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THE
CANADIAN INDEPENDENT.

VOL. VII.

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No. 9.

WINNING SOULS.

TO WIN a *name* men have made great sacrifices. Earthly laurels when won are found interwoven with thorns, and always wither. To win a *smile* principle has been abandoned. The praise of men has stood higher than the praise of God. To win a *contest* what agony, what skill, what power, have been devoted? To win a *fortune* thousands have lost their souls. The attracti^on of gain is proverbial. It is a loadstone that draws the human heart. This tendency is, however, sanctified by the power of the gospel. The soul that has been won by Christ, seeks to win others. Winning souls becomes an object that fills the mind, when divine love is shed abroad in the heart. Yet, lest this sacred feeling should be paralyzed, let it be nursed and vigorously exercised. The realization of the lost condition of souls stirs up the blood, the heart yearns over the dying; we are sluggish because unbelief fails to comprehend that thrilling question—What is a man profited, if he shall gain the whole world, and lose his own soul? A view of the soul's value, and the soul's danger, gives energy to our desires for its safety. If impervious to the light of God's Word on man's immortality and responsibility, no share can be taken in the work of saving souls. We want a high degree of faith, in the unspeakable wretchedness of those without Christ, and in the priceless remedy for the salvation of the sinner, provided in the gospel; then the darkness of the night is chased away and the brightness of the morning cometh. Vigorously grasping the truth that salvation is brought nigh, we work for its diffusion. Recognising these truths, are we satisfied with the present aspect of affairs in our own immediate neighbourhoods? Can we put the question too often—Are these the Lord's doings? Are souls won for Christ in our locality, and by our instrumentality? Alas, alas, may there not be a sad lack of talent in this blessed work? There are undoubtedly obstacles preventing the conquest of souls. They are not won for Christ, but held in bondage by sin. Have we any blame in this matter? Have we done what we could to save them? It has been said—"To the great Head of the Church we must look for a new order of men—men just as absorbed in winning souls to Christ as worldings are in gathering gold."

This gathering of gold may not be literal, but our worldly business may so engross our attention, that we give all our thoughts and efforts to it, while Christ's cause and the good of souls seldom come into our minds. Should a worldliness of disposition creep in among professors, can they expect the presence and blessing of the quickening Spirit? Why have we in Canada not obtained the blessing, as many have done in other lands? Surely it appears that we have not yet attained unto this all absorbing passion of love for win-

ning souls, leading us to spend and be spent for Christ. Has the farm, and the lot, and the store, and the house been first, while the closet and the prayer-meeting have been second? If you would win souls, prayer,—importunate, fervent, believing prayer,—must wing its way to heaven. Then comes action—hearty and vigorous action. For, as the gold digger does not go to sleep on his claim, but earnestly strives to win the treasures hid in the earth, so to win souls demands vigilant and incessant toil. The work is not to be left in the hands of ministers alone. They have a great work, but they are vastly assisted by devoted efforts on the part of Christ's people. Too many think that for the success or failure of Christ's cause they are not responsible. They imagine that the connection they hold with the Church is of a similar nature to that formed with a political association, or a temperance society: forgetting the Divine nature and authority of the institution. Their covenant engagement places them in a solemn position of personal accountability. It was to win souls that Christ appointed a Church. In the midst of a crooked and perverse nation, they shine as lights in the world. Winning souls can never result from a mere perception of what requires to be done. A man almost crushed to death beneath the ruins of a fallen house, is not rescued by a theory as to the weight above him, but by the removal of the load. The sins of the soul can only be removed through the merits of Christ's atoning blood. The truth concerning Jesus must be applied. The word—the instrumentality of man—and the agency of the Divine Spirit are engaged in delivering the soul from death. The Saviour marshals his soldiers by the cry, let him that loves me follow me; and attracted by his love, and animated by his example, they go forth to win souls to the standard of the cross.

He that winneth souls is wise. A high value set on the profit of this holy enterprise indicates the presence of wisdom from above. For an earthly crown men have covered their names with infamy, but the souls of those redeemed through our instrumentality, become our glory and crown. The tooth of time eats out the story of warlike deeds, although inscribed on monumental marble; but there in the land of glory, is the everlasting memorial of a ransomed sinner. The stars that bedeck the sky may grow dim with age; but should these stars go out in darkness, they that are wise and turn many to righteousness shall shine as the stars for ever and ever.

IMPORTANT TO THE CHURCHES.

The period approaches at which the Churches that receive aid from the Missionary Society usually meet to consider what they can do themselves, and to what extent they must be further dependent on its funds. As important modifications of the past course of our Society, are insisted upon by the Colonial Missionary Society, it seems needful that all the members of such churches should know what they are, that efforts and arrangements may be made accordingly. It is supposed that all the members of our Churches read the *Canadian Independent*, hence a convenient channel is afforded through which to have communication with those concerned.

On the transmission to England of our schedule of grants for the current year, a correspondence arose, extracts from which, will place the matter dis-

tinently before the members of dependent congregations. The first letter, addressed to the Secretary-Treasurer, is dated London, September 4, 1860. The following extracts are made:—

“This letter will require and we have no doubt receive your careful, prayerful consideration. It is intended to bring under your notice and that of your general committee, the present condition and the prospect for the future of the Churches, in your Province. As you will readily suppose we look with deep interest to Canada as the scene of some of the earliest operations of our Society; and we discover occasion for devout thankfulness that it has been the instrument of effecting a large amount of good. Still, we confess that we have for a long period felt no little sorrow at the *apparent* want of progress that some of your churches indicate. Not a few have been in receipt of grants from our funds for a period of ten, fifteen or even twenty years! If it be possible to justify in some rare cases, we fear that our grants have generally operated like an endowment, and prevented that feeling or desire for self-support which we think ought to characterize the churches, and constitute a principle of action influencing every individual member. It has occurred to our Committee, on observing in your schedule the small attendance in some of the chapels, whether they may not be advantageously supplied by competent lay preachers, presuming that such could be found. Or, if a station has been occupied for a certain number of years, with little or no progress, whether it ought not to be relinquished. Whilst so large an aggregate amount is expended on these smaller, and as some of them appear to us *unproductive* stations, we are unable to avail ourselves satisfactorily of more important ones. It is an argument we often employ when pleading for the society, that we help to sustain the Missions for a time *only*, and *not in perpetuity*. And all our agencies in every part of our Colonial empire *with the one exception of Canada*, are in accordance with this principle. In South Africa, New Zealand, and all the Australias our pecuniary aid is granted on a sliding scale for two or at most three years and then ceases altogether. Our Committee feel that some such principle must be adopted for Canada. As far as we are furnished with the means of judging, we cannot but think it would act favourably on the Congregations, making them to feel more deeply the obligation to minister to the temporal necessities of those who labour to promote their spiritual welfare. It is under the influence of these views that our Committee propose to reduce all the grants in your schedule to Churches which have been more than five years on the list twenty per cent. We trust that in most if not *all* such cases, the congregations will find no difficulty in making up this amount, so that our brethren may not be exposed to any inconvenience. Besides this, the sub-committee who very carefully considered all the cases enumerated in your schedule, proposed the following reductions. * * * In conclusion permit us to assure you, and through you the brethren generally, that our present communication must not be regarded as any indication of a want of interest in them or their labours. We think we are taking the best method to promote the benefit of all.”

This communication is signed by the Treasurer and Secretary.

The General Committee met in October to consider this important document, which they found would affect no fewer than twenty of the grants to churches on one schedule. In a few instances it was thought that a modification might be made in the grant without serious injury, but in most cases the General Committee declined taking the responsibility of making any change during the current year. They also requested the Secretary-Treasurer to write at length to the Society in England, setting forth some of the causes of apparent want of progress in many instances,—as emigration westward,—the introduction of other denominations after we have made a commencement;—our carefulness in the matter of communion,—and such like obstacles to rapid extension. He was also to show the importance of proving an abiding

people, as the best portions of a population cannot be induced to link themselves with institutions of an uncertain and temporary nature. He was further to indicate that the steady action of our Committee had been opposed to the creation of the evils of an endowment; our grants having been strictly limited to a year and having been every year carefully reviewed without any real or implied pledge of their continuance. Moreover, that we had so constantly kept the duty of self-support, where possible, before the people, as to lay us open to the charge of too much eagerness on that subject. The suggestion as to lay preachers supplying the churches alluded to, was to be met by the statement of impracticability at present; the craving of the people throughout the country being increasingly for a thoroughly trained intelligent ministry. He was to urge that our grants were always understood to be temporary only, and not in perpetuity; and that a trial many years ago of the sliding scale in Western Canada had proved a disastrous failure.

The instructions of the Committee were complied with in a document of ten pages 4to., in which, it is believed, every argument suggested by the state of the churches and of our country will be found. It has elicited the following reply dated Dec. 6, 1860. The needful extracts only are given.

“Yours — was considered by our Committee on Tuesday last, and I am instructed to send you the result of our deliberations. Permit me to assure you that we cherish a deep interest in your churches, and a sincere concern for the comfort of our brethren, who, we believe, are faithfully performing the duties devolving upon them. In some cases they have no doubt to struggle against many opposing influences, and nothing can support them but the manifested presence of the great Master they serve, and for whose glory both they and we are concerned. We trust therefore they will believe that the subject of our correspondence has not been introduced from any suspicion respecting them, or any lack of confidence in them. Your communication received a lengthened and very careful consideration of the entire subject to which it relates. The Committee still think that stations which have been for so many years on our Grantee List, as some of your churches have been ought in some way to be dealt with. In the nature of things, our grants will degenerate to the character of endowments which are opposed to the principles by which we are distinguished. * * * Under the influence of these views, it is the judgment of the Committee, that although they yield the point for the present, it must be adopted for the future.”

The Secretary proceeds to state more formally that at our next Annual Meeting the *principle* involved in the letter of Sept. 4th, must be acted upon. An occasional exception may be adjusted by correspondence, but stations that have been five years upon our list must expect an annual reduction at least of one fifth of the grant until it ceases altogether.

It is proper to state that the Society is quite willing to enter upon new ground wherever there is fair promise of usefulness and the establishment of a self-sustaining interest; there is no indisposition to afford pecuniary aid for a few years until such stations gain strength; but there is a determination not to continue grants for the same amount for an indefinite number of years. Will every member of each church (and congregation), that has been five years on our Grantee list consider at once what can be done. Perhaps vigorous effort and some self-denial might at once make the cause self-sustaining. But if not, preparation must at least be made for the diminution of the Society's grant.

HENRY WILKES,

Sec. & Treas.

Montreal, 15 Feb., 1861.

THE CANADA INDIAN MISSIONARY SOCIETY RECENTLY FORMED AT OWEN SOUND.

The relation of the Canada Congregational Missionary Society to the Colonial Missionary Society of London, rendered it impracticable for the committee and officers of the former institution to sustain the small Indian Missions, commenced some years ago, at Saugeen and Colpoy's Bay. At the suggestion of Dr. Wilkes, a plan was considered and matured, for carrying on the important efforts already in operation; and as funds should be obtained of extending the work to other localities in Canada and the North West Territory, inhabited by the aborigines. This plan mainly consists in the formation of a new organization devoted entirely to Indian Evangelization, by means of Missionaries, Native pastors, and teachers. It is thought that many who would be slow to subscribe to a society asking the christianization of the heathen generally, may be induced to feel the claims of the Indian population upon their sympathy and aid. Much anxious consideration led to the conclusion that, the nearer the Executive could be to the sphere of labour the better, especially in the earlier period of the Society's existence. Owen Sound seemed the most suitable place for the Board of Direction to reside, it being a day's journey from our present Mission stations at Saugeen and Colpoy's Bay, in direct communication with the North Shore, the Great Manitoulin, Fort William, &c., and on the great highway to the North West. There are a sufficient number of earnest intelligent christian men in Owen Sound to watch over the affairs of such a Society, and some of them having frequent intercourse in trade with Indians, both Pagan and nominally Christian. That there may be no lack however of sober counsel and effective influence, influential men (both lay and clerical) have been nominated as Vice-Presidents, who will, in cases of great difficulty arising, be consulted ere action be taken. These Vice-Presidents represent different sections of the Province. The Board of Directors, the Treasurer and Secretary reside in or near Owen Sound. Dr. Wilkes has kindly accepted the office of President, and has encouraged the Board greatly by the sympathy he has manifested; he will watch over the interests of the Society constantly, and in order that he may do so, the Directors have passed a resolution that a copy of the minutes of their proceedings shall always be forwarded to the president.

The Constitution (which will be sent to any person on application to Rev. J. Hooper, Secretary, Owen Sound), will explain more fully the plans of our operation.

The prospects of success afforded since the organization, which was ratified at a public meeting held October, 17th, 1860, have been most encouraging, and if all the churches will lend their aid, even though they may not be able to spare much, great results fraught with rich blessing to our red brethren will doubtless accrue.

H.

THOUGHTS ON THE WEEK OF PRAYER.

Now that this exciting season is past, our friends, we trust, will bear with us in making a few observations.

There is reason, we think, to fear that multitudes mingled with the movement, and enjoyed the excitement, with but imperfect conceptions of its true

character. The specification of a *period* is liable to become a snare. It suggests to them the notion of something great to be done in a given time, and then there is to be an end of it, and they may return to their old habits. Vast numbers came out during the week who will be seen at the ordinary gatherings for prayer no more till the next great occasion.

On carefully looking through the Scriptures, we find no precedent for these settled periods. The only limit to the special supplications there set forth was the bestowment of the blessing. If, for instance, we look at Daniel, we find there was no fixed period resolved upon at the close of which he had resolved to stop. He "set his heart to understand," and continued to pray on "three full weeks," till he obtained an answer to his supplication. Had the time been double, treble, tenfold, he would have persevered.

So, too, in the New Testament, Paul besought the Lord "thrice" concerning his "thorn" before he got an answer; and it is clear, that, had it not then come, he would have gone on regardless of the number. In the beautiful parable of the Saviour concerning the widow and the unjust judge, the object was not to enjoin prayer for fixed periods, but "always." The widow did not settle with herself to apply a certain number of times, and then, if unsuccessful, drop it; she thought of no limit other than success. This it was that roused the wicked man. The thought of her "continual coming" alarmed him; and hence he did her justice, that he might get rid of her importunity!

There is, verily, a fault among Christians upon this subject. The bulk have no adequate conception of the "prayer that has power with God." When once the Spirit of God shall descend in power, and, as in the case of Paul, "work mightily" in the souls of the faithful, prayer will then become an awful exercise. It will rise to agony! It will be assimilated to the prayer of our Great High Priest Himself, when, in the days of His flesh, He offered up His prayers "with strong crying and tears!" That, *that* is the "effectual fervent prayer of the righteous, which availeth much." The great Essayist, Foster, had correct and elevated conceptions when he penned the following passage:—

"I am assured, also, that in a pious mind the humiliating estimate of means and human power, and the consequent sinking down of all lofty expectations founded on them, will leave one single means, and that far the best of all, to be held, not only of undiminished, but of more eminent value than ever was ascribed to it before. The noblest of all human means must be that which obtains the exertion of Divine power. The means which—introducing no foreign agency—are applied directly and immediately to their objects, seem to bear such a defined proportion to those objects as to assign and limit the probable effect. The strict proportion exists no longer, and therefore the possible effects become too great for calculation, when that expedient is solemnly employed which is appointed as the means of engaging the Divine energy to act on the object. If the only means by which Jehoshaphat sought to overcome his superior enemy had been his troops, horses, and arms, the proportion between these means and the end would have been perfectly assignable, and the probable result of the conflict a matter of ordinary calculation. But when he said, 'Neither know we what to do, but our eyes are up unto Thee,' he moved (I speak it reverently) a new and infinite force to invade the host of Moab and Ammon; and the consequence displayed in their camp the difference between an irreligious leader, who

could fight only with arms on the level of the plain, and a pious one, who could thus assault from Heaven. It may not, I own, be perfectly correct to cite, in illustration of the efficacy of prayer, the most wonderful ancient examples. Nor is it needful, since the experience of devout and eminently rational men, in later times, has supplied a great number of striking instances of important advantages so connected with prayer, that they deemed them the evident result of it. This experience, taken in confirmation of the assurances of the Bible, warrants ample expectations of the efficacy of an earnest and habitual devotion; provided still, as I need not remind you, that this means be employed as the grand auxiliary of the other means, and not alone till all the rest are exhausted or impracticable. And I am convinced that every man who, amidst his serious projects, is apprised of his dependence on God as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little—without it—promise himself any noble success, as a mariner would expect to reach any distant coast by having his sails spread in a stagnation of the air. I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there are unusual omens; *now, a most emphatical spirit of prayer would be such an omen*; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. *And if the whole, or the greater number of the disciples of Christianity were, with an earnest, unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be the sign that a revolution of the world was at hand.*"

These noble conceptions are in full harmony with the Word. This is a state of things as certain one day to exist as that "the earth shall be filled with the glory of the Lord." Till it arrive the harvest of the world will not be reaped. It may strengthen our faith to meditate on the following:—

"For Zion's sake will I *not hold my peace*, and for Jerusalem's sake I will *not rest*, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. I have set watchmen upon thy walls, O Jerusalem, that shall *never hold their peace, day nor night*; *ye that are the Lord's remembrancers, keep not silence, and give Him no rest, until He establish, and till He make Jerusalem a praise in the earth!*"

Nothing here of specified periods. The supplication is to cease only with the necessity. The Church of Christ is still but imperfectly awakened either to her privilege or to her duty. Still, these periodical, measured occasions are a step in the right direction. They foreshadow the day when the Lord will descend in His glory, and all flesh shall see it together.—*Christian Witness.*

Trans-Atlantic Retrospect.

The intensely cold weather experienced throughout England from the middle of December, to the end of January, had caused wide spread distress amongst the labouring poor of the metropolis: thousands having been reduced to the point of starvation; it is gratifying to learn that funds were collected to

a very large amount, by which the sufferings of the destitute were effectually relieved. With the return of mild weather, numbers of those who had been hindered from their ordinary occupations, had been enabled to resume work, and provide for the necessities of their families. It has been stated that the great majority of those who received relief during the frost, ordinarily earn wages sufficient to make some provision for such an emergency, but that not one in a hundred ever thought of doing so. The working classes of England, it is calculated, spend nearly Fifty Millions of pounds sterling a year on beer and spirits; no wonder, then, that improvidence and intemperance prevail amongst them, and lead to so frightful a state of things as was recently witnessed during the temporary stoppage of ordinary business operations for only a few weeks.

Much activity was manifested in preparations for a great Anti-Church-rate Campaign. It does not consist with justice or with Christianity to compel a man to contribute to the support of a system of which he disapproves; how strange, then, that a thirty years' war has not secured the abolition of so unrighteous an impost. But the friends of abolition are sanguine, and are rallying their forces with great confidence that the hour of deliverance is at hand. We hope it may be so!

Amongst the hopeful "signs of the times," may be classed the new and striking methods being taken to arrest the attention of the masses to their eternal interests. One of these is noticed in this retrospect, namely, the holding of a meeting for prayer and praise, from night till morning! The narrative is marvellous; and indicates an intensity of religious feeling in a class of the population hitherto as careless as they were neglected.

The news from Australia will be read with interest. The letter from the Congregational Union of Canada to that of Australia, had been as cold water to a thirsty soul. It will not fail to be noticed that the "lay element" is to be largely represented in one of these bodies: in the same ratio, the membership of the Canada Union would probably be doubled, if not tripled, in numbers.

CONGREGATIONAL UNION, VICTORIA.—The *Patriot* abridges from the *Melbourne Christian Times*, an account of the first half-yearly meeting of the Victoria Congregational Union, which was held at the Mackillop Street Church, Geelong, on Monday and Tuesday, November 19th and 20th, 1860, from which we quote the following particulars:—

Ministers and delegates present: Ballarat Church—Rev. A. Gosman, Mr. Harrison; Brighton Church—Rev. W. R. Lewis; Carlton Church—Rev. J. Firth; Castlemaine Church—Rev. E. Day; Geelong Church—Rev. J. C. McMichael, and Messrs. Poulton, Clarke, Allen, Hitchcock, Inglis, Port, and Kemp; Lonsdale Street Church—Rev. T. Odell; Oxford Street Church—Rev. W. B. Landells, and Messrs. Bates and F. J. Richardson; Prahran Church—Rev. W. Moss; Richmond Church—Rev. J. P. Sunderland, Mr. Thomas Luke; St. Kilda Church—Rev. R. Fletcher; Sandhurst Church—Rev. W. R. Fletcher; Victoria Parade Church—Messrs. Haller and Langton; Williamstown Church—Rev. W. C. Robinson; Kew Church—Rev. R. Connibee; the Rev. J. L. Poore, Agent of the Colonial Missionary Society.

The Rev. R. Fletcher, of St. Kilda, presided and read an address. He congratulated the churches on the formation of the Union, which he described as a missionary, as well as a fraternal association. A Home Missionary Society had

been merged in the new Union; the operations of the Missionary Society had been very much restricted for want of labourers. The lack of pastoral agency, had led to a desire to employ itinerating labourers not regularly trained for the ministry; and suggested the necessity of providing a colonially-educated ministry, to meet the pressing wants of the country. State aid to religion is still continued, although condemned by the public, and by both Houses of the Legislature, because the Constitution Act fetters this question with the condition that a usual majority is not sufficient, but the majority of votes must be that of the whole members of the House, present or absent. Public meetings, petitions to the Legislature, and deputations to wait upon the members of the Council, are recommended, that by one grand last effort, this connection between the Church and the State, may be forever annihilated.

Education, Christian Union, and Revivals of Religion, successively were remarked upon.

Several resolutions on the subject of Education were adopted, of which the following was the first:

1. That while this Council is of opinion that it is not the duty of the State to provide religious teaching, yet in order to facilitate the passing of a national system of education, it would not object to the Scripture lessons of the Irish Commissioners being used in the schools.

In regard to the founding of a College, it was resolved, That immediate steps be taken to raise the sum of £500 per annum for college purposes, and that renewed efforts be made to obtain students, and inaugurate the College. Aid was promised by several ministers and laymen of £10 per annum to the College, and one gentleman engaged to support one student for three years. The Rev. H. T. Odell, was chosen chairman of the Union and Mission for the next year.

HONORARY DEGREE:—The Senatus of the Glasgow University, on the 18th of January, unanimously conferred the degree of D. D. upon the Rev. Anthony Thompson Gowan, M. A., Minister of the Congregational Church, Dalkeith, and Professor of Biblical Literature in the Theological Hall, in connection with the Congregational Churches of Scotland.

A WORKING MAN'S ACCOUNT OF A "NIGHT OF PRAYER," AT 293, EUSTON ROAD, LONDON.—"I had heard there was to be this nightly gathering, and felt very anxious to go to it; but it was difficult to secure the time. However, by working hard, I contrived to get my day's work done by 10 P. M.; went home, cleaned myself, and started for the four-miles' walk to the Euston Road. I reached the place a few minutes before eleven. I found about 200 to 250 brethren assembled, and engaged in prayer. We continued in prayer for some hours. One could hardly finish before another began. I never saw such a spirit of prayer manifested anywhere.

"After some time there was a pause, to allow those who wished to go to breathe a little air, for the room was very close. About half went out; I remained. We were engaged in conversation, asking one another as to the various ways the Lord had led each of us, till those outside returned. As they reached the bottom of the steep stair, they commenced singing, 'There is a fountain filled with blood;' and *oh!* when we caught the first sound *how* we joined in! Such singing—it was as if the roof would have been lifted off with praise.

"After that, we had refreshments, and CONFERENCE as to various plans which were proposed for spreading the knowledge of the Gospel amongst the poor, and degraded, and wretched, in London, this winter. Mr. Carter spoke of the little carriages which he has had made, to be wheeled about the streets laden with Bibles. One man is to attend to the carriage, and another to stop every now and then, and read striking passages aloud. After he had finished with the carriage, the theatres and halls were spoken of. It was agreed how desirable it was that every 'come-at-able' theatre and hall should be hired for preaching, according as the Lord sent the means. Then we had more prayer, with reference to these

places, and at six o'clock we all departed to go to our daily work, feeling as if we had only just met. It was very remarkable that there were few men there that knew many of the others. Mr. Carter might know some, otherwise, each was a stranger to the great bulk of the rest, and yet you would have thought they had been dear friends and brothers all their lives. I never saw such brotherly love. Oh, I never spent such hours, except once, and that was when I was first enabled to see Jesus as my Saviour, after He had shown me my sins.

The account of this man's conversion is full of interest.

Born in a Scottish home, he had been instructed in the Scriptures as a child; but from the age of eight or nine he had been totally uncared for. Living without God in the world, he sank lower and lower, till at last he was reduced to gaining a wretched subsistence as a street-conjuror. One Saturday evening, he was found in the dirty parlour of a low public-house in Sheffield. He had wandered thither to attend a fair. Having spent his gains in a week of drunkenness, he was sitting in a state of stupid wretchedness. One of his companions, a quack doctor, was engaged in roughly searching amongst some papers in a box. As he flung the papers about, a little book fell on the floor; the firelight glanced on its gilt leaves, and Craig said (with the instinct of a Scotchman), "What a beautiful little book." "Oh, it's only a Testament I bought for fourpence." "Fourpence," said Craig, "why, I'll give you that for it." He handed the man fourpence, and the little book changed owners. Dim memories of childish readings rose up before his mind, and he resolved to study the book next morning—Sunday. The dirty room being comparatively quiet, he began to read. He read on and on, till he reached the 1st Epistle of the Corinthians. There a verse arrested him. The whole wicked course of his life seemed to pass before his mind; his sins presented themselves to him as they never had done before, and one thought laid hold of his mind with resistless power—"How now shall I escape from the wrath to come?" A city missionary who was in the habit of visiting this public-house, found Craig in this state. He read with him, spoke to him, prayed with him, pointed him to a Saviour's love, to the blood of a crucified Redeemer, and after a while he found pardon and peace. He is now a devoted worker in the cause of Christ; and Mr. Bewley of Dublin, purposes employing him in the system of Tract Colportage which he is engaged in organizing in this country.—*The Book and its Missions.*

EVANGELICAL AGGRESSION IN GLASGOW.—The work of evangelisation is being vigorously prosecuted in the city. We have "Mumford's Show" turned into a place of worship on Sabbath, Parry's Theatre has been transformed from a haunt of vice to a religious meeting-place, and now, at a meeting held on Thursday, it has been agreed to add the Old Exchange Reading-room at the Cross, which, ever since its formation, has been opened on Sabbath as a reading-room, into a place for the celebration of public worship on that day. In the forenoon a prayer-meeting will be held, and in the afternoon and evening sermons will be delivered. The services will, we understand, be conducted by city clergymen of various denominations, and it is probable that arrangements will be entered into with several country ministers, in order to admit of their officiating occasionally. This new effort is the work of a committee composed of gentlemen belonging to different denominations, headed by John Henderson, Esq., of Park.—*Glasgow Paper.*

CONGREGATIONAL UNION OF SOUTH AUSTRALIA.—The half-yearly meetings of this body, were held in Clayton Chapel, Kensington, on Wednesday Oct. 31st, 1860. The Rev. T. Q. Stowe, as minister of the place, took the chair, and presided over a devotional meeting, in the exercises of which the Revs. J. Robert, C. Hall, S. L. Harris, and John Ayling, took part. About noon, the Rev. J. Leonard, B.A., of Gawler, took his place, as Chairman of the Union. The ministers and delegates present, were:—Freeman Street Chapel—Rev. C. W. Evan, B.A., Messrs. Bowen, Sawyer, J. Davies, W. K. Thomas, E. T. Smith, A. Dowie, A. Hay, J. Randall, E. B. W. Glandfield; Rundle Street Chapel—Rev. F. W. Cox, Messrs. Peacock, I.

J. Barclay, T. Poulson; North Adelaide—Rev. J. Jefferis, L.L.B.,; Hindmarsh—Rev. William Wilson, Messrs. Adcock, Aston, Pickering, Smith; Kensington, High Street Chapel—Rev. H. Cheetham, Messrs. Blackey, Cowman, McNichol; Kensington, Clayton Chapel—Rev. T. Q. Stowe, Messrs. Bruce, Baley, Roberts, Tasker; Port Adelaide—Rev. W. H. Hodge; Alberton—Rev. C. D. Watt; Glenelg—Rev. C. E. Palmer; Gawler—Rev. J. Leonard, B. A.; Salisbury—Rev. G. Mudie; Lyndoch—Rev. J. Ayling; Mount Barker—Rev. S. L. Harris; Maclaren Vale—Rev. James Howie; White's Valley—Rev. Charles Hall; Goolwa—Rev. John Roberts, Rev. W. Nicholls, and G. Hoatson.

The question of delegation to the Union meetings was considered; the representation from the churches was equal, irrespective of the number of the membership; a resolution was passed, after some discussion, providing for a delegation from each church proportioned to its members, thus:—one delegate from a church having twelve members or under; two delegates for a membership of twenty-five and under fifty; four for fifty and under seventy-five; six for seventy-five and under one hundred; eight for one hundred and under one hundred and twenty-five; and an additional delegate for every twenty-five members above the first hundred.

A fraternal epistle from the Congregational Union of Canada to that of South Australia was read, and the evidences of Christian love and sympathy from brethren in so distant a part of the world, greatly cheered the hearts of the assembled brethren. The Secretary Rev. F. W. Cox, assisted by Revs. Messrs. Evan and Jeffers, was instructed to reply to the same.

A committee was named to make arrangements for uniting in the Week of Prayer. The Rev. James Howie of Maclaren Vale, was chosen chairman of the Union for the ensuing year.—*Patriot's Correspondence*.

TESTIMONIAL TO THE REV. GEORGE SMITH, OF POPLAR.—On Tuesday morning, January 22nd, a numerous party of ministers and other gentlemen, breakfasted together in the Congregational Library, on the occasion of presenting the Rev. George Smith, with a valuable testimonial of their esteem and regard for his personal worth, and faithful services as Secretary of the Congregational Union. James Spicer, Esq., occupied the chair, and, after enlarging upon Mr. Smith's great services to the Union and to the denomination presented him with a splendid candelabrum and massive salver. The salver bore the following inscription:—

“Presented, with a silver candelabrum, to the Rev. George Smith, by a number of his attached friends, in testimony of his manifold labours in connection with the Congregational Union of England and Wales, and the general interests of Evangelical truth and Christian Philanthropy. January, 1861.”

Mr. Smith having warmly thanked the presentees and the meeting for the very handsome testimonial, several ministers and gentlemen spoke briefly, giving expression to their high sense of the private and public worth of their guest, but availing themselves of the occasion to exhort each other to practical duty, in view of the great Evangelical movements of the present day.—*Patriot*.

RELIGIOUS PROSPECTS IN NAPLES.—The following are extracts from a private letter, dated Dec. 27:—“We are indeed passing through wonderful scenes at present, and how this crisis will end no one can foresee. . . . Hitherto, I grieve to say, no great character has risen up among us. I have had visits from priests, who profess themselves dissatisfied with their religion, and who tell me that there are at least 3,000 priests and monks who would gladly throw off the yoke of Popery; but when we come to analyse their motives, we generally find that political, not religious, feeling are at the bottom, and that they hope, by subverting Popery, to get into power themselves. Gavazzi is a powerful speaker, and would do much to throw down the present tottering fabric of religion, but I do not think he is capable of setting up a better. . . . He holds the key of the Church of St. Sebastian, but cannot get permission to employ it. . . . In the meantime the seed of the Word is being sown, and up to the present time about 4,000 Bibles and

Testaments have been sold, and when I last saw Cresi, he said that his depôt was empty, and that he was anxiously waiting for a fresh supply. Surely some of this seed must fall on good ground."

ANCIENT MSS. AT MOUNT ATHOS PHOTOGRAPHED.—The Russian General Sebastianoff arrived a few days ago in Pera, from Mount Athos, where he has been employed for nearly two years, with a staff of no fewer than thirty assistants, taking photographic copies of the Biblical and other MSS. to be found in the various convents of the mountain. He is said to have secured 16,000 negatives, amongst which are copies of an Old and New Testament of the ninth century, and one of the Psalms of the seventh. From the positives of the copies thus made, lithographs will be taken in St. Petersburg, at the expense of the Government, for presentation to the chief national libraries of Europe. Politics, however, as well as photography, are said to have occupied the General's time and attention. —*Morning Post*.

THE VAUDOIS SCHOOL OF THEOLOGY IN FLORENCE.—It will be remembered that the Synod of the Vaudois Church, at its meeting at Pomaret in May last, resolved to transfer its school of theology to Florence, and that the institution was opened in that city in October. The *Buona Novella* states that the professors, in paying their respects to Baron Ricasoli, the Governor-General of Tuscany, received from him the heartiest reception, and the assurance of the most entire liberty—"liberty to which," said the Baron, "the Vaudois Church has full right, not only in virtue of the liberal Constitution of the State, but also and above all, in virtue of the long sufferings that this Church has so gloriously endured, in obeying only the voice of conscience."

IRISH CONGREGATIONAL UNION.—The annual meeting of the Irish Congregational Union was held in Dublin on Wednesday and Thursday, the 16th and 17th of January. Ministers and delegates from churches in various parts of the country attended, including those in Dublin, Belfast, Cork, Limerick, Londonderry, Armagh, Coleraine, Donegal, Rich-hill, Mallow, Youghal, &c. The proceedings commenced with a prayer-meeting at York-street Chapel, when the Revs. Messrs. Craig, Fox, and Beadle led the devotions, and the Rev. John Hands delivered an address. The whole of the afternoon was spent in business. In the evening the Rev. R. Sewell preached from Is. xxi. 11, 12, to a large congregation. On Thursday morning a numerous company of friends, including the ministers and delegates, breakfasted together, on the invitation of the pastor and deacons of York-street Church, when short addresses were given by the Rev. J. Kydd, of Coleraine; G. H. Jackson, Rich-hill; and J. C. Beadle, of Limerick, with W. Peterson, Esq., of Cork; and Thomas Fitt, Esq., of Limerick. On the motion of Mr. Beadle, seconded by Dr. Urwick, cordial thanks were presented to Mr. Sewell for his sermon, which he briefly acknowledged. In the conferences, resolutions were adopted to regulate future action. To meet existing circumstances, and in order that the Union may comprehend all the churches in the country, it was unanimously agreed that for the present it should stand apart from the prosecution of missionary labour, as is the case with the Union of England and Wales. Among other things spoken of as desirable was the publication of a small periodical; upon which subject Mr. Sewell engaged to prepare a paper to be read at a meeting of the Union, to be held at Londonderry in the autumn. The Rev. Dr. Urwick was unanimously elected chairman for the current year; P. Tait, Esq., of Limerick, treasurer; and the Revs. Messrs. Sheppard, of Sligo; Harding, of Dublin; Mc-Assey, of Cork, secretaries. A most gratifying spirit of fraternal regard pervaded the whole proceedings.

BLACKHEATH CONGREGATIONAL CHURCH.—The Rev. James Sherman, who has been some time laid aside from all engagements, has found it necessary to pass the remainder of the winter and the spring in a warmer and less variable climate

than that of this country. He took leave of his church and congregation on the 3rd of January, on which occasion the new and beautiful school-room in the rear of the church, just completed, was opened. During his contemplated absence of six months, the Rev. Joseph Beazley, late of Lydney, has kindly consented to occupy his pulpit, and to discharge his pastoral duties, having been invited to do so by the unanimous vote and wish of the church and congregation. Mr. Sherman has advised his friends of his safe arrival at Malta, and expresses a cheerful hope that the climate of that island will be very beneficial to him.

THE WEEK OF SPECIAL PRAYER.—The special prayer-meetings held in the metropolis were well attended in spite of the severity of the weather. On Monday morning, at 11 a.m., there was a general meeting at Willis's Rooms. The proceedings were opened by the Earl of Roden, who presided, in a few pointed words of Christian counsel and encouragement. The room was crowded. The Hon. A. Kinnaird presided at the evening meeting in the (Lower) Exeter Hall, and the Rev. Dr. M'Lean, of Philadelphia, delivered an address at the meeting on Tuesday morning at Willis's Rooms. The subject for prayer was, "The attainment of a higher standard of holiness by the children of God." General Alexander presided, and the address was delivered by the Rev. E. H. Bickersteth, incumbent of Christ Church Hampstead. The evening meeting was in the (Lower) Exeter Hall, and Major Straith, secretary of the Church Missionary Society, presided. The Rev. William Chalmers, of the Marylebone English Presbyterian Church, delivered the address. On Wednesday morning, and henceforth during the remainder of the week, the meetings were at Freemasons' Hall. Captain Fishbourne, R.N., presided, and after reading a portion of Scripture, the Rev. P. Latrobe prayed, and was followed by Captain Trotter. The hall was full. In the evening R. Baxter, Esq., presided, and the Rev. F. Tucker delivered an address. On Thursday, the hall was crowded morning and evening, notwithstanding the unfavourable weather. The darkness in the morning was so great that the chandeliers were lighted, and the meeting could hardly be distinguished from an evening gathering. In the evening the dense fog penetrated the building and obscured the light. The Hon. A. Kinnaird, M.P., in the chair. The chairman then and subsequently read several written requests for prayer, and thanksgivings for answers to prayer. The Rev. H. J. Lumsden, incumbent of St. Thomas's, Marylebone, delivered a very able address on the free circulation of the Bible. Among those who offered prayer during the evening were Mr. Robt. Baxter and the Rev. Geo. Osborn, secretary of the Wesleyan Missionary Society. There was a brief and solemn interval for silent prayer before the benediction was pronounced. On Friday morning Captain Trotter presided, and the Rev. W. Landels, of Regent's-park Baptist Chapel, delivered the address on Prayer for "A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant Missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labour." Among those who offered prayer was the Rev. S. Minton and the Rev. Dr. Perkins, American missionary to Persia. The chairman, at the evening meeting, was Mr. Robt. Baxter, and the address was delivered by the Rev. Alfred Barrett, Wesleyan. The Rev. James Davis, Secretary of the Evangelical Alliance, and others led in the devotional exercises. The subject for Saturday was prayer for "the speedy overthrow of all false religions, and the full accomplishment of the prayer, 'Thy kingdom come.'" The hall was quite filled. Among those present were the Earl of Roden, many clergymen and ministers and lay members of the committees of the leading religious societies. Colonel Walker presided. Major Straith, secretary of the Church Missionary Society, offered the first prayer specially on the subject of Missions. The Rev. J. B. Owen, incumbent of St. Jude's, Chelsea, delivered the address, pointing out the encouragements derivable from Scripture in regard to God's dealings with his Church and people, in view of the overthrow of false systems, and the establishment of the truth. Prayer was afterwards offered by the Rev. Dr. Hewlett, the Rev. Edward Auriol, rector of St. Dunstan's, Fleet-

street, and others. The written requests for remembrance in prayer were numerous. One of several intervals of silent supplication was set apart for the Queen, Prince Consort, and Royal family. In the allusions to false systems which furnished a special call to prayer, particular mention was made of the inroads of rationalism and neology. A drizzling rain which fell on Saturday evening had no effect in thinning the well-filled hall. The Hon. A. Kinnaird, M.P., presided, and read Psalm xxviii.—“Unto thee will I cry, O Lord, my rock,” &c.,—after which the Rev. Dr. M’Lean, of Philadelphia, and Mr. Corderoy, offered prayer. The address was delivered by the Rev. J. S. Pearsall, minister of Eccleston Chapel, Pimlico. The rev. gentleman drew his address to a close by an affectionate appeal to the unconverted. The expression of a wish that these united prayer-meetings might be continued every Saturday evening elicited an audible expression of assent from the assembly. Prayer was then offered by Mr. M’Cren, after which the Rev. William Brock of Bloomsbury (Baptist) Chapel, spoke a few words on the power of intercessory prayer. Prayer was offered by some other gentlemen present.

BIRKENHEAD.—The services of the week have dated a new era in the history of this town. On Monday, congregational prayer-meetings were held in the respective churches. On Tuesday, Wednesday, and Friday, the Presbyterians, Independents, Baptists, and Wesleyans held united services in three of their sanctuaries; and on Thursday, at noon and in the evening, aggregate meetings were held at the Argyle Rooms of all evangelical denominations. The Rev. George Scott (Wesleyan), and the Rev. Andrew Knox, incumbent of St. Mary’s were the respective chairmen, and many evangelical Episcopalian clergymen took part. In the evening every foot of standing-room was occupied, and two other meetings had to be extemporised in the neighbourhood, which were also crowded, and in which the clergy of all denominations took part. On Friday night there was also a general communion service at St. Mary’s. It has been proposed to hold united weekly prayer-meetings, to be conducted by Established and non-Established ministers. “Prayer also shall be made for Him continually.”

WYMOUTH.—For the first time in the religious history of this town Christians of all denominations have, during the present week, held united prayer-meetings. The large Church School-rooms, capable of holding 1,000 persons, have been filled on each successive evening. The ministers of the Established Church, and those of the various Nonconformist bodies, have in turn presided. The services which were strictly devotional, have throughout been characterised by a high tone of spirituality and fervour.

Official.

CANADA INDIAN MISSIONARY SOCIETY.

The Secretary begs to acknowledge the receipt of the following sums:—T. Oliver, Esq., (Quebec) \$1; W. D. Taylor, Esq., (Toronto) \$2; W. Rorke, Esq., (Euphrasia) \$2;—for school purposes. Mr. Owens, (Euphrasia) \$1; Mr. J. Hewlett, (Meaford) \$1; Mr. Chadwick, (Meaford) \$1; Mr. J. Causland, \$1; Mrs. Wm. Stewart, and Mr. E. Thompson, (Meaford) 25c. each. Collections, Owen Sound, \$5; Derby, \$2 85; Meaford, \$4 72½—Total, \$26 17½.

JOSEPH HOPPER,

Owen Sound, 27th January, 1861.

Secretary.

WIDOWS' AND ORPHANS' FUND.

The following contributions are gratefully acknowledged :—

Previously acknowledged	\$115 56
Cowansville.....	9 01
Lanark.....	4 00
Pine Grove (additional).....	1 30
	<hr/>
	\$129 87

P. W. WOOD,
Secretary.

Montreal, February 27th, 1860.

CONGREGATIONAL COLLEGE.

RECEIPTS SINCE JANUARY 29th, 1861.

Eramosa (additional).....	\$2 00
Pine Grove (additional), per Rev. R. Hay.....	1 50
Cobourg, on account, per Rev. A. Burpee.....	28 50
Inverness, per P. Campbell.....	5 25
J. P. Williston, Esq., Northampton, on account, per Dr. Wilkes..	72 00
	<hr/>
	\$109 25

F. H. MARLING,
Secretary.

Toronto, February 28th, 1861.

VICTORIA CHURCH BUILDING FUND—FINAL STATEMENT.

The undersigned begs to submit to all concerned the following account of his stewardship in the matter of the monies collected in Canada for the erection of a Congregational Church-edifice in Victoria, Vancouver's Island.

His receipts were as follows :—

Sundries, as acknowledged in "Canadian Independent" for April, 1860, \$409 76—\$35 50	\$445 26
Do. do. do. for May, 1860	14 05
From Georgetown, C. W., May 9, 1860	4 00
	<hr/>
	\$463 31

There were forwarded to Rev. W. F. Clarke, two bank drafts, one for \$400 net, on the 16th of March, 1860, and another, for \$40, on the 17th of April following. But as neither of these reached its destination before Mr. C.'s re-embarkation, they were by him eventually returned into the hands of the undersigned.

The donors having been requested, by public notices in the *Independent* for July and October, 1860, to communicate their wishes as to the appropriation to be made, under these circumstances, of their contributions, the majority of them gave directions accordingly. Others, who had failed to do so, were informed that unless they sent other instructions by this date, it would be understood that they adopted the recommendation of the Union, viz., to present the amount to Mr. Clarke, as some compensation for his losses by shipwreck on the outward voyage.

The following is therefore the final distribution that has been made of the amount acknowledged above.

Expenses—Bank drafts \$4 40, Circulars \$2 25, Postage \$2 60	\$9 25
Returned to Contributors, \$13 81, \$10 00, \$4 00, \$5 00	32 81
Transferred to Congregational College	5 25
Do. to Widows' and Orphans' Fund, \$8 00, \$7 00.....	15 00
Forwarded, at different dates, to Rev. W. F. Clarke.....	401 00

\$463 31

Toronto, March 1, 1861.

F. H. MARLING.

Correspondence.

NOTES OF MISSIONARY MEETINGS, 1861.

MIDDLE DISTRICT. No. 2.

Monday, February 4th, *Bowmanville*. The deputation, Messrs. Unsworth and Marling, in consequence of railway detention and delays, did not arrive till nine o'clock p.m. An over-flowing congregation, with Rev. T. M. Reikie in the chair, was being addressed by Rev. J. Smith, of the Free Church, in his usual effective style. M. Pepin, formerly of Quebec, now an Agent of the American and Foreign Christian Union, and Rev. Mr. Herridge, Primitive Methodist minister, had also spoken previously. After the deputation had been heard, a collection was taken up, which, added to what had been *paid in before hand* by the collectors, made up the handsome amount of \$70 42,—an advance on last year. We felt we had made a good beginning.

Tuesday, 5th, *Whitby*. A well attended meeting, under the presidency of Mr. Ross Johnston. The same deputation were assisted by Revds. T. Lowry, Free Church, and H. Lloyd, Baptist. An excellent choir added much to the interest of the meeting. Here also, collectors were "ready beforehand."

Wednesday, 6th, *Base Line, Whitby*. This is a Sabbath afternoon station of Mr. Byrne's. A capacious school-house was crowded by a most attentive audience. A resident gentleman took the chair, and the deputation and the pastor were the speakers. A number of choice pieces were sung by the Whitby choir, who kindly attended, bringing their melodeon with them. *The collection amounted to \$5.*

The total contributed from the field of the Secretary of the District, was over \$50; another gain on 1860.

Thursday, 7th. Who does not remember that terrible Thursday! From every part of the Continent have come tidings of the ravages of those dread allies, snow, wind, and frost. Our next appointment was at *Stouffville*, whither we were to have been conveyed by Deacon Hill. Despite the aspect of the day, which has been unanimously pronounced "unfit for man or beast to be abroad in," we decided to make the attempt to get through. Six miles were accomplished with no small difficulty, and a resting place gained at the house of Mr. J. Snell, brother of the late Rev. T. Snell, whose attentions deserve special acknowledgment. A gleam of sunshine tempted us, when well warmed, upon the road again, but after two miles more of struggling against

the fierce north wind and the snow drifts, horse flesh could no more; the human face divine of each of the three travellers began to display unequivocal frost bites, so that yielding to the "inexorable logic of events," we turned our backs upon the foe. But we were relentlessly pursued, and what with increasing cold and accumulating drifts, only just succeeded in reaching the good deacon's comfortable house. Never were a dwelling and a fire felt to be such blessings as on that evening. We had, at all events, satisfied ourselves that it was impossible to reach our destination. Had we done so it would have been in vain, for the more prudent people of Stouffville, foreseeing the evil hid themselves, while the simple deputation and their host, passing on, were punished.

Friday, 8th. This evening we were to have been at *Markham*, but as a burnt child shuns the fire, we frozen men shunned the roads, which were still drifted and unbroken, while a piercing nor'-wester added nothing to their attractions. In the afternoon we came down to the town of *Whitby*, and finding no prospect of a train homewards, engaged a sleigh to convey us to *Toronto* the next morning. Mr. Unsworth remained in the City for Sabbath, while the writer proceeded to *Newmarket*.

Monday, 11th, *Newmarket*. A good meeting, considering the roads, which were barely navigable in consequence of the thaw. Mr. Unsworth being accidentally detained, Mr. Baker and the writer presented the claims of the Society. The contributions were made up to \$27 that evening, which is more than was obtained last year, and will be considerably increased. Excellent music at this meeting. The chairman was S. Arthur Marling, Esq.

Tuesday, 12th. At *Bell Ewart*, Mr. Unsworth was again "to the fore." We were sorry to find Mr. Raymond in a weak state of health. The meeting was well attended, \$19 were handed afterwards to the deputation; a-head of last year again! and more to come.

Wednesday, 13th. Leaving his fellow traveller to proceed northward, the writer returned to *Markham* and *Stouffville* where he had appointed to spend two evenings, to repair the disappointments of last week, which it was the more desired to do, as our good brother Allworth had just commenced his labours as pastor over these two churches. But in the former place, this mighty man, truly a "host in himself," had held a meeting on the previous Friday evening, according to appointment, making I know not how many missionary speeches to the company assembled. Nothing therefore remained to the solitary deputy, but the pleasing task of receiving \$51 in cash, nearly \$20 more than *Markham* gave in 1860.

Thursday, 14th. At *Stouffville*, this day, were two appointments. The first at 2 p. m., a social meeting of the members of the church, to welcome the new minister, and his good lady, and in the evening the missionary service. Brethren and sisters from the *Markham* church made up a sleigh load of a dozen from that quarter. The afternoon passed very pleasantly, and it was exceedingly gratifying to one who has long taken a deep interest in this field, to see such a general and cordial rally around a brother so well worthy of their confidence. The evening meeting, over which Mr. Hayward, of *Pickering*, presided, was well attended, and after a stirring appeal from the pastor to make a good beginning, the amounts brought in by the efficient juvenile collectors, with the collections, were found to make up \$54 41, a trifle over the contributions of previous year, when a second meeting was held in *Pickering*. Thus, in every place on this list, there has been an improvement on the work of 1860. May it be so throughout the Middle District, and every other!

F. H. M.

MISSIONARY MEETINGS.—MIDDLE DISTRICT NO. III.

On Monday the 11th inst., the Deputation appointed to this section of the Middle District, commenced their part of Missionary visitation. The day was very wet, the roads exceedingly soft, and the prospects far from inviting. The writer started from Whitby in an open conveyance, and reached *Manilla* in good time for the Meeting. The Congregational Chapel not being accessible through some misunderstanding between the contractor and the trustees, the Baptists very kindly lent their building. Only a few were convened at first, but upwards of one hundred at length assembled, notwithstanding the unfavourable state of the weather and roads; our much esteemed and honoured brother, the Rev. D. McGregor presided, and opened the meeting with appropriate exercises and a pointed address. The writer spoke for an hour at least. The collection amounted to \$6 26. Twenty-nine dollars were paid by Misses McLean and McKinnon as *part*' of the subscription list, and the meeting dismissed, at which period our valued brother Reikie arrived after a long and tedious journey. Kind friends in Bowmanville have enabled our brother to make this and other journeys this winter free of expense to the Society. The wearied travellers were soon conveyed by sleighs to their respective dwelling places, to be entertained by true Highland hospitality, and to be refreshed by "nature's sweet restorer"—balmy sleep.

On the Tuesday, the brethren McGregor, Reikie and Byrne, dined with J. Wylie, Esq., and then proceeded to *Woodville*, where they had the pleasure of receiving a warm welcome from John Morison, Esq. This was our first visit to this place. We met in the Baptist Chapel. About fifty were convened. We agreed upon an ordinary service; the writer opened with devotional exercises; the Rev. Mr. Reikie gave a seasonable and excellent discourse from Isaiah, liii. 11, and brother McGregor closed with prayer. The collection amounted to \$4. The deputation here separated, Mr. McGregor deeming the state of the roads unsuitable to the lengthened journey proposed and arranged for in the Missionary programme. Mr. Byrne proceeded to Deacon McMillan's in Thorah for the night, and on Wednesday morning journeyed to Beaverton, to take the stage to Holland Landing; but a misunderstanding as to the time of departure prevented a movement in that direction; and being unable after several hours' attempt to proceed to *Orillia*, he returned to the hospitable dwelling of Mr. McMillan; and in the evening, several friends being convened, held a special religious service: we hope it may prove a word in season; received \$12 from Mr. McMillan for our Missionary Society.

By a special effort, and an improved state of the roads, he left Thorah for *Bethesda Church* in *Oro*, a distance of forty-five miles, and reached in time for the Missionary Meeting there, when Brother Unsworth, and the Rev. Edward Morgan, an Episcopal clergyman from Barrie met him. On the previous evening, Mr. Unsworth being alone, preached to the friends at the *Scotch Settlement*, with acceptance, and explained the probable cause of the absence of his associate; the collection amounted to \$2.04. At Bethesda Church, Joseph Thomas, Esq., was called to the chair. Seventy or more were convened. The deputation did their part, and it was gratifying to hear an excellent, evangelical, and pointed missionary address for forty-five minutes from the Episcopal brother, This is the true Apostolic spirit. No one will question *his* "succession," and all true lovers of Christian liberty will wish him God's speed in his missionary and pastoral labors. The collection amounted to \$2 90,

and a missionary box from Mary Ann Thomas, 90c., making a total paid \$3 80. The friends here claim our sympathies and deserve encouragement. They kindly met Mr. Unsworth on the previous day at Barrie on his way from Bell Ewart, conveyed him to the places to be visited, kindly entertained him and his brother deputy, and conveyed them in due time for the train at Barrie on Friday morning. The deputation proceeded from thence to Collingwood, where they met our good Highland brother the Rev. John McLean, now at Osprey, and from whose lips they received cheering intelligence relative to his prospects. Mr. Henry Hamilton of Meaford here met us with a horse and cutter, and conveyed us with kind and gentlemanly attentions to the village of *Meaford*, where, in the evening, we held a Missionary meeting in the United Presbyterian Chapel. Owing to election excitement and other meetings in the place, the attendance was smaller than usual. The Rev. Joseph Hooper of Owen Sound presided, and opened with a very appropriate address. The Rev. John Foster, the Episcopal Methodist minister resident in the place rendered assistance with brotherly cheerfulness. Brother Unsworth spoke well in his turn, and the writer concluded with some practical remarks bearing on personal consecration to Christ, and the support of our Missionary Society. Subscriptions were paid amounting to \$3; the collection was \$2 20.

On the Saturday, Mr. Unsworth, although much indisposed, proceeded to Owen Sound for the Sabbath, while his associate remained in Meaford. In the latter place Mr. Byrne preached morning and afternoon, administered the Lord's Supper to the newly formed church, and addressed the Sabbath School. Upwards of forty convened in the morning and about eighty in the afternoon. A collection was taken up at one of the services for the Missionary Society amounting to \$1 49. Several of the friends assembled in the forenoon came from a distance, and not a few spoke highly of the services of the student who previously laboured in this section, and expressed a strong desire for another visit. The friends here are few, but they are united and hearty, and deserve all the encouragement stronger churches can render them. The writer was cheered to ascertain that previous visits on his part had been owned of God for good to a young sister now a member of this little church.

Our excellent, warm-hearted brother Unsworth (we learned on reaching Owen Sound on the Monday), was enabled to preach three times on Lord's Day, with ability and acceptance, twice to the people meeting in the Congregational Church in this rising Town, and once to a promising out-station in Derby, three miles distant. Brother Hooper evidently feels cheered in his field of labour, and has met with considerable encouragements. A spirit of prayer prevails among the brethren, and several have been added to the church. Tokens of kind remembrances have been given to our brother by the ladies of his congregation, which must greatly gladden his heart, and stimulate his exertions in the cause of his Master. Similar tokens were recently afforded our brother at Mariposa by his warm-hearted countrymen and flock. Such instances of Christian remembrance deserve more than a passing notice, and we hope to add to these remarks in the next issue of this Magazine.

At *Owen Sound* the deputation were very kindly entertained by Judge Wilkes and his esteemed wife. The Missionary Meeting was held on Monday, and was well attended, considering the prevailing excitement occasioned by the nomination of a candidate for the County of Grey. The Rev. George Grafty, the Baptist minister of the Town, assisted the deputation. The collections amounted to \$6 60.

On Tuesday evening, Mr. Byrne preached to the brethren under Mr. Hooper's charge, while Mr. Unsworth proceeded to Meaford. On Wednesday the deputation journeyed to Collingwood over a rough and tedious road, and on the following day reached Toronto, where, in the evening, one of them addressed the brethren assembled in the second Congregational Church, and received on behalf of the Missionary Society, \$58 44, with a prospect of more, probably a total of \$90 and upwards.

Throughout this tour goodness and mercy followed the deputation, and when their work terminated, they were conducted safely to their homes, when the goodness of God was acknowledged by them, and those dear to them.

Whitby, Feb. 22, 1861.

J. T. B.

EASTERN DISTRICT, No. 1.

To the Editor of the Canadian Independent.

DEAR BROTHER:—Missionary meetings were held in Kingston, Belleville, Cobourg, Cold Springs, and Port Hope on the evenings of the 21st, 22nd, 23rd, 24th, and 25th January, respectively.

Your correspondent cannot speak of the meeting in *Kingston* from observation, sickness preventing his attendance. The same cause has delayed these notes. Rev. J. Elliot of Ottawa, and Rev. P. Shank of Lanark failed to appear through the obstruction of the railways by snow, so that the staff of speakers was reduced to Rev. J. Climie, the Rev. P. Gray (Presbyterian), and the pastor. W. Massie, Esq., presided over a very good meeting; and the collection for the evening amounted to \$14 50.

Our meeting at *Belleville* is invariably good: this year, if possible, better than ever. It was addressed by ministerial brethren connected with the Methodist Episcopal, and Presbyterian churches, both Old Kirk and Free; also by brethren Fenwick and Climie. D. D. Bogart, Esq., occupied the chair. The attendance, addresses, collections, and subscriptions, were highly satisfactory. \$18 50 were paid, and \$101 50 promised, making \$120 in all.

In *Cobourg*, an old and tried friend of Congregationalism, who has been identified with the cause from the beginning—John Field, Esq.—presided over a meeting in which the pastors of the Presbyterian, Bible Christian, and Methodist Episcopal churches, Geo. Hague, Esq., and brethren Climie and Fenwick were the speakers. Including \$4 contributed by the Sabbath School, \$15 64 were secured in collections, and the subscriptions being added we reached a total of \$90.

Your correspondent was not present at the meeting in *Cold Springs*. A very severe storm affected both the attendance and the collections; but when measured by its spiritual results, the meeting had no parallel. In a company numbering less than twenty persons, several were seriously, and it is hoped savingly, impressed, and at least one hopefully converted. The chair was filled by George Stewart, Esq. Addresses were delivered by S. B. Johnson, Esq., Agent of Upper Canada Bible Society, and our brethren from Belleville and Kingston. \$23 25 were raised in collections and subscriptions, with more to come.

The meeting in *Port Hope* was held in the Baptist Chapel, presided over by Geo. Bellhouse, Esq., and addressed by the deputation, the pastor of the Baptist Church, and G. Hague, Esq. The collection amounted to \$13 19. The meeting was one of interest, and successful beyond expectation.

Cobourg, 21st February, 1861.

A. B.

LETTER FROM NOVA SCOTIA.

To the Editor of the Canadian Independent.

MY DEAR SIR,—A line from these “Lower Regions,” doubtless will prove of some interest to you, and to many of your readers. The article from a Boston paper copied into the *Montreal Witness* a few weeks since, on the state of religious parties in this Province, which no doubt came before you, shews that it is indeed “the day of small things” with Congregational Churches here : one great reason for which has been (as your readers will have gathered from former communications from these parts), the exhibition of much zeal, but not according to knowledge, by many of the early professed leaders of the body : and perhaps the low state of education generally in the Province, has tended much to foster that extravagance, so that many who once were found in its ranks, as such incongruity manifested itself to them, were led to identify themselves with other bodies ; as for instance, the Presbyterian, the Methodist or the Episcopal, there being less of extravagance among any of these than the other ; some too have for other reasons joined the Baptist body, which is active and numerous in the Province. We hope however, that Congregationalism has reached its lowest point. Churches that had been without Pastors, are being filled up with men who will prove we hope, a credit to the body, and a source of returning prosperity. More such men however are still needed. The state of the church at Milton under the labours of Rev. Geo. A. Rawson, is, we trust, very promising ; this people just now are building him a new parsonage, there being no house to be had in the village. The week of united prayer was observed both there and at Liverpool. In the latter there were united meetings of Baptists, Methodists, and our own body, on the morning, afternoon, and evening of the Monday, and each subsequent day of the week. At Milton, our friends kept up a meeting each evening and also in the week that followed, in their own place, which has proved we trust a season of interest and profit to all who attended. But for the snow storms which prevailed the attendance on them all would doubtless have been much greater than it was, yet there was no cause for complaint.

At Liverpool under the ministry of the Rev. J. Howell, things appear to wear a more hopeful aspect than has been seen for some time, but he is not without his difficulties. The particular friends of the old minister do not yet cordially unite with him. And something seems to prevent the harmonious action of the two ministers. The want of more sincere and fervent piety with its fruit—real humility of soul, on the one hand, or on the other, or perhaps both, may be the real cause. And past reminiscences are difficult things to put out of sight. They have their influence on new comers doubtless, as well as on older residents ; and it seems as though some of the strong and bitter feelings which have been engendered, will never be got rid of on this side of eternity. Whether the prejudices which have been formed, are right or wrong, it is not for me to say. But nothing short of the quickening, enlightening influence of the Holy Spirit, will I fear ever bring some to see, and confess their faults, and to bring forth fruits meet for repentance.

There appears to be a feeling of growing confidence in the Liverpool people and it is hoped and believed also at the out stations, towards Mr. Howell. But in Liverpool, they have shewn this, as I happen to know, in keeping their subscriptions well paid up, and in every possible way seeking to promote his comfort. When he first came among them, they handsomely furnished the

parlour of his dwelling, and besides many tokens of private regard since manifested, last week he reports they paid him a surprise donation visit, leaving behind them after spending a most pleasant evening with him and his esteemed partner, useful articles, and cash, worth according to his own estimate, above \$40; which, considering the novelty of the thing and the circumstances of the people, was in his opinion good and very gratifying, not so much from its money value, as from the exhibition of affectionate feeling and growing confidence which it manifested. One of the committee of arrangement said that the people were not only willing to do what they could, but waiting for some plan by which they could give utterance to their feelings. As regards the state of the church, I believe there have been no additions to its numbers since Mr. Howell has been here. Many are waiting it is believed until matters are more consolidated, and healthful discipline has been carried out, but which hitherto it has been very difficult to accomplish. Hoping by and by to send you further particulars of interest from these and other churches, in this distant Eastern region.

I remain, my dear Sir, yours truly,

Nova Scotia, Jan. 21, 1861.

PHILOS.

(Received too late for insertion in our last issue.—Ed. C. I.)

Reviews.

TRUE STORIES OF THE DAYS OF WASHINGTON. New York: Phinney, Blakeman and Mason. Toronto: Rollo and Adam.

A collection of short, well-told narratives, setting forth the perils, stratagems and bravery of the "patriots" during the Revolutionary War. Of course, all on that side.

BOB AND WALTER. Same publishers and booksellers.

An entertaining tale, for boys, with a good moral, but spoiled by taking them to the theatre in the last chapter.

THE FLORENCE STORIES. EXCURSION TO THE ORKNEY ISLANDS. By Jacob Abbott. New York: Sheldon and Company. Toronto: Rollo and Adam.

What young reader have we that does not know how well Jacob Abbott can tell a story, no matter what the story is? And this is a story about a part of the British Isles to most persons, old and young, utterly unknown. We recommend a journey thither, by means of this book, in company with the Morelle family, who sail from New York.

MACKEREL WILL: OR THE CHEATING FISHER BOY. Boston: Henry Hoyt. Toronto: Upper Canada Tract Society.

A capital story of a wild sea-shore boy, won by Christian kindness, and made a man of, in every sense. Doubtless an English reprint.

THE CHILD'S ILLUSTRATED SCRIPTURE QUESTION BOOK, ON THE GOSPELS. By H. Hamlin.

THE YOUTH'S SCRIPTURE QUESTION BOOK. By H. Hamlin. Same publishers and booksellers.

One of the hardest things to make, or to use, is a Scripture Question Book. We have seen some, from distinguished writers, which were but conspicuous failures. The first of these above-named is one of a class which we have seen used with great interest and advantage by young scholars. Questions and answers are given, and the latter are meant to be committed to memory. The Scripture passage is printed in full at the head of each lesson, prefixed by an appropriate wood-cut. An original hymn closes every exercise. We have no doubt this will be found a valuable help to a mother, or a teacher of a junior class in a Sunday School. The *Youth's Scripture Question Book* appears to be designed, as it is certainly best adapted, for the teacher's use. It strikes us as a vigorous and interesting unfolding of the life of our Lord, more thorough and usable than such works commonly are. In both cases, we are glad to see that the writer warns teachers against confining themselves to any question book.

News of the Churches.

SABBATH SCHOOL CONVENTION IN TORONTO.

This meeting was duly held according to the announcement in our last. There were present, at the different sessions, about seventy ministers and delegates from schools in different parts of York and Simcoe. The Convention was organised by the choice of Rev. F. H. Marling for President, Messrs. E. Jackson & J. F. Lyon, Vice-Presidents, and Mr. A. W. Lauder and Dr. Newcombe, Secretaries. The questions discussed were, 1. The duties of Sabbath School Teachers, and the best methods of training and preparation for their performance. 2. Libraries, and their management. 3. Should any Rewards be given, and for what? 4. Public exercises, viz., examinations, addresses, and children's sermons. On each of these, valuable information was elicited. Discussion was entirely free, and many various opinions were expressed on every point, but nothing approaching to sectarian or personal difference transpired from the beginning to the end. Other subjects selected for consideration, were, from want of time, laid over till the next meeting. An interesting feature in the proceedings was a Specimen Lesson, given by Mr. Johnston, City Missionary, to a class of volunteers from the delegates present, and afterwards made the subject of criticism. Public meetings were held each evening, the first in the Bond Street Baptist Church, the second in Cooke's Church, Queen Street.

A copious report of the proceedings (in a forty page pamphlet), prepared by a Parliamentary reporter, will be shortly issued, and we believe will be on sale at the price of eight copies for one dollar. Orders may be sent to Mr. A. W. Lauder, P. O., Toronto.

The next meeting of this character is appointed to be held, at the same season of 1862, in the village of *Aurora*, on the Northern Railway. Mr. Robert Boyd, of that place, is Convener of the Committee of Arrangements.

RAILROAD LITERATURE.

It has long been a scandal to the management of our Railroads, that they have so freely lent themselves to the work of supplying the travelling public with trashy and even obscene literature. We are glad to hear of a reform in this respect in such a quarter and under such auspices that there is great probability of its becoming general. "The American Railway Union" is the title of an organization which has sprung up at Chicago, one of the greatest railroad centres in the world.

The objects of it are to obtain, as far as possible, the use of Railroad Trains and Stations, and other public conveyances; to provide a suitable secular, moral and religious literature for the same, *which shall be neither sectarian nor sectional*; and to employ the requisite agency for executing and superintending the work.

The Executive Committee for the furtherance of these objects, has been constituted as follows:

J. V. Z. Blaney, Professor in N. W. University; W. R. Arthur, General Superintendent of the Illinois Central R. R.; J. C. Fargo, Superintendent of the West Division American Express Company; D. J. Lake, Secretary of Committee; Rev. K. J. Stewart, Secretary of Illinois Pastors' Aid Society, Chairman of Committee; Rev. Yates Hickey, Superintendent of the American Tract Society, Northwest; Rev. Amasa Lord, General Agent of the American Bible Society, Illinois.

The *Chicago Presbyterian Recorder* cordially endorses this movement. It says: "We are assured that there is no intention or desire to make this a *Chicago* institution, but to make it *general* as fast as possible, and to give to the whole country the benefit of the '*Moral Power of Railroads*,' as thus developed."

We have learned, that the leading companies in this city are prepared to join in the movement, and only wait the expiration of the present contracts to do so. Judging from the following extract from the *London Times* we are far behind England in this matter.

"At the Northwestern terminus," says the writer, "we searched in vain for trash. We asked for something 'highly colored.' The bookseller politely presented us with the '*Hand-book of Painting*.' We shook our heads and demanded a volume more intimately concerned with life and the world. We were offered '*Cosmos*.' 'Something less universal,' said we. We were answered by '*Prescott's Mexico*,' '*Modern Travel*,' etc. *We could not get rubbish*, whatever price we might offer to pay for it. There were no '*Eugene Sues*' for love or money—no cheap translations of any kind—no bribes to ignorance, or unholy temptations to folly. 'Can you sell such books as these?' we asked. 'Constantly; *we can sell nothing else*.' 'What, have you nothing for the million?' 'Certainly; here is '*Logic for the Million*,' price 6s.; will you buy it?' 'Thank you; but surely books of a more chatty character—' 'Chatty? oh, yes. '*Coleridge's Table Talk*' is a standard dish here, and never wants purchasers.'"—*American Presbyterian*.

CAPE OF GOOD HOPE.

An account of the present revival of religion in some parts of the Cape Colony was delivered by the Rev. Professor Hofmeyr, at the annual meeting of the South African Evangelical Alliance, held in Cape Town on the 26th October. It has been published by request of the meeting. We subjoin a few extracts. Of Calvinia, Professor Hofmeyr says:—

"I laboured there in the work of the ministry for upwards of six years. Often did I endeavour to prevail upon the people to form meetings for social prayer and religious intercourse. I considered such meetings exceedingly desirable, because most of my parishioners could not, on account of the great distance at which they live from the village, attend the house of public worship more than three or four times during the year. But all my arguments proved ineffectual. You may imagine how much I was struck, when, two months ago, I was informed of the extent to which suddenly the spirit of prayer was diffused among the people. Within a few days three or four prayer meetings were started in the small village, and four or five in some other parts of the parish. This extraordinary movement is still increasing, and is apparently becoming prevalent. They had no minister whose influence and efforts could co-operate in producing this striking change. Living on widely-scattered farms, they had no opportunity by frequent meetings and daily conversations mutually to excite these feelings. Few of them ever read a periodical, so that the great majority knew little or nothing of the revivals now occurring in several parts of the world. How then can we account for this

awakening but by ascribing it to the working of the omnipresent Spirit of God ?

"This general and simultaneous movement of the mind, under the mighty impulse of the Spirit of supplication, has been very striking in the parishes of Worcester and Wellington, and partly in the parishes of Tulbagh and the Paarl. I do not refer to the villages, but to the country places. One might be inclined to ascribe the religious spirit which rules over the inhabitants of these villages, to the infectious influence of example and public opinion ; but how are we to explain it, that at those isolated farms the people are at once impressed, some of them most deeply, with sentiments to which but a week or day before they were perfect strangers ? At that part of Breede River, for instance, which is included in the parish of Worcester, a prayer meeting was started last year, which no more than three or four individuals could be induced to attend. But as soon as the awakening impulse of God's Spirit was felt, old and young, parents and children, whites and blacks, at almost every farm, were desirous to join in social prayer, and immediately prayer meetings were multiplied. And the interest manifested in those religious meetings continues, after the lapse of four or five months, unabated. So it was at Goudini and Heks River. So it is now among the farmers in the parishes of Montagu and Wellington. In some of these places they have been obliged, on account of the crowds that assembled at the meeting for social prayer, to follow the example of the inhabitants of the village, and to separate into different prayer meetings. There is one for the men, another for their wives, another for their sons, another for their daughters, and another even for their children.

"We know of an individual who, two or three days after he had declared, in vehement language, his aversion to the revival, was so overcome with a sense of his wretchedness that for some time his state of mind approached to that of despair. When I saw him he had found peace in believing the message of grace, and delighted in the exercise of secret and social prayer. His heart abounded in intense love towards those whom, but a short time before, he had despised and condemned. We know of two young men who happened to spend their holidays at home just at the time when a revival commenced there. Void of piety, prayerless themselves, they looked with haughty and scornful eyes upon those multiplied prayer meetings. They understood not by what motives other young men, whom they had known as lovers of this world, like themselves, were induced to change their conduct, and at these meetings openly to confess and deplore their sinfulness, and to implore the divine mercy. However, they felt inclined to attend these meetings, and soon after such a sense of their own wickedness, and such a desire after a new spiritual life, took hold of them, that they have become since prayerful and religious characters. When they returned to school, their school-fellows were struck with their changed habits, and in their turn they were mocked and sneered at. But they bore all this meekly, and continued to meet every evening for united prayer. They have asked their friends, whom they once despised, to pray for them; that they might persevere in the love and service of their Saviour. The change produced upon the mind and conduct of some is so sudden and great, that it commands the silent astonishment of the world, and the high-toned adoration of God's people."—*British Messenger*.

DONATION PARTY AT SCOTLAND, C. W.

The people under the pastorate of Rev. William Hay, celebrated, on the 19th December, the thirteenth anniversary of his settlement among them, by holding "a donation party" in his favour. Though the day was very stormy, the assembly was large and happy. May the donors long enjoy the ministry that has been so largely owned of God to their spiritual good in the past. J. M. S.

REV. L. KRIBS.

We understand that our brother Kribs, is at present visiting the churches on behalf of the Canada Indian Missionary Society. Notice of the formation of that Society was expected in the February number of the *Canadian Independent*, but

the communication was fully a week too late to accomplish that result. Our correspondents will oblige us, and not disappoint themselves, by forwarding their letters, so as to reach us a week before the close of the month. If our brother has experienced any inconvenience in his work, owing to the want of publicity, it has been simply caused by the non-arrival of the Secretary's statement.

LIBERATION OF ANDERSON.

By the decision of the Court of Common Pleas, in consequence of the insufficiency of the warrant of committal, Anderson has obtained his release. In this the friends of freedom rejoice.

A PRO-SLAVERY BIBLE SOCIETY.

Some former friends of the American Bible Union in the South, are said to be moving with a view to the entire severance of the southern from the northern and parent organization, and its establishment as a separate body. Among the reasons given for this course, besides the fact that the Bible Union is in the wrong latitude, is, that it does not translate the Greek word *doulos*, slave, but servant, and that other denominations beside the Baptist participate in its control.

DEATH OF REV. DR. MURRAY.

The Rev. Nicholas Murray, D. D., (Kirwan,) of Elizabethtown, N. J., died at his residence on Monday, February 4th, in the 58th year of his age. He was cut off in the midst of a career of great activity and usefulness.

Bills from the Fountains of Israel.

BUNYAN'S PILGRIM'S PROGRESS.—No. 3.

ACTS ix 9.—“*And he was three days without sight, and neither did eat nor drink.*”

THE SLOUGH OF DESPOND.—BY THE REV. JOHN WOOD, BRANTFORD, C. W.

We parted with the Pilgrim, at the close of our last lecture, fleeing to the wicket gate, to which he had been directed by Evangelist, and are unexpectably surprised to find as we proceed with the story, that his neighbour Pliable, who had come out to withstand him, is persuaded to accompany him. Obstinate, disgusted with what he calls “such misled fantastical fellows,” returns, and we hear of him no more. Christian and his new companion now travel on together for a time, conversing very earnestly of the dangers from which they were fleeing, and particularly of the glories and blessedness of the place to which they were journeying. Concerning the latter, Pliable was specially inquisitive. He belonged to, and well represented that class of persons who will follow religion so long as she walks in *silver slippers*, but who are immediately offended when tribulation or persecution ariseth because of the word. They are delighted with anything that promises happiness, and respectability, and the good opinion of their neighbours; and so long as a religious profession will secure these results they will maintain it. But so soon as the tide of popular feeling turns against Christianity, and a profession of religion requires self-denial,—the bearing of a daily cross; abstinence from worldly pleasures and dearly-loved sins,—they abandon their profession; or, which is even worse, they continue to profess piety without seeking to conform their lives to the requirements of the Gospel. They follow, not *Christ*, but the world; they seek not a *higher and purer life*, but *pleasure*,—pleasure for its own sake; for they are “lovers of pleasure more than lovers of God.” The principle which guides them,—if it may be called a principle,—is to do in Rome as Rome does; and hence that form of religion which involves least trouble and restraint, and promises most of present advantage, is the one for them.

Pliable is delighted, therefore, to hear Christian speak of the "endless kingdom,"—"everlasting life,"—"crowns of glory,"—and "garments shining like the sun in the firmament of heaven," in store for all who follow Christ. "The hearing of this is enough to ravish one's heart," he says, as Christian tells him that "there shall be no more crying, nor sorrow," that they shall dwell "with seraphim and cherubim," and with "thousands, and tens of thousands of loving and holy ones" that have gone before. And so much in haste is he that Christian seems to him not to travel fast enough, so he urges him to "mend his pace." Pliable felt nothing of the burden of sin which Christian bore upon his back, and which so oppressed and retarded him. His determination to become a Pilgrim had not sprung from the operation of the Holy Spirit within him, for every true work of grace in the human soul begins with *conviction of sin*, and of that he had felt nothing. With Christian, however, the work was genuine. He had learned something of the depravity of his nature, and the sinfulness of his life; and the consciousness of his own weakness, and liability to err, retarded his progress and kept him for the time from Christ. It *should not* have done so, for our sinfulness and unworthiness, instead of keeping us away from Christ, should rather make us fly to him, as the soul's only refuge.

We may learn from this incident, however, that "the race is not always to the swift, nor the battle to the strong." Poor, trembling, weak Christian, so misled, and halting, and slow-paced at first, finished his course with joy, and obtained "a crown of glory that fadeth not away;" while Pliable, so self-confident, and strong in his own esteem, "ran well" at first, but soon returned to pursue his pilgrimage no more. Young christians, especially those of a naturally timid and diffident turn of mind, are often distressed at what they consider their own slow progress in the heavenly way as compared with that of others around them. They see some who began the race with them far ahead of them in *assurance*,—some who can *talk of religion* in any company, and *pray in public*, and perhaps *preach*, while they themselves can hardly lisp the alphabet of Christianity; and they are so distressed and discouraged by it that they can hardly venture to hope that they have any part or lot with the people of God. Let the experience of Christian encourage them. Thousands of just such trembling ones as they, have completed their pilgrimage with joy unutterable.

"From God, the overflowing spring,
Their souls have drunk a fresh supply;
While such as trust their native strength
Shall melt away, and droop, and die."

We would not be understood as commending a doubting, sorrowing experience, as that which alone can be genuine. On the contrary we would urge all to seek a full assurance of hope, for "the joy of the Lord is our strength;" but the case of Pliable should be a warning to a self-confident spirit. Let us equally avoid putting confidence in the flesh, and distrusting promised grace; both are ruinous.

In these opposite frames of mind, then, Christian and Pliable pursue their way. They had not proceeded far, however, when "they drew nigh to a very miry slough that was in the midst of the plain; and they being heedless, did both fall suddenly into the bog. The name of the Slough was "Despond." In this bog, Bunyan tells us, "they wallowed for a time; and Christian, because of the burden that was on his back, began to sink in the mire." Pliable, however, is the first to complain; he had not expected any such difficulties as this. Christian, on the other hand, though "perplexed, is not in despair." He has counted the cost, and regards "all things but loss for the excellency of the knowledge of Christ Jesus the Lord." His sense of his own ill desert, moreover, reconciles him in some measure, to what he is called to endure. And, besides, they had no one to blame for their falling into the Slough but themselves. Bunyan properly represents them as falling into it through heedlessness. Had they duly consulted their guide-book they would have foreseen it, and might have avoided it. Pliable, however, not disposed to take any share of the blame to himself, thinks only how he may get out on "the side next his own house;" and succeeding in that, with a

sneer at Christian's hopes, he returns to the city of Destruction, and Christian sees him no more.

We part with Pliable with about as much pain as Christian did; for although but an imaginary personage, the picture recalls to our recollection so many who have run his course, that he becomes to us more a *reality* than an *allegory*. They have gone back to walk no more with us! They once put their hand to the plough, but then looked back and are not fit for the kingdom of God! The God of infinite love have mercy on them, and restore them to the paths of righteousness for his name's sake!

Christian was now "left to tumble in the Slough of Despond alone;" but, unlike Pliable, his great concern was "to struggle to that side of the Slough which was farthest from his own house, and next to the wicket gate." The object of his pursuit was not *peace* only, but *safety*. He knew that his peace of mind would be restored as soon as he reached the divinely appointed refuge. He *would not*, therefore, if he *could*, get out as his companion had got out, by returning to his former indifference; so he struggled for the other side, "but could not get out for the burden that was upon his back," until a man whose name was Help came, and asked him what he did there? Christian told him that he had fallen into the Slough while fleeing to the wicket-gate. Help then, gently chiding him for not looking for "the steps," extended his hand to him, and drew him out, "and set his feet upon a rock, and established his goings," (Psalm xl. 2.) Bunyan explains in a marginal note, what he means by these steps, viz,—“the promises,”—and intimates that had the pilgrims walked upon these, they would have found no difficulty in crossing the bog. The Slough of Despond, therefore, represents the ignorance and unbelief, and wretchedness in which the convicted sinner stumbles on until he looks away from self, and human merits, and human helpers, to the promise of God to save “every one that believeth.” A *deep dark bog* is that of *unbelief*! So natural is it for a depraved heart to put confidence in the flesh, and to disbelieve God's free offer of mercy on the sole account of what his beloved Son has done and suffered in our stead, and so skilful are the devices of the devil to deceive us, that we should wallow in the bog forever, were it not for help sent from heaven,—in other words, were it not for the teaching and influence of the Holy Spirit, whom Help represents! The whole aim of the adversary is to prevent men from “believing the record that God has given of his Son;” for if he can only accomplish *that*, he destroys the soul which God by his grace would save. Some persons in Christian's state of mind he tempts to despair of pardon,—to think that their sins are too many, and too great to be forgiven. *You have sinned*, he suggests, *against light and knowledge, and abounding mercy;—sinned so often,—sinned so long,—that 'God's mercy is clean gone forever from you.'* Thus does he push the n aside from Paul's precious step of promise, broad enough and firm enough to support the tread of the whole world upon it: “He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them,”—and the poor convicted and anxious sinner sinks in the Slough! Others he tempts in the *opposite* direction. leading them to regard God as so indulgent as not to require a mediator, or an atonement for sin; and so conceals from them John's step of promise.—“If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for our's only, but also for the sins of the whole world.” Others, again, he induces to think themselves *not good enough yet* to apply to Christ, and to resolve on coming to Him *when they have washed away some of their sins* by repentance, and good works, thus making the words of Jesus of none effect.—“I came not to call the righteous, but sinners to repentance.” And still others he perplexes and distresses with the much abused and perverted doctrine of election, filling their minds with apprehension lest they should not be among the number of the elect, or persuading them that whether elected or not, God's decree puts the matter altogether out of their controul, to the total disregard of the gracious assurance that he that believes “makes his calling and election sure.” And these are not a tithe of the sources of doubt and perplexity

and fear experienced by those who look not for the "steps" that God has planted to bear them across the Slough of Despond. From all of these sources of distress did Bunyan himself suffer in his flight to the refuge set before him in the Gospel. And what was true of him is true of many now. The Slough is there still,—right across the path of every convicted sinner,—and into it any one *may fall*, though no one falls into it of necessity.

We are not to regard these doubts and fears as the inevitable experience of every pilgrim. They are the lot, not of those who walk in the way of salvation, but of those only who go out of the way. The steps,—the promises,—are the path our feet should tread, and that, says Bunyan, is "sound ground." It is only when the anxious sinner *overlooks* these divine promises, or *disbelieves* them, that he gets into the Slough. Many true believers especially among those who have been converted at an early age have had no experience of this kind. The jailor at Philippi believed as soon as he heard the word, and immediately rejoiced in God his Saviour. The three thousand converted on the day of Pentecost, seem to have had no such experience, for conviction of sin was immediately followed by their "gladly receiving the word." Hence the Slough of Despond is not God's appointed way to the wicket-gate, and the cross, as some would have us believe, but only "the descent, (as Bunyan calls it), whether the scum and filth that attend conviction of sin continually run, and therefore cannot be mended." As long as men will reject God's promise of *immediate salvation* to every one that believeth, there will be a Slough at that point in the pilgrimage. Eighteen hundred years' labour upon it has not mended it; for even though it had been mended, every man *makes a slough for himself* when he refuses to walk on the sure ground of God's faithful promise. And happy, indeed, is it that men cannot forsake the only safe path without getting into trouble and darkness! Were the *wrong* path as easy and pleasant as the *right* one, there were no hope of our ever knowing the difference between them. But God in mercy has made the way of transgression and unbelief *hard*, so that we may flee in time from the paths of sin, and enter upon the path of safety and peace.

See that you profit then, dear reader, by the experience of Christian. "Only believe!" "Look for the steps" by the help of that word which is for a "lamp unto your feet and a light unto your path." So doing, you will not fall into the Slough.

The Fragment Basket.

Nature has been defined by Goethe as the living visible garment of God, the book of the Great Author from which all other authors copy. Carlyle describes nature as the *time-vesture* of the Infinite, that reveals Him to the wise, and hides Him from the foolish.

Peevishness may be considered the canker of life, that destroys its vigour and checks its improvement: that creeps on with hourly depredations, and taints and vitiates what it cannot consume.

"WHERE THE DEVIL CANNOT COME HE WILL SEND."—A proverb of very serious import, which excellently sets out to us the *penetrative* character of temptations, and the certainty that they will follow and find men out in their strictest retreats. It rebukes the absurdity of supposing that by any outward arrangements, cloistered retirements, flights into the wilderness, sin can be kept at a distance. So far from this, temptations will inevitably overleap all these outward and merely artificial barriers which may be raised up against them; for our great enemy is as formidable from a seeming distance as in close combat; *where he cannot come he will send.*—Trench.

Poetry.

THROUGH DEATH TO LIFE.

Have you heard the tale of the Aloe plant,
 Away in the sunny clime?
 By humble growth of an hundred years
 It reaches its blooming time:
 And then a wondrous bud at its crown
 Breaks into a thousand flowers:
 This floral queen, in its blooming seen,
 Is the pride of the tropical bowers.
 But the plant to the flower is a sacrifice,
 For it blooms but once, and in blooming dies.

Have you further heard of this Aloe plant,
 That grows in the sunny clime,
 How every one of its thousand flowers,
 As they drop in the blooming time,
 Is an infant plant that fastens its roots
 In the place where it falls to the ground;
 And fast as they drop from the dying stem,
 Grow lively and lovely around?
 By dying it liveth a thousand-fold
 In the young that spring from the death of the old.

Have you heard the tale of the Pelican,
 The Arabs' Gimel el Bahr,
 That lives in the African solitudes,
 Where the birds that live lonely are?
 Have you heard how it loves its tender young,
 And cares and toils for their good?
 It brings them water from fountains afar,
 And fishes the seas for their food.
 In famine it gives them—what love can devise!—
 The blood of its bosom, and feeding them, dies.

Have you heard the tale they tell of the Swan,
 The snow-white bird of the lake?
 It noiselessly floats on the silvery wave,
 It silently sits in the brake;
 For it saves its song till the end of life,
 And then, in the soft, still even,
 'Mid the golden light of the setting sun,
 It sings as it soars into heaven!
 And the blessed notes fall back from the skies:
 'Tis its only song, for in singing it dies.

You have heard these tales: shall I tell you one,
 A greater and better than all?
 Have you heard of Him, whom the heavens adore,
 Before whom the hosts of them fall?
 How He left the choirs and anthems above,
 For earth, in its wailings and woes,
 To suffer the shame and the pain of the cross,
 And die for the life of His foes?
 O Prince of the noble! O Sufferer divine!
 What sorrow and sacrifice equal to Thine!

Have you heard of this tale—the best of them all—

The tale of the Holy and True ;

He dies, but His life, in untold souls,

Lives on in the world anew.

His seed prevails, and is filling the earth

As the stars fill the skies above ;

He taught us to yield up the love of life,

For the sake of the life of love.

His death is our life, His loss is our gain,

The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,

Who for others do give up your all ;

Our Saviour hath told you, the seed that would grow,

Into earth's dark bosom must fall—

Must pass from the view, and die away,

And then will the fruit appear :

The grain that seems lost in the earth below,

Will return many fold in the ear.

By death comes life, by loss comes gain,

The joy for the tear, the peace for the pain.

HENRY HARBAUGH.

Family Reading.

SHALL WE NOT BE AS BRAVE?

In the golden age of Rome, if a man were tempted to dishonesty, he would stand upright, look the tempter in the face, and say to him, "I am a Roman." He thought that a sufficient reason why he should neither lie nor cheat. It ought to be a ten times more than sufficient answer to every temptation, for a man to be able to say. "I am a son of God; shall such a man as I yield to sin?"

I have been astonished in looking through old Roman history at the wonderful prodigies of integrity and valor which were produced by idolatry, or rather which were produced by patriotism, and that principle which ruled the Romans, namely, love of fame. And it is a shameful thing that even idolatry should be able to breed better men than some who profess Christianity. If a Roman, a worshipper of Jupiter, or Saturn, became great or glorious, a son of God ought to be nobler far. Look at Brutus: he has established a republic, he has put down tyranny, he sits upon the judgment seat; his two sons are brought before him; they have been traitors to the commonwealth! What will the father do? He is a man of a loving heart and loves his sons, but there they stand. Will he execute justice as a judge, or will he prefer his family to his country? He covers his face for a moment with his hands, and then looking down upon his sons, and finding that the testimony is complete against them, he says, "Lictors, do your work."

Christian men, do you feel this with regard to your sins? When you have been sitting on the judgment bench there has been some favorite sin brought up, and you have, let me blush to say it, wished to spare it, it was so near your heart; you have wished to let it live, whereas should you not as a son of God have said, "If my eye offend me, I will pluck it out and cast it from me; if my right hand offend me, I will cut it off, rather than I should in anything offend my God." Brutus slays his sons; but some Christians would spare their sins.

Look again at that noble youth, Mutius Scævola. He goes into the tent of king Pyrrhus with the intention to put him to death, because he is the enemy of his country; he slays the wrong man, Pyrrhus orders him to be taken captive. A pan of hot coals is blazing in his tent; Scævola puts out his right hand and holds it; it crackles in the flame; the young man flinches not, though his fingers drop away. "There are four hundred youths," says he, "in Rome as brave as I am, and that will bear fire as well; and tyrant," he says, "you will surely die." Yet

here are Christian men who, if they are a little sneered at, or snubbed, or get the cold shoulder for Christ's sake, are half ashamed of their profession, and would go and hide. And if they are not like Peter—tempted to curse and swear to escape the blessed imputation—they would turn the conversation, that they might not suffer for Christ.—Oh for four hundred Scœvolas, four hundred men who for Christ's sake would burn, not their right hands, but their bodies, if indeed Christ's name might be glorified, and sin might be stabbed to the heart.—*Spurgeon.*

THE LITTLE RAG-SORTER.

I took my place by her bed, and went on to repeat to her, in a low voice, the parable of the prodigal son—Luke xv. 11—which at our first meeting had so deeply impressed her. The little hunger-pinched face became calm and composed, and the distressing excitement gave place to eager, but profound attention. At that touching passage, “When he was yet a great way off, his father saw him,” &c., she exclaimed, in a short, decided manner, a manner peculiar to these neglected little ones, reared in the very hot-bed of sin and strife—

“Ah! that was *just like me!* That's good, say it again. A *great way off!* What, ever so far? Away, away—like me with the devil? That must be far from God and the Lamb!”

After a pause, to moisten her poor, black, parched lips, she continued, “Yes, I was a great way off. But the father saw him before he saw the father—that's like me again! Why did he not clean himself a little before he went home? I would. Oh! I forgot!” she added quickly, and in a tone of deep sadness, “you said we could not *make* ourselves clean. I wish we could! I should like to *show* Jesus that I want to be good.”

I tried to make her understand that her heavenly Father saw her desire to be a good child, and had put away the filthiness of sin from her for His sake, who had died for her, that she might be made pure and holy in His precious blood; that this kind Father, who bade me invite her to go to Him, had provided her with a clean heart, without which no one can see God.

“Oh! how good! how kind! But,”—she hesitated, and covered her face with her long, thin fingers, as her tears flowed fast, and sob after sob almost choked her utterance—“I am afraid *I* have been *worse* than that bad son. I have told lies! and you said no liar could enter the beautiful home. I have used bad words, awful bad words—worse than you know of, and God said no one should take His name in vain. I have had a bad book, too, full of wicked songs, and I have sung them, and—don't turn away your head, I have stolen, too. I thought of all this when I came home, and for a long time I felt frightened to go to God; but all at once I remembered about the thief, that poor thief who died with Jesus, you know; and as soon as everybody was fast asleep in our room, I got up very softly, I went over into the corner there by the fire, I took my song-book and tore it into little pieces, red cover and all, though I once thought it so pretty. I struck a match, I burnt it, every morsel, to tinder. Then I said, ‘Dear Jesus! I want very much to love you, I want to get away from the devil, please help me! Take away my naughty thoughts, please do, dear Jesus!’ I think *He* heard me, I know *He did,*” she added, with animation, “for I felt somehow different ever since; I am not afraid now, *no, not one bit!* and I love Him much, so much!”

It was a solemn hour. For a time all was still, even the labouring breath ceased, when with sudden energy, and far greater power than I could have supposed it possible for her to have retained, she raised herself up, and with her earnest eyes fixed on my own, she said, in a clear, distinct voice:—

“Fetch them in! Oh, *be sure* and fetch them in, and tell them of Jesus! Tell them of Jesus!”

Again there was a silence, she scarcely breathed, a slight spasm crossed her face, all was nearly over. I said, “Dear child! Jesus has gained the victory for you!” She caught the word, and with a shout of gladness such as never rang from those pallid lips before in the fourteen years of her sorrowful life, she cried, “Victory! victory! I am washed and made clean! Glory!”—*Advocate and Guardian.*