. They act and react. They are reciprocally helpful. They are each by turn cause, and effect. It is in this case, as in secular studies and contemplations, each advance in knowledge disciplines the knowing faculty, and the discipline of the faculty renders it capable of still further advances in knowledge. So again, the observation of nature both presupposes and cultivates the sense of beauty. The sight of her material glory rouses the dormant imagination into action; but it needs long familiarity with her presence, long and reverent study and contemplation of her manifold forms and aspects, till her full splendor breaks upon the chastened eye. In like manner the powers of spiritual discernment, incapable at first of recognizing the full glory and beauty of divine truth, become by daily converse with it, more and more qualified to know it. In each act of earnest study of God's word, a reflex process of refinement is going on; something of the mind's dullness and insensibility is thrown off, and some new touch of spiritual acuteness communicated. The spiritual appetite, growing by what it feeds upon, becomes capable of assimilating more and more of its divine nutriment. The inner eye and ear acquire by exercise a more and more delicate acuteness and accuracy of perception; until at last, as the result of its long converse with truth, the soul learns to recognize it with almost an instinctive sureness, and with a sensitiveness on which not the slightest shade of its beauty, not the most evanescent tone of its heavenly harmony is lost."

This is a fair sample of the entire work, and when we say that the subjects treated of are such as Self Ignorance, Spiritual Influence, Participation in the Sufferings of Christ, The Simplicity of Christian Ritual, Character and Doctrine, our readers we are sure will need no further inducement to obtain the work and digest its valuable contents.

News of the Churches.

FORMATION OF A CONGREGATIONAL CHURCH.

Sometime ago the brethren in Molesworth in Wallace, met, and resolved to form themselves into a Congregational Church. On a recent Sabbath, the ordinance of the Lord's Supper for the first time there, was dispensed in a sugar bush under very favourable circumstances.

This was brought about by the Church and Pastor of Listowell, resolving to open a station in this district of Molesworth, and after many meetings being held for the preaching of the Gospel, the Lord has been pleased to bless the means and moved the people to express a desire for a cause there depending on the Pastor at Listowell for supply in the meantime.

In regard to locality it commands access to a great part of three Townships, Wallace, Horwick and Grey, where we have a few Congregationalists located already, from other Churches. The number of this new Church is 19 with others proposed for admission. In this we bless the Lord, and take courage.—*Communicated.*

CANADA BAPTIST UNION.

The Anniversary of the Canada Baptist Union was held in the township of Pickering, on the 23rd and 24th of June. Office-bearers were appointed for the ensuing year, viz: Rev. John Gilmour, President; Rev. Alex. Lorimer, Secretary and Treasurer; Rev. W. H. Landon, Superintendent of Missions; Rev. M. McVicar, Superintendent of Education; Rev. R. Dick, Superintendent of Colportage. A number of new members were admitted to the Union. Appropriations for missionary labour and ministerial education—including ten pounds to the Orissa Mission in India—were made.

On motion of Rev. R. Dick, it was resolved—"That this Union, viewing with alarm the fearful ravages of intemperance, would urge upon all the necessity of refraining from even the appearance of sanctioning the drinking usages of society in any of their alluring and destructive forms."

MINISTER FROM ENGLAND.

The Rev. Mr. Hooper, has arrived in this country from the old land, he comes affectionately recommended to the confidence of the brethren.

REV. JAMES BOYD.

The *Montreal Witness* of the 24th July, says:—The Rev. James Boyd, late of Paris, C. W., having taken charge of the Congregational Church at London, C. W., a recognition tea meeting was held there on the 20th inst., which was attended by nearly all the ministers of the city. The *Free Press* states that the proceedings were characterised by a fine catholic spirit, and that denominational differences were sunk in the desire to promote the one common cause.

UPPER CANADA TRACT SOCIETY.

The Annual Meeting of this Society, was held at Toronto, on the 20th July. The report mentioned the liberality of Jesse Ketchum, Esq., who had given a free deed of the ground on which the premises of the Society stand, subject only to a small ground rent, which was to be expended in aid of the Society's operations. A wider field had been occupied during the year, as twenty four new agencies had been opened. Efficient work had been performed by colporteurs who had visited 29,182 families. This important part of the operations of a Tract Society had owing to the difficulties of the times, been necessarily discontinued; an earnest hope was expressed that the way may be speedily opened for resuming with increased vigour this important work. A hope we trust destined to be realized as the peculiar necessities of Canada demand the wide dissemination of truth, which this particular mode of Christian effort is well fitted to accomplish.

THE CHRISTIAN JOURNAL.

The Primitive Methodist Church in Canada, has commenced a religious and family paper, under the above title, to be published every alternate Thursday. In its efforts to advance the general interests of Christ's kingdom we wish it all success.

MODEL GRAMMAR SCHOOL FOR UPPER CANADA.

This school will be opened on the 9th of August. It is established by the council of Public Instruction for Upper Canada, and is mainly intended to exemplify the best method of teaching the branches required by law to be taught in the Grammar Schools, especially Classics and Mathematics, as a model for the Grammar Schools of the country. Applications for admission require to be transmitted in writing to the Chief Superintendent of Education for Upper Canada, Education Office, Toronto.

INCORPORATION OF KNOX'S COLLEGE.

The act to incorporate Knox's College has passed. The manner in which the difficulties felt on the ground that Parliament should not be asked to legislate on matters of religion has been overcome, will be understood by the following extract from the act:—II. It shall be lawful for the Synod of the Presbyterian Church of Canada, at its next ordinary meeting after the passing of this Act, to declare, by a resolution or a by-law to that effect and record in the register of proceedings of the said Synod, the Theological Doctrines and Principles which shall be taught in the said College, or what are the books and documents in which the said principles and doctrines are contained; and such declaration so made and recorded shall be irrevocable in so far as the said College shall be concerned, and shall be held at all times thereafter to contain the Theological Doctrines and Principles to be taught in the said College, and for the propagation of which the property now held for the said College, or hereafter acquired for the same, shall be appropriated, and to no other.

SABBATH LABOUR BILL.

The Bill of the Hon. Mr. DeBlaquiere to abolish the compulsory labour of Government employes in the Post Offices and on Canals has been thrown out. This has been accomplished by the opposition of the Lower Canadian members, notwithstanding that the application of the Bill was to Upper Canada only.

THE RELIGIOUS MOVEMENT IN PHILADELPHIA.

The "Union Tabernacle" is a large moveable tent belonging to the Young Men's Christian Association. Since its dedication on the first of May ministers of eleven evangelical denominations have preached in it. There are three daily services. The *American Presbyterian* in remarking on the Superintendent's report of its successful operations says—Every Christian heart must rejoice at these apparent results, so cheering and full of promise, that have already attended this new instrumentality for disseminating gospel truth and gathering in the out-casts of society. Still the one-half has not and cannot be told. A few only of the many striking instances of heart-broken penitence can be related, while there are almost innumerable instances of the gentle, transforming influence of the Spirit, that fall not under immediate observation. There is too, everywhere disseminated, that awakening and reformatory power which the Gospel imparts and the Holy Spirit seals, that cannot be estimated or fully understood.

We have passed one of the most trying ordeals of the year, and made doubly so this year by the occurrence of the Fourth of July coming on Sunday. The result exhibits, as nothing else well can, the genuine character of the revival that is prevailing. Our national rejoicings this year have been in the main, rational and Christian. Even the masses have exhibited far less of the absurd frivolity, rioting and intemperance than usually occurs on such occasions. The attendant records of crime and accident exhibit a change that is worthy of attention, and demonstrate the value of Christianity as a restraining and reformatory power. This change is particularly observable with that class who have been prone to mistake liberty for license.

In this wonderful change of habit may be found undeniable attestations to the value of Christianity in this world, which may be seen and read of all men. It is also a distinguished testimonial to the social and political benefits of the worthy efforts of the Young Men's Christian Association, which were designed primarily, for the *salvation of the souls of men*. By the devoted self sacrifice and indomitable perseverance of many active Christian laymen of this city, the Gospel has been carried to the doors where Satan dwelleth," and God has blessed their efforts wonderfully. His presence has gone before them, and thousands have heard the word gladly, and those who in times past were not a people are now the people of God, and have obtained mercy.

We learn that the ordinary expenses attending the tent have been fully met by the collections taken for this purpose, so that thus far the enterprise has been self-sustaining. Much of the distinguished and continued success of this religious movement is attributable under God to the noble and devoted zeal and wisely directed efforts of the President of the Association and his valuable and tried associates. Men that, while they are diligent in their own business, are also "fervent in spirit, serving the Lord."

ACCESSIONS.

There were received into the Orthodox Congregational churches in Boston, on the first Sabbath in July, five hundred persons on profession. Into the Baptist churches one hundred and twenty. The Methodist churches have received during the last month two hundred and fifty-two in full connection, and seven hundred and three on probation, making a total of nine hundred and fifty-five. The total accessions to the churches of Boston during the last month were sixteen hundred and thirty-two.

The *Congregationalist* reports from ninety-four Congregational churches principally in Massachusetts, additions on the 4th of July to the number of twenty-one hundred and ninety-eight members by profession of faith, and two hundred and eleven by letter. The largest number received by any one church is one hundred and ten added to the church in Winchester. The church in Boxford probably received a larger addition in proportion to its size than any other mentioned. It has heretofore had scarcely a dozen active members.

NORTHAMPTON, MASS.

This beautiful valley has often been blessed by the presence of His Spirit, but since the days of Edwards, the visible tokens that he is a covenant-keeping God, have never been more evident. One of the pastors here, says his own experience led him to feel that not an individual in the place has been entirely unmoved. In no instance, he remarked, had he known one who earnestly sought salvation fail of obtaining peace and joy in the dear Saviour.

The work commenced in the heart of a man who was removed from immediate religious influence. Often during the winter he has waked in the silent watches of the night, with the feeling that he must arouse his family, and labor and pray for their conversion; and when out at work, has felt impelled to go in and call them together, to plead before God for His mercy. Now he rejoices in the hope that his heart is renewed. Six young men, the sons of pious mothers, have commenced family worship. One, whose father had absented himself at the time of prayer, found last Sabbath that he remained, but he hesitated not in the performance of duty, and handed him a Bible that he might read in turn. He took it, but his emotions so overcame him that he left the room. Another, after a season of rejoicing, was disturbed with doubt and anxiety. His kind employer asked, "Are you faithfully performing every duty God requires of you? Have you established family worship in your mother's house?" "I cannot do it," was the reply; but God gave him strength, and the darkness was soon dispelled. One praying mother rejoices in the hope that her six children, the youngest sixteen, have chosen God for their portion. "What hath God wrought," is the absorbing topic. His presence is felt in the still small voice. No noise, no excitement, no anxious seats, no calling upon one class to separate from another. No extra ser-

vices have been held, except an increase of prayer meetings and an inquiry meeting. An union prayer-meeting is sustained by four evangelical denominations. No exciting topics are introduced, but the one great aim is, to bring sinners to the foot of the cross. Conviction of sin has usually been followed by entire renunciation of self, and immediate consecration to God. Sixty were received into the First Congregational church here on the first Sabbath in June, and many more are now under examination in the other churches.—*N. Y. Observer.*

SECESSION FROM THE UNITARIANS.

The Rev. J. I. T. Coolidge for sixteen years pastor of a Unitarian Church in Boston, has resigned his charge on account of a change in his religious views. In his farewell sermon he said,—“I take that charge home to myself, ‘Stand up for Jesus.’ This is what, with the blessing of God, I mean to do, let come what may of it, let what cross may be laid upon me. As a soldier of Jesus Christ I mean to stand firm for the Captain of my salvation in the post He has assigned me with a courage that shall not fail, because He will strengthen me to the end. As an ambassador of Christ, I mean to deliver His message as I receive it from Him in answer to the daily call, ‘Speak unto Lord, for thy servant heareth Thee,’ without disguise as without shame, and without prevarication, as sin which never polluted my lips or stained my heart. As one who, after long and weary striving, has found peace with God through faith alone in the ‘Lamb of God who taketh away the sins of the world,’ I mean to stand—in no name of human device, on no foundation but the Holy Bible—and plead with men ‘through the blood of the everlasting covenant,’ to be reconciled to God. May the Lord give me of His own strength and guidance still to ‘Stand up for Jesus’ to my last hour! Friends I cannot do otherwise. I should be an apostate; and this you would not have me to be.

“I must preach so long as I preach at all Christ Jesus, the only and all-sufficient Saviour of the world, ‘Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth let him glory in the Lord.’ I take my position plainly on these words, ‘God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.’ I desire no denominational name, because I seek fellowship with all of every name, ‘who worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh.’ To bring the souls of men into living relations with their living Lord; to win their hearts to Him who loved them, and gave Himself for them; to reveal to every burdened, suffering, weary, seeking soul the tender, compassionate sympathizing Friend, who bids all come unto Him for the rest for which they yearn—this is my supreme, paramount, my only aim and effort, beyond which I care but little. All other matters, important as they may be, are as nothing in comparison with this; for the soul that is brought to Christ must be led of Christ aright, for he is ‘the Way and the Truth and the Life.’

“Here I must take my position, and preach the reconciling Word—knowing no other than ‘Christ and Him crucified.’ I must, for so it stands written in the Holy Bible; for so it is written in my deepest consciousness; for so have I seen it welcomed as the Word of Life by many a soul that God has given me as the seals of my ministry; many who have entered into their rest, and many whose warfare is not yet accomplished. God has given me assurance over and over again, that it is the Gospel of glad tidings. I must therefore ‘Stand up for Jesus,’ if I would not be guilty before God, and in Christ’s stead plead with you to be reconciled unto God. I ask to remain at this post so long as you will. I put forth no claim: I offer no plea. Painful as it would be to break holy ties and associations, and lose the bright dream of youth and the glory of my manhood, still Christ is dearest to me, and I will bear that cross. But, brethren beloved and longed for, I beseech you that with consenting hearts, you stand fast in the Lord my dearly beloved. And may that Lord be able to say to each one of us at the great day, ‘Well done, good and faithful servant enter thou into the joy of thy Lord.’

“Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen.”

AMERICAN TRACT SOCIETY BOSTON.

The Executive Committee of this Society has issued an address in which after referring to the action of the Society at its Anniversary in May last, it is said:

"In accordance with the spirit of the above resolutions, the Executive Committee are prepared to issue such publications as may appear to them adapted to promote "the moral and religious interests of men," upon the subject of slavery, as well as upon any other subject connected with public morals and the evangelization of the land.

The Committee, therefore, invite from able, earnest, and discreet men in every part of the country, such productions of their own, and such selections from the writings of others, upon this and other topics proper to be treated by this Society, as shall enable us fully and promptly to carry out its plans, and to meet the pressing wants of the age.

We wish it, however, to be distinctly understood, that we do not now ask for funds to invest as a business capital in the presses and fixtures of a Publishing Society. What we receive will be sacredly expended for the benevolent purposes contemplated by the donors. And in answer to inquiries made, we say to all individuals and associations accustomed in the past to contribute through us for the support of colporteurs in some definite field selected by such contributors, that we are ready to carry out their wishes, by receiving and expending their funds as they shall direct, in any part of the land accessible to us.

MR. SPURGEON TO AMERICA.

The fourth volume of sermons by this popular minister is introduced with the following address:—

TO MY AMERICAN READERS.—Brethren, all hail! cordial greeting and a fervent blessing! I thank you heartily for the abundantly kind reception which you have given to my sermons. In preaching them I had no idea that they would secure thousands of readers in the great Republic. They are merely impromptu, extempore discourses, and were never intended to be printed for quiet reading. However, as the people would have them, they were reported and printed, the author yielding his consent, in the hope that the kindness which induced the demand would overlook the unavoidable defects.

Oh, that some word of mine in this volume might aid in maintaining the great revival of which we have just heard on this side of the Atlantic. Yours is a pleasant portion indeed; the Lord has greatly blessed you with His awakening Spirit. Make good use of your privileges. We, in England, are panting for a like visitation. We beseech you, do not neglect the grace given, but cherish the flame, that it may increase until it shall overleap the dividing waters, and burn upon the shores of Old England.

I have much evidence by letter, to prove that the former volumes have been useful to many individuals in America, and I humbly pray that a double blessing may rest upon this Fourth of the Series. I have much ground to hope it so, for the present sermons have even exceeded the former in immediate fruits of conversion in my own congregation. To God be all the honour! I am free to confess all that my critics say against me; but the Lord is wiser than men, and, be the sermons what they may, God has blessed them, and I am doubly content. Accept the love of

Your Brother in Jesus,

C. H. SPURGEON.

PROGRESS IN IRELAND.

A recent Dublin letter in the *New York Courier and Enquirer* says:—"As to our social and religious condition, if we have not the excitement of a 'revival,' we have the wide diffusion of religious observance, accompanied by the steady growth of correct morals. There is a most amazing as well as pleasing change in our prison statistics. There is a zeal and activity in the clergy of all communions; and if controversies have scattered aspersities, there are not wanting in other places, the charities and amenities that are the appropriate fruits of that religion that is 'first pure, then peaceable.'

"The young preacher, Guinness, whose public services produced such unusual interest, is still travelling and preaching, on Sundays and week-days; and wherever he goes, while there are crowds and solemnity, there is nothing of excitement. But I introduce his name here to show that a right feeling prevails in many places. Court houses and other public places have been readily given him; and when, in Kerry, a bigot published a letter in the papers, complaining 'as a Catholic' of the Court house being given for such a purpose, 'Another Catholic' reproved him; said he and many others, Catholics, not only approved of the Court house being given for such a purpose, but were among his hearers and were edified. Wherever Mr. Guinness goes his sermons are noticed in the local papers; and everywhere the account is the same, — crowds, solemnity, interest; not a whisper of opposition."

INTERESTING DISCOVERY.

The *German Reformed Messenger*, states upon what may be considered reliable authority, that thirty thousand Christians have recently been found upon an island north of Celebes. It had been rumoured for a time that there was there a Christian people, forgotten and forsaken, which, however, yet possessed three Bibles, and continued steadfast in the faith. When missionaries first landed on the island they met with a school teacher and his pupils who repeated in the Malayan tongue, "As the hart panteth after the water brooks, so panteth my heart after thee O Lord." No Bibles were found, but the most precious promises of the Bible written upon the bark of trees. They know the Apostle's Creed and the Heidelberg Catechism, and had Christian customs. Twenty churches and schools yet existed. Through the instrumentality of Pastor Heldring, founder of the Magdalen Asylum at Steenbeck, and chief pastor of Inner Missions in Holland, four missionaries, who had been educated under the venerable Gossner, were sent out, and three thousand persons baptized.

This is certainly a most interesting discovery. The island on which these Christians were found belongs to the East Indian Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity amongst this people, and from the fact that the Heidelberg Catechism was still found in their possession. But still, the particular time and circumstances in which this introduction took place may well challenge special attention, and elicit investigation from those who have the leisure and facilities for prosecuting it.

Rills from the Fountains of Israel.

A new work on CHRISTIAN HOPE has appeared from the pen of JOHN ANGEL JAMES. The preface to the volume contains the following impressive remarks worthy of being pondered by all who long for the maintenance of the purity and power of the pulpit.

I am not without apprehension, that there is danger among the Nonconformists just now, of merging the importance of primary matters, in what, after all, is but of secondary and tertiary consequence.

Our great solicitude should be to promote a healthful, spiritual, robust, and saintly piety in our churches; for which no external improvements in our architecture, our psalmody, or our services, can be a substitute. What we should seek to maintain in our denomination, is the more powerful dominion of FAITH, HOPE, and LOVE, compared with which many of those matters which are now rife amongst us are but of very small importance. Provided, however, our supreme, constant, and vigilant anxiety be directed to the preservation of vital Christianity, and to that sound doctrine from which alone it can proceed, there is no harm, and

will be no danger, in any attention we may pay to matters of religious tastefulness.

My anxiety, notwithstanding all that has been said to dissipate the fears of minds zealous and jealous "for sound doctrine," is still alive on this momentous subject. Others of far stronger intellectual nerve than myself, partake with me in these apprehensions, as will be evident by the following extract from a letter which I received from one of the master spirits of the age, whose name, had I permission to give it, would impart oracular weight to his words.

"You are one with me in the deep and powerful conviction that the grandeur, grand reality, and simplicity of the Gospel have faded from the view of many around us who still would give their 'yea' to an orthodox and evangelic confession. It is not *dishonestly* that such a 'yea' would be uttered, but *heartlessly*, and with a reserved feeling of this sort;—'I believe all this, *if* I believe any thing; or, I mean to believe it until I have made good my propositions on another ground.' 'I am an orthodox evangelical *ad interim*.' There are many, I fear, who go on to serve the Gospel as discontented menials do, who take care to give no umbrage until the day they have hired themselves to another master more to their taste. I have painfully felt this in listening to and conversing with young ministers. On the Dissenting side it is one sort of thing, on the Episcopal another,—but as to the *result*, it is a *departure from, and a disrelish of the Gospel*. I am sure you are right in foreseeing the issue,—an alienation of the heart from the FIRST TRUTHS will end (as to many) in a declared heterodoxy: *this*, or else a hiding the face behind the mask of ritualism. A most impervious and opaque thing, when properly prepared, painted, and varnished, is a papier maché churchism. Wearing this disguise, a heart-at-ease atheist may do, say, and seem whatever is convenient.

"Amongst the Nonconformists the house of refuge is an *intellectualism*, which the people may interpret as they please: a spiritualism in the dialect, of which the old women of the congregation will think they hear what they used to hear, and approve; but which the young men in the crimson-cushioned pews will well know how to render into philosophy after Hegel, or Miss Martineau, or anybody else.

"And yet while I so write,—seeing and hearing what is going on around us, —I do look for a brighter time: I do not despond, but am hopeful and expectant of good. Whether it may be permitted to me to render service (such as I gladly would render) is with Him to determine with whom is the residue of the Spirit, and the ordering of our lot."

I too am hopeful of good in the end. It is only for a season that I expect, and for a season I do expect in our received theology a partial obscuration of the truth as it is in Jesus. A school has risen up at Oxford and elsewhere, in which some of the fundamental doctrines of the Gospel, especially the atonement and the inspiration and authority of the Old Testament, are, if not absolutely denied, yet undermined. The atonement means, as they teach it, nothing more than a manifestation of Divine love, and the putting away of sin by its moral power over the soul, but which has no reference to the authority and majesty of the law and the rectitude of the Divine government: as held by them, it is merely a wonderful instance of fortitude and patience under suffering of the Man of sorrows, and its whole efficacy lies in the influence of those virtues on the human conscience, but not in His Death being an expiation of guilt, a vicarious sacrifice of the Son of God. Mercy, according to their view, is the only attribute of Divine nature displayed in the stupendous transactions of Calvary, while the manifestation of public justice has no provisions made for it in their view of the scheme of human redemption. Thus while the name of atonement is retained, and even that reluctantly, the true Scripture idea as shadowed forth in the sacrifices of the Old Testament, and asserted in the pages of the New, is denied and lost. This I fear is the error which is insidiously corrupting the theology of some Episcopalians and Nonconformists. From the writers of this class we hear a good deal about "enlightened and liberal opinions," "a rational interpretation of Scriptures," "freedom from prejudices of schools," "extreme views of inspira-

tion," "the narrow prejudices which trammel the noble spirit of theology by creeds and catechisms." And we have been lately told, that "Science is the basis of a rational theology, which is to give the death-blow to superstition." All this high-sounding praise of modern illumination, pronounced as it is by men whose genius or whose style gives enchantment to their words, is seductive to those young and ardent minds which are exulting in their freedom from the fetters of old systems, and is, I fear, leading some astray from the way of truth. But where are the victories and trophies of the men of this school in the conversion of souls and the sanctification of believers? What aggressions are they making on the realms of ignorance, wickedness, and misery? Systems, like men, are to be tried by their fruits. At the same time I am most willing to allow, that by the filtering process of a correct and cautious criticism, to which the old systems of divinity are being subjected, the stream of evangelical truth, as it is held in common by all orthodox churches, is flowing forth more clear from slight admixtures with which it was in some degree impregnated.

It is, however, not only from the influence of latitudinarian view on such momentous subjects as atonement and inspiration; nor only from an adventurous spirit of religious speculation,—that danger to religion is to be feared, but from that *intellectualism* in the pulpit to which the writer of the above extract alludes. Perhaps this is less to be dreaded in the evangelical clergy of the church of England than among the dissenting; not of course for want of ability on their part, or of power on the part of their flocks rightly to appreciate it, but from the deep conviction of their duty to "use great plainness of speech." Among dissenters a highly improved state of education has led a more elaborate, philosophical, essay-like, and less popular, attractive, and impressive style of preaching. This I know is not a necessary result of a more finished education, but an abuse of it. Ministers may have, should have, ought to have, great stores of knowledge, and yet be "apt to teach." Simplicity of communication is not incompatible with profundity of possession, nor is earnestness opposed to elegance. Where there is no heresy of doctrine, nor even any want of evangelical truth, there may be so much of excessive elaboration, and of "the enticing words of man's wisdom, as to make the cross of Christ of none effect." The Gospel may be preached, but with so much studied intellectualism of style, so much of mere evangelical theory and Christian science, and in so heartless a manner, as to be likely to produce little effect. It is too much for gotten, both by the preachers and hearers, that it is truth, and not talent merely, that feeds the soul of the Christian; and the truth addressed not only to the intellect, in the way of logical argument, but to the heart and conscience, with earnest warmth and urgent importunity. FAITH, HOPE, and LOVE, which are, or ought to be, the great themes of the Christian ministry, are something more than matters of theory, for the theologian to discuss before an audience. They are matters of eternal life or death, and should be preached as if the preachers believed them to be so. The more talent that is brought to such themes the better, provided it be the object of the talent to make the truth understood, felt, and believed. The Gospel is worthy of the noblest intellects, and it is a kind of profanity to touch or teach it ignorantly, carelessly and feebly. High philosophical and metaphysical intellectualism is indeed a luxury for many; but after all is not so adapted to the mental constitution and spiritual health of the great mass of our congregations, as plainer and simpler food. And is it not by the necessary comforts of life,—good, substantial, nutritive diet, that our corporeal frame is nourished and strengthened, rather than by the highly-wrought inventions of the culinary art? A very instructive lesson, but one which preachers are backward to learn, may be gained from those instances which occur now and then, in the history of the Church, of a Whitfield and Wesley, for instance, in former times, and a Spurgeon in modern ones; as if to show what kind of preachers are wanted to answer the ends of preaching; so far, at least, as the conversion of sinners is concerned, and is not this the great end of preaching?

NAMES OF CHRISTIANS.—The Scriptures gives four names to Christians taken from the four cardinal graces so essential to man's salvation; *saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.—*Fulmer.*

THE NAME OF JESUS AS A TEST.

BY THE REV. H. G. GUINNESS.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus:"—Col. iii. 17.

There is a plain command, and you will find, if you obey it, that your conscience will grow more tender to the touch, and its voice will grow louder to the ear, and your garments will be kept whiter than before, and the rod will fall more rarely. Now, if I want to detect the presence of acid in any liquid, a little test-paper will do it for me in a minute; and if, on account of the clear look and sweet taste of any pleasure, I doubt the presence of sin in it, and want to prove whether it be there or no, all I have to do is to use this holy test, "The name of Jesus," and it will show me the sin, if it be in the thing.

I have sometimes received letters from persons wanting to know whether it was right to go to concerts or not. All I have to say is—try by this test for yourself: can you go to a concert *in the name of Jesus?* That is all I will answer.

I know many of you are troubled with doubts about your pleasures; you are not always quite sure that they are quite lawful. Well, try them by this test. The next time you take a novel in your hand, ask yourself, *before God*, "Can I read this novel in the name of Jesus?" The next time you open that book of plays, ask yourself, "Can I read this in the name of Jesus?" The next time you receive an invitation to go to a dinner or evening party, ask yourself, *before you consent*, "Can I go in the name of Jesus?"

I am certain that if you dealt fairly with yourself, and did no violence to your conscience, but obeyed the voice of God sounding within you, it would turn the course of your conduct into a different channel; and you would find the muddy, roughened stream of life, growing clear and calm in its passage through the valley of humility, under the shelter of the great rock, Christ Jesus.

Oh, do not confine that conscience in a dungeon, that should sit upon a throne, and put that passion on a throne, that should lie in a dungeon. I warn you that if you shut out conscience, you shut out heaven; and if you shut in passion, you shut in hell. Some men act like devils, and dare to gag the mouth of conscience and tie the limbs of God's ambassador, and double him down alive in a strong coffin, and wish him dead. But they cannot kill him; and the time is coming when God's despised ambassador shall become God's terrible executioner who shall no more speak with the tongue but with the rod; "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

May I beseech you, then, to try your every day employments by this test? You, the business you are engaged in; you, the letters you write; you, the statements you make. Could any but a blasphemer open a public-house in the name of Jesus? Could any but a long-hardened liar state what was not strictly true in the name of Jesus? No, that name would scald their lips—they dare not use it thus.

Oh, that men would use this test! It would sweep the world free from many an abomination, and holiness would triumph over sin, and God over the devil. Once more, I humbly ask you to try and practise this.

The Fragment Basket.

"Never despair" should be the motto of the Christian; and how should it keep hope alive under the darkest and most desponding circumstances to see God calling grace out of the foulest sin? Look at this cold creeping worm! Playful childhood shrieks shuddering from its touch; yet a few weeks, and with merry laugh and flying feet, that same childhood, over flowery meadow is hunting an insect that never lights upon the ground, but sitting in painted beauty from flower to flower, drinks nectar from their cups, and sleep the summer night away in the bosom of their perfumes. If that is the same boy this is no less than the self-same creature, change most wonderful! yet but a dull, earthly emblem of the divine transformation wrought on those, who are "transformed by the renewing of their minds." Gracious, glorious change! Have you felt it? May it be felt by all of us!"—*Dr. Guthrie.*

TRUE CLEANSING THROUGH CHRIST.—Men are not easily convinced and persuaded of the deep stain of sin, and that no other laver can fetch it out but the sprinkling of the blood of Jesus Christ. Some that have moral resolutions of amendment dislike at least gross sins, and purpose to avoid them, and it is to them cleanness enough to reform in those things; but they consider not what becomes of the guiltiness they have contracted already, and how shall that be purged—how their natural pollution shall be taken away. Be not deceived in this; it is not a transient sigh, or a light word, or a wish of ‘God forgive me;’ no, nor the highest current of repentance; nor that which is the truest evidence of repentance—amendment. It is none of these that purifies in the sight of God, and expiates wrath; they are all imperfect and stained themselves, cannot stand and answer for themselves, much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with the blood of Christ, are impure; all our washings, without this, are but the washings of the black-moor, it is labor in vain. (Jer. ii. 22; Job. ix. 30-31.) There is none truly purged by the blood of Christ that doth not endeavor after purity of heart and conversation; but yet is the blood of Christ by which they are all fair, so that there is no spot in them.—*Leighton.*

“**LET YOUR LIGHT SHINE.**”—When first we are brought to know Christ, this light is kindled—kindled by being brought into contact with him who is “*the Light of the world.*” Having been thus kindled, it must shine. *The new life is the shining.* The new feelings, the new desires, the new tempers, the words, the new walk and conversation—these are the beams of light which should stream out from us upon a dark world.—*Dr. H. Bonar.*

ARTIFICIAL RELIGION.—When Archdeacon Hare first visited Rome, some of his Protestant friends, it is said, who knew his love of art and the personal sympathy which he had for the Eternal City, trembled for the effect it might produce upon his mind. These fears were groundless. Rome was all and more than all he had imagined. But the splendid vision left him a stronger Protestant than it found him. “I saw the Pope,” he used to say, “apparently kneeling in prayer for mankind; but the legs that kneeled were artificial; he was in his chair. Was not that sight enough to counteract all the æsthetical impressions of the worship, if they had been a hundred times stronger than they were? Thus it is with Romanism, with all mere ritual and other formalism—the legs which kneel are artificial. In that characteristic symbol, the moral and mystery of the whole system comes out.”

A Christian man’s life is laid in the Loom of Time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it then will appear that the deep and dark colors were as needful to beauty as the bright and high colors.—*Beecher.*

A DECALOGUE OF CANONS.—Never put off till to-morrow what you can do to-day.—Never trouble another for what you can do yourself.—Never spend your money before you have it.—Never buy what you do not want because it is cheap: it will be dear to you.—Pride costs us more than hunger, thirst, and cold.—We never repent of having eaten too little.—Nothing is troublesome that we do willingly.—How much pain have the evils cost us that have never happened.—Take things always by their smooth handle.—When angry, count ten before you speak; if very angry, a hundred.—*T. Jefferson.*

ACCESS TO GOD.—However early in the morning you seek the gate of access, you find it already open; and however deep in the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, “the Lord hath been here,” inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem’s proud temple David’s cedar galleries, but in the fisherman’s cottage, by the brink of Genesaret, and in the

upper chamber where the Pentecost began. And whether it be the field where Isaac went to mediate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-sides where the man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing place of mercies because the starting-point of prayer.—*Hamilton.*

That He hath withdrawn himself, and left this His temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front (yet extant) this doleful inscription—*HERE GOD ONCE DWELT.* Enough appears of the admirable frame and structure of the soul of man, to show the divine presence did sometime reside in it; more than enough of vicious deformity, to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervour; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous, hellish vapour, and there is, “instead of a sweet savour, a stench.” The comely order of this house is turned all into confusion; “the beauties of holiness” into noisome impurities, the “house of prayer to a den of thieves,” and that the worst and most horrid kind, for every lust is a thief, and every theft sacrilege: continual rapine and robbery is committed upon holy things. The noble powers which were designed and dedicated to divine contemplation and delight, are alienated to the service of the most despicable idols, and employed into vilest in-tinutions and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness. What have not the enemies done wickedly in the sanctuary? How have they broken down the carved work thereof, and that too with axes and hammers, the noise whereof was not to be heard in building, much less in the demolishing this sacred frame! Look upon the fragments of that curious sculpture which once adorned the palace of that great King; the relics of common nations; the lively prints of some undefaced truth; the fair ideas of things; the yet legible precepts that relate to practice Behold! with what accuracy the broken pieces show these to have been engraven by the finger of God, and how they now lie torn and scattered, one in the dark corner, another in that, buried in heaps of dirt and rubbish! There is not now a system, an entire table of coherent truths to be found, or a frame of holiness, but some shivered parcels. And if any, with great toil and labour, apply themselves to draw out here one piece, and there another, and set them together, they serve rather to show how exquisite the divine workmanship was in the original composition, than for present use to the excellent purposes for which the whole was first designed. Some pieces agree, and own one another; but how soon are our enquiries and endeavours non-plusse and superseded! How many attempts have been made, since that fearful fall and ruin of this fabric, to compose again the truths of so many several kinds into their distinct orders, and make up frames of science, or useful knowledge; and after so many ages, nothing is finished in any one kind! Sometimes truths are misplaced, and what belongs to one kind is transferred to another, so that it will not fitly match; sometimes falsehood inserted, which shatters and disturbs the whole frame. And what is with much fruitless pains done by one hand, is dashed in pieces by another; and it is the work of the following age to sweep away the fine-spun cobwebs of a former. And those truths which are of greatest use, though not most out of sight, are least regarded; their tendency and design are overlooked; or they are so loosed and torn of, that they cannot be wrought in so as to take hold of the soul, but hover as faint ineffectual notions that signify nothing. Its very fundamental powers are shaken and disjointed, and their order towards one another confounded and broken: so that what is judged considerable is not considered what is recommended as eligible and lovely is not loved and chosen. Yea the truth which is after godliness is not so much disbelieved, as hated, held in unrighteousness; and shines as too feeble a light in that malignant darkness which comprehends it not. You come amidst all this confusion, as into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless among heaps of dirt. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you,—“Behold the desolation; all things rude and waste. So that should there be any presence to the Divine presence, it might be said, if God be here, why is it thus? The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple too plainly show the great inhabitant is gone.”—*John Howe.*

Poetry.

“STAND UP FOR JESUS.”

“Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.”—*St. Paul to the Ephesians.*

“Tell them to stand up for Jesus! Now let us sing a hymn.”—*Last Words of Rev. Dudley A. Tyng.*

STAND UP! STAND UP FOR JESUS!

Ye soldiers of the Cross;
Lift high His royal banner,
It must not suffer loss.
From vict'ry unto vict'ry
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

STAND UP!—STAND UP FOR JESUS!

The solemn watchword hear,
If while he sleep He suffers,*
Away with shame and fear;
Where'er ye meet with evil,
Within you or without,
Charge for the God of Battles,
And put the foe to route!

STAND UP!—STAND UP FOR JESUS!

The trumpet call obey,
Forth to the mighty conflict,
In this His glorious day.
“Ye that are men now serve Him,”
Against unnumbered foes;
Your courage rise with danger,
And strength to strength oppose.

STAND UP!—STAND UP FOR JESUS!

Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the Gospel armor,
Each piece put on with prayer;
Where duty calls or danger,
Be never wanting there!

STAND UP!—STAND UP FOR JESUS!

Each soldier to his post;
Close up the broken column,
And shout through all the host!
Make good the loss so heavy,
In those that still remain,
And prove to all around you
That death itself is gain!

STAND UP!—STAND UP FOR JESUS!

The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh,
A crown of life shall be;
He with the King of Glory
Shall reign eternally!

The above hymn, dedicated to the Young Men's Christian Association, by the Rev. George Duffield, Jr., was sung by them at their opening services in the Union Tabernacle, Philadelphia.

* Matthew xxvi: 36-46.

TO DIE IS GAIN.

“Then mourn not, oh mourn not for him to-day,
 Though from his couch ye must turn away;
 Would ye weep for the bird that hath found its nest,
 Would ye weep for the child on its mother's breast;
 Would ye weep for the flower from its calyx burst,
 For the fevered lip that hath quenched its thirst;
 For the mariner snatched from the stormy billow,
 And reposing in peace on his sweet home pillow.

Then weep not for him—like the bird's glad flight
 His spirit hath sped to its home of light;
 Like the babe that is lulled to its slumber soft,
 He is circled by arms that he yearned for oft;
 Like the petal that springs from its prisoning sheath,
 He is blooming a flower in Immanuel's wreath;
 Like the sailor who winds and water breasted,
 On a sheltered shore he hath calmly rested.

Behold him! he kneeleth before the throne,
 Wreathed with a diadem not his own,
 For he casteth it down at the Saviour's feet,
 And giveth the praise where the praise is meet;
 Behold him! for now he is gazing on earth,
 And he gently smiles on his stricken hearth;
 Not even the tears that his kindred shed
 Can moisten his eyelid or bow down his head.

Then hush, oh hush! to the prize press on,
 Follow the path where he hath gone;
 On to the river—though tempests rave,
 Strength shall be given to breast its wave;
 On! to the city with golden gate,
 Till “the door is shut” ye are not too late;
 On! to the throne where the crucified
 Hath a place for each at his pierced side;
 On where your loved one hath sped before,
 Where the arrow that severed shall strike no more.”

ANON.

Family Reading.

MAXIMS FOR HOME.

III.—REMEMBER THE POWER OF LITTLES.—A star seems a little thing, yet it is perhaps a world. A word how quickly spoken—how soon forgotten! yet there may be life or death eternal in it. A blow of the hand—how like a flush it may be, yet may it lead to ignominy, to exile, or even a scaffold. Moses was little when he lay in the ark of bulrushes, yet he lived to be the plague of a king, and the means of delivering some millions of slaves. Napoleon Bonaparte was once little, yet what an Apollyon he became at last! There is, in truth, nothing little which can be connected with eternity and God. The decision of an hour may influence us for ever:—

“The summer breeze that fans the rose,
 Or eddies down some flowery path,
 Is but the infant gale that blows
 To-morrow with the whirlwind's wrath.”

And though he was wise who said concerning man, “A little sheet will wind him, a little grain will hold him, a little worm will eat him.” He was not less wise who wrote, “It is but the littleness of man that sees no greatness in a trifle.” Life is made up of little incidents, not of brilliant achievements, and upon the little the eternal hangs.

But all that need be said upon this maxim might be summed up in the lines whose truth apologises for their quaintness:—

“ Little drops of water, little grains of sand,
 Make the boundless ocean and the beauteous land;
 And the little moments humble though they be,
 Make the mighty ages of eternity.
 Little deeds of kindness, little words of love,
 Make the earth an Eden like the heaven above;
 Little deeds of mercy done by infant hands,
 Grow to bless the nations far off in heathen lands.”

Or farther: philanthropy has seized on this maxim, and employed it to improve and elevate mankind, whose happiness rarely depends on the great or the glaring. “The accumulation of your littles,” it has been said to the people, “will form into a mightier sum than all the united gifts that the rich have yet thrown into the treasury. What! do you not know that a penny a week from each householder in Britain amounts to half a million of pounds sterling in the year? Now this is turning arithmetic into morality: it is godlike, for it achieves grand results by little agencies, and as the Almighty bounds the ocean by sand-grains or fills it by drops, when man learns to imitate Him, he has caught the inspiration of that wisdom which comes from above; he is a fellow worker with the mighty one, who is glorified alike by the microscope and telescope.

The applications of this maxim remainifold. There is a little child at prayer. The great God is teaching him, and it is therefore the prayer of faith. It is consequently heard and answered. The cry was for a new heart. A new heart is given, and now immortal life begins.

Again: there is a youth perpetrating a sin. It is deemed little but it is not; it is familiarising him to transgress. He pilfers—he steals—he robs; and the first dishonest deed was the letting out of water. Fools made a mock at it; affection excused it; but that little thing ruined a soul;—as one sin which is often turned into mirth as a trifle, transformed our world into one vast grave-yard, and all its people into one vast funeral procession.

IV.—I WILL TRY, is another maxim which should be often current in our homes. The word *impossible* should be blotted from the believers language, in regard to all that God has made duty, and “I will try,” should be used in its stead. Were the trial made in faith it would assuredly succeed.

I will try to do all the good I can.
 I will try never to give offence.
 I will try to do all in the name of the Lord Jesus.
 I will try to walk humbly with my God.
 I will try to rule my home in God's fear.
 I will try to conquer myself—a greater triumph than to take a city.
 I will try to live under the power of Christ's love.
 I will try to guide my children all to him.

I will try not to imitate those whose religion is left in their Bibles, and who never plant it in the heart that it may guide the life. Nay, I will shun as poison the maxim of those who keep religion and business apart, as if the one were not the regulator of the other. But why enumerate more? To every jot of a believer's duty this maxim may apply; and when we take hold of the proffered omnipotence, our success in such efforts is made sure.

In one of the southern states of North America, there lately lived a negro, a slave, who was anxious to read—and he tried. He was an artisan, and prevailed upon his owner's children to write the letters of the alphabet on the door of his workshop. After learning them he proceeded to form them into words, and could read, he then advanced to the study of Latin and Greek, and was prevented from learning Hebrew, only because he could not procure the needful books. Now, at every stage that resolute man was acting upon the maxim “I will try.” He both tried and succeeded; and through the words happily grate harshly on a Briton's ear that man was at last purchased from his owner, and sent as a missionary to Africa to try to win his dark souled countrymen to Christ. But examples of the power of this maxim appear in every sphere. The Abbate Mezzofante tried to study languages and he mastered nearly thirty. Professor Lee of Cambridge was once a carpenter, but amid many difficulties, he also tried, and at the age of little more than thirty, he could speak in seventeen tongues. Now were

parents as resolutely to try to cultivate right habits in their homes, they would smile to see fancied difficulties melting away. Childhood is the stage for inculcating such habits as the soft state of the clay is the stage at which the vessel must be moulded by the potter. Let the moral potter try, then, and the result may be vessels meet for the master's use. Right habits are thoughts or maxims embodied in acts; and a wise parent will never think that his lessons are effectual till such actions appear.

THE CHILD'S PRAYER.

"We haven't said our prayers, mother."

"Never mind, dear, I'll hear them in the morning."

"Please to hear me say mine, mamma!"

The earnest pleading tones in which these words were uttered made the mother hesitate for a minute before she replied. "You know mamma's in a hurry, dear. There's company in the parlor; but she'll hear it in the morning." And with a kiss, and a look of unutterable fondness bestowed upon each of her little boys, the young, beautiful, and loving, but careless, thoughtless mother descended to the parlor, leaving the door ajar, so that if the little ones should call for anything they could be the more distinctly heard. The wind blew in this crevice, making the light of the candle flicker, until at last it was extinguished. There was silence in the room for some ten minutes, then a sweet, silvery voice asked, "Are you asleep, brother?"

"No," was the reply.

Another silence followed. Then again was heard the same sweet voice, "Let us get up and say our prayers, brother?"

"Why, it is all dark, Willie."

"Never mind! we will take hold of each other's hands, and then we won't mind the dark; and you know God can see us in the dark just as plain as if it was light."

"But it's cold!"

"We won't stay in the cold long; and we will soon get warm again, when we get back into bed. Will you come, brother?"

"Mother said it was no matter; she said she'd hear them in the morning!"

"May be God will not take care of us until morning, if we did not ask him to, brother. Will you come?"

"Mother knows best, and she said, 'Never mind!'"

After another silence, there was a slight rustling in the room. "Where are you, Willie?"

"By the bedside, brother. I will pray for you too."

Some ten minutes elapsed, when again a slight movement was heard, which showed that the little fellow was creeping back into bed. "Oh, how cold you are, Willie!" was the exclamation, as his foot touched his brother's.

"I do not mind it, brother, I am so happy. I wish you had prayed too, but I asked God to take care of you too, to-night, and I think he will. Brother, if I should die to-night, I would not be afraid. I don't think it's hard to die."

"I do. I never want to die, and leave pa and ma." I think that it is a great deal pleasanter here. I don't believe that they have any kites, or tops, in heaven."

"But you know nurse says that the little angels have crowns of gold on their heads, and harps in their hands, and that they play such beautiful music on them, and sing such pretty hymns, oh, I'd like to be in heaven with them!"

"I would rather spin my top than play tunes on a harp."

"But it isn't like playing common tunes; it is praising God. Oh, brother, if you would only pray! I do not mean just to say your prayers after mother or nurse. But I mean, to ask God for whatever you want, just as you do ma and pa, and to coax him to make you good. Oh, how I wish mamma, papa, and you would learn to pray so!"

"Where is nurse, mother? she has not been in our room this morning."

"Then she did not get home last night; she said that if her sister was worse she would stay all night with her. But where is Willie?"

"He is asleep yet; I spoke to him, but he did not wake."

"Then I will keep some breakfast warm for him, and we will let him sleep as long as he will. I do not think that Willie is well; did you notice, dear," continued the mother,

turning to her husband, "how heavy his eyes looked yesterday? But when I asked him if he was sick, he answered in his usual gentle way, 'Only a headache mamma.'"

"Oh, I had such a funny dream last night about Willie and I!" exclaimed little Frank.

"What was it, my boy?" asked his father, willing to be amused with the prattle of his child.

"Well, after mamma left us last night, the light was blown out; and Willie wanted me to get up in the cold and dark with him to say our prayers, and I wouldn't, because mamma said that we needn't say them till morning, and I thought she knew best. But Willie got up and said his, and when he came to bed again, he was so cold, that it made me shiver all over to touch him. But he said that he didn't mind it, he was so happy, and he talked a great deal about dying, and about the angels in heaven, until I fell asleep, and it was that which made me dream, I suppose, for I thought Willie and I went to bed, and that he said his prayers, and that I wouldn't say mine. But I thought that the window was raised, and that the shutters were wide open, so that I lay on the bed looking up in the sky, and thinking how beautiful the moon and stars looked, when I saw away up in the heavens, further up than the stars are, two shadows moving that looked like two pale white clouds; but they kept floating down until they reached the lowest star, and then I saw that they were angels. One seemed rather younger than the other, and she appeared to look up to the other angel, as if to be guided by her. But oh, such beautiful voices as they had! When they spoke, it sounded even sweeter than the church organ when it is played very soft and low.

"When they came towards our bed, Willie smiled, and stretched out his arms to go to them; but I was frightened, and covered my face with the bed-clothes. I was afraid that they would take me away with them, and I remembered that I had refused to pray, I did not want to be taken where God was. Then I heard one of those beautiful voices ask, 'Are we to take both?' Oh, such music as was made when they talked! All around our room it floated, sweeter than the soft, low carol of a bird; and I heard the answer—'No! only the one that prayed. We are to leave the other one a little while longer upon the earth, in hopes that he too may learn to pray, before we carry him before the Great Hearer of Prayer.' Then they came close to me, and I trembled dreadfully; and my heart beat so, that I could scarcely breathe; and they uncovered my face and looked at me, but I did not dare to open my eyes to look at them; by-and-by I felt a tear fall on my cheek. Oh, mamma, how grieved I was then to think that I had made the angels weep; how sorry I was that I had not prayed! for I now thought that I would so much rather have crowns like they wore, and be as good and as lovely as they, and have God love me, than to have all the kites, and tops, and marbles, that are in the whole world! But they passed away from me, and went to the other side of the bed, and then I opened my eyes to watch them, and they both smiled on Willie; and when they smiled, their whole faces grew bright, until they shone like the sun; then they stooped down and kissed Willie, and he smiled too; and I saw that his face was shining like theirs; and he stretched out his arms again, and the taller angel lifted him from the bed, and laid him in the bosom of the younger one, who hugged him close to her, as though she loved him very much. Then the other angel twined her arms around both, and they all three floated through the air, until they sailed passed all the stars, and became like pale white clouds that grew smaller and smaller, until they were nothing but little specks, and I saw them no more! For a long time I lay very still, looking up into the sky, hoping to see them come again, and bring Willie back. But when I found that they came no more—oh, I was so lonesome! I cried so! and when I looked at Willie's place in bed, and thought that he would never lie there again, and that I must always sleep alone, and have no little brother to play with, or talk to, I thought my heart would break! But when this morning came, and I awoke and found Willie in bed with me, I was so glad and happy! His eyes were only half closed, that made me think at first that he was awake; and his lips were parted with that sweet smile that he wore last night when the angels looked at him, which made him seem so like one of them, that it made me feel strangely again, so that I could not speak loud, but whispered softly, 'Willie, Willie!' but it did not wake him; then I laid my hand on him very gently, but he was so cold that it made me start; so when I found that he did not get warm all night, I put the bed clothes tight around him, and did not try to wake him again."

A strange chill crept through the mother's heart as she listened, and rising from the breakfast table, she hastened to the children's room. She found her little Willie lying on the bed-side, pale, cold, but very beautiful, in that sleep which knows no waking.—*American Protestant Churchman.*