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THE

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GOD RENEWETH THE FACE OF THE EARTH.

“The bursting buds look up
To greet the sunlight, while it lingers yet
On the warm hill-side—and the violet
Opens its azure cup
Meekly, and countless wild flowers wake to fling
Their earliest incense on the gales of spring.

Continual songs arise
From universal nature—birds and streams
Mingle their voices, and the glad earth seems
A second Paradise!
Thrice blessed Spring! thou bearest gifts divine!
Sunshine, and song, and fragrance—all are thine.

Nor unto earth alone—
Thou hast a blessing for the human heart,
Balm for its wounds, and healing for its smart,
Telling of Winter frown,
And bringing hope upon thy rainbow wing,
Type of Eternal Love—thrice blessed Spring!”

The year as it rolls is full of God. Sweet Spring has opened its song of praise. Its spiritual aspects may well gladden our hearts, as its gentle footsteps come stealing over forests and fields. The prospect of a full harvest is good, yet should it come to a blighted, frozen, dead soul—what gain is there? Notes of thanksgiving rise heavenward from myriads of creatures all tasting of God's goodness. Shall the lays of birds put to shame the ingratitude of Man? Look then at the handiwork of God in renewing the face of the earth. What an aspect of beauty breaks on our view on every side! The boundless resources of the Almighty stand out before us. An energy that never tires fings from the fountain of life ten thousand forms crowned with beauty. Supreme taste presides where the lily grows; silvery and golden feathers on the wing of insect and bird rival the robes of Monarchs,—whose hand gives that loveliness? No power of a creature could form a blade of grass. The skill of the Artist may imitate flowers or fruit, but the life is absent; growth, fragrance, usefulness are wanting. The power of God giveth life.

The ceaseless care of an all bountiful Creator secures that seed-time and harvest shall not cease. God prepares food for Man. “The eyes of all wait on Thee.” What wide spread havoc would result from a conspiracy among

Men to sow no seed—that were madness unthought of—yet without the smile of God in renewing the face of the earth, seed though sown would rot and perish. The tenderness and love of God walk forth in Spring clothing the pastures and hills with verdure. “He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.”

To man, the dweller on earth, this renewal of its face presents emblems of his state. Human life is compared to the flower of the field. He cometh forth as a flower. In spring our senses are regaled with the beauty and fragrance of flowers, yet soon they wither away. Human flowers soon fade. Life is short and uncertain, even as the grass of the field which to-day is, and to-morrow passeth away. This life, however, is the spring time of man's existence. Then must seed be sown for eternity. A spiritual husbandry, the toil and care of which is of vast importance, is crowded into the spring-days of our life on earth. What is committed to the soil of the affections now, will yield fruit hereafter. Whatsoever a man soweth that shall he also reap. An opportunity of great improvement comes with the renewal of the face of the earth. A single seed will yield a hundred fold. In the granary it abides alone; in the soil, harrowed in by prayer and blessed by God it bringeth forth much fruit. Spring-work, however, must be done in its own season; delay till summer, and vain the toil, it is too late to secure the end. Thus with the interests of the soul, NOW is the accepted time, it may be too late on a dying bed to seek mercy, and surely it will be too late to pray in hell. In the season of youth it is well to decide for God.

How many changes take place in the weather during spring! It is a struggle between winter and summer. Such is life, a scene of vicissitudes. Here we have no continuing city. The leaves so sweet, so bright, and green, are soon to fall. We all do fade as a leaf. The promise too of spring is frequently much greater than is realized. Fruit trees blossom, the stalk of corn appears healthy and strong, yet the look of orchard and field may be deceptive: frost, mildew, rust and other sources of disappointment may set to work. Thus in life many things which men expect fail them. Hopes prove fallacious. Promises are forgotten. As the morning cloud, and as the early dew, the goodness that appeared beautiful as the bloom of spring may pass away.

The renewal of the face of the earth ought to remind man of the necessity of the renewal of the soul. Should the dreary winter of sin last in the heart, no joy can ever reign there. In the thick-ribbed ice of a carnal mind, no plant of righteousness can grow. The snow melts before the breath of spring, and the soul under the influence of God's love is subdued. Truth springs out of the earth. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth. What hope is there of an eternal spring? The corn of wheat has fallen into the ground, it does not abide alone; the death of Christ has destroyed the power of death. “Sweet fields across the flood, stand dressed in living green.” Christ in you the hope of glory. The indulgence of this blessed hope is not without a struggle; as in spring the renewal of the face of the earth is advanced, frost and cold reluctantly yield their grasp, so in man's soul the contest between sin and

holiness goes on. The sceptre is ultimately forced from the hand of stern winter, and so grace leads on to the expulsion of sin from the soul.

The resuscitation of life, in the renewal of the face of the earth, speaks to the believer of the glorious resurrection morn. To the eye of sense, apart from experience how unlikely the change produced in spring. Nature awakes to sing anew the song of its youth. Life reappears after an apparent death. "Marvel not at this : for the hour is coming in the which all that are in the grave shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." The body sown in dishonour shall be raised in glory, and then death shall be swallowed up in victory.

"The seed, the insentient seed,
Buried beneath the earth, and rotted in the soil,
Starts from its dusty bed,
Responsive to the voice of Spring,
And covers mead and mountain,
Field and forest, with its life.
Myriads of creatures, too, that lay
As dead as dust on every inch of ground,
Touched by the vernal ray,
Spring from their little graves, and sport
On beauteous wing in fields of sunned air,
Shall this be so ? Shall plants and worms
Come forth to live again ? And O shall Man
Descend into his grave to rise no more ?
Shall he, the master of this world,
Image and offspring of the FONTAL LIFE,
Through endless ages sleep in dust ?"

SEPARATE SCHOOLS.

Recent developments in Parliament and elsewhere of the demands and expectations of Roman Catholics are well fitted to awaken the earnest thought and devoted action of the friends of religious freedom and of our Common School System in Canada West. We utterly disclaim a spirit of religious animosity to any of our fellow citizens; that, however, does not demand of us a cowardly and tame submission to the perpetration of wrongs, and an indifference to the progress of events which, if unrepelled, will issue in the destruction of interests of the most precious character. Our Common School System, from which good fruit is justly expected, ought to be allowed to grow undisturbed without the introduction of what would seriously mar its results, if not destroy it altogether. That system knows no distinction of sect or religious party, but admits all to the privileges of a secular education. We are not aware that just and established complaints are entertained against the working of the system as partial to one denomination and oppressive to another. Should cases of that character occur means of redress are open and provided for. The Separate School Bill introduced by Mr. Scott, of Ottawa, is therefore in our view unfair in its general principle, and in many of its sections seeks to provide privileges for Roman Catholics which are withheld from others. With deep regret we learn the position of many of our public

men, and the feeble minority found to resist the second reading of the Bill, by which, what we must regard as unrighteous, is intended to become law.

A glance at some of the sections of this obnoxious Bill reveals to an intelligent reader its true nature and spirit:

FIVE HEADS OF FAMILIES MAY CALL A PUBLIC MEETING.

Sec. 2.—Any number of persons, no less than five, being heads of families, and freeholders or householders, resident within any school section of any Township, Village or Town, or within any ward of any City or Town, and being Roman Catholics, may convene a public meeting of persons desiring to establish a Separate School for Roman Catholics, in such School Section or ward, for the management of the same.

POWER OF TRUSTEES.

Sec. 6.—The Trustees of such Separate Schools forming a body corporate under this Act, shall have the same power to impose, levy and collect school rates or subscriptions, upon and from persons sending children to, or subscribing towards the support of such schools, and all other powers in respect of Separate Schools, as the Trustees of Common Schools have and possess under the provisions of the Act relating to Common Schools.

EXEMPTION FROM COMMON SCHOOL RATES.

Sec. 11.—Every person paying rates, whether as proprietor or tenant, who, by himself or his agent, on or before the first day of March in any year, gives, or who on or before the 1st day of March of the present year, has given, to the Clerk of the Municipality, notice that he is a Roman Catholic, and a supporter of a Separate School situated in the said Municipality, or in a Municipality contiguous thereto, shall be exempted from the payment of all rates imposed for the support of Common Schools, and of Common School Libraries, or for the purchase of land or erection of buildings for Common School purposes, within the Municipality, for the then current year, and every subsequent year thereafter, while he continues a supporter of a Separate School. And such notice shall not be required to be renewed annually; and it shall be the duty of the Trustees of every Separate School to transmit to the Clerk of the Municipality or Clerks of Municipalities (as the case may be) on or before the first day of June in each year, a correct list of the names of all persons supporting the Separate Schools under their management.

SEPARATE SCHOOLS ENTITLED TO A SHARE OF THE PUBLIC GRANT.

Sec. 15.—Every such Separate School shall be entitled to a share in the fund annually granted by the Legislature of this Province for the support of Common Schools, and shall be entitled also to a share in all other public grants and allotments for Common School purposes made by the Province or the Municipal authorities, according to the average number of pupils attending such school during the twelve next preceding months, or during the number of months which may have elapsed from the establishment of a new Separate School, as compared with the whole average number of pupils attending school in the same City, Town, Village or Township.

This section provides that the pupils be reckoned irrespective of age.

AVERAGE NUMBER OF PUPILS.

Sec. 16.—But no such Separate School shall be entitled to a share in any such fund, unless the average number of pupils so attending the same be fifteen or more (periods of epidemic or contagious diseases excepted).

HOLIDAYS.

Sec. 21 provides, that the holidays and vacations appointed by the Board of Public Instruction "shall not be binding on Roman Catholic Separate Schools,

but the Trustees of every such school may prescribe the observance of such other holidays and vacations as they may see fit."

ROMAN CATHOLIC CLERGYMEN EX-OFFICIO MEMBERS OF THE BOARD.

Sec. 20.—Roman Catholic Clergymen, who are either incumbents, or have pastoral charge in missions, parishes, or other pastoral divisions, shall be, respectively, members *ex-officio* of each Board of Trustees of Roman Catholic Separate Schools, established within such mission, parishes, or other pastoral divisions.

RULES OF MANAGEMENT.

Sec. 22.—In all Roman Catholic Separate Schools, no other rules shall be enforced for the government or management of such schools, and no books shall be introduced or prohibited without the approbation of the Trustees of such Roman Catholic Separate Schools.

The public provision for the training and education of any class in the community, in the religious dogmas of that class, is grossly inconsistent with the declared principle of our legislation, that the union between Church and State shall be dissolved. We fail to see that this measure is anything else than an endowment of Romanism. Strongly would we object against any Protestant community becoming a claimant on the general revenue for the diffusion of its peculiarities, but that antipathy to the system that beggars and demeans the Church of Christ, gathers into intense determination to resist its progress, when made to extend and diffuse a system in our midst which has blighted in other lands the temporal and spiritual interests of men. It is surely shortsighted policy in any party to join in making demands on the State purse for denominational necessities, when thereby strength and consistency are given to the foes of truth and freedom. Unity among Protestants is called for from the position and circumstances of Canada, to watch and resist the aggressive inroads of a common enemy. Yet we despair of such combination while a struggle is maintained to obtain subsidies and favours from the state for their own denominational ends.

THE REV. R. K. BLACK'S LOSS BY FIRE.

The readers of this Magazine will be grieved to learn that on the forenoon of Thursday, the 15th May, the residence and out-houses of the Rev. R. K. Black, at Middleville, Lanark, were entirely consumed by fire. The premises had been insured, but the policy, which had lately expired, had not been renewed; so the entire loss, amounting to about eleven hundred dollars, falls upon our worthy brother. The house was his own. In a letter communicating this painful intelligence, he adds, as a gracious alleviation, "But the Lord has mercifully spared to me my family, and most of my furniture and effects."

We shall all with hearty sympathy comply with his request, that we should pray for him, that this severe stroke may be sanctified to him and to his people. The Lord often afflicts His Ministers for the Church's sake, that their ministrations may be enriched with fresh unction, and with deeper experimental adaptation. If we could see how greatly the Church is benefited by the discipline through which her Ministers are often brought in the school of personal affliction, we should recognize in such experiences a public character, as "filling up that which is behind of the afflictions of Christ for His body's sake—the Church." The labours of our afflicted brother have

been in former years remarkably blessed to the Lanark people. May this severe loss result in their great spiritual gain, that our devoted brother may have to rejoice abundantly on their account.

Some will be likely to comment on this lamentable loss, that after all it was self-imposed, through neglect of the proper precaution in keeping up the insurance. This is by no means a matter of course. Many ministers are so straitened in their resources that they *cannot* command the requisite amount just at the time the policy expires. Besides the inadequacy of support too often given them, there is not unfrequently a delay in paying even the small quarterage that has been promised. Where such a loss as this arises from that cause the minister may be wholly free from the responsibility, and in the Divine regard the *people* may be under moral obligation to indemnify their Pastor's loss. These remarks are not designed to apply to this particular case, further than to parry the force of the upbraiding supposed, by suggesting some possible explanation or extenuation of the omission. The duty of keeping up the insurance policy should be forcibly impressed on us by this recurrence of the frequent coincidence of a policy having lately expired when the property is consumed.

No less than four of our Ministers have of late passed through this fiery ordeal, and in *two* of these instances the insurance had just run out! It cannot be presumed that they permitted this through indifference or forgetfulness, for as a class, ministers give abundant practical evidence of their appreciation of the importance of insurance, and certainly they are generally too well trained in fulfilling appointments, to forget this matter. Yet our Ministerial brethren will do well to lay to heart these sad lessons from the experience of some of their own circle, and be doubly careful not to suffer their little all to stand exposed *for a single hour without an adequate insurance.*

Trans-Atlantic Retrospect.

Eleven years have passed since the Great Exhibition of 1851, and this May-day has witnessed in London another of those grand, imposing spectacles, which once seen can never be forgotten. The world has grown wiser during these years, and although some of the lessons it has learned are bitter enough, they will be blessed in the end if men will but heed and be guided by them. We all remember the day-dreams in which we indulged about the Palace of Glass, we named it the Temple of Peace, we thought that those who breathed its atmosphere would thenceforth be filled with love to all mankind; all hatreds and national jealousies; old sores, and bitter recollections were to pass away, melted and dispersed by the May-day sun which shone through crystal walls. Flags which had too often met in hostile array hung peacefully side by side; the representatives of every nation under heaven interchanged salutations, and from the dying swell of the organ there seemed to arise again the angels song, "Peace on earth, good will towards men." And how has the dream been realized? How have the years fulfilled the prophecy? Ah we all know! probably during no similar space of time have there been wars in so

many parts of the world. Europe has witnessed thousands fall upon the sunny plains of Italy and the bleak Crimea; Asia—the terrible Indian mutiny, two Chinese wars, and a Burmese war; America, the present fratricidal and relentless conflict between North and South. What then shall we conclude, that these exhibitions are useless and should be abandoned? By no means, but simply that they can never take the place or do the work of the religion of Christ; it is the spread and prevalence, the thorough triumph of that alone, which shall ever make the nations “beat their swords into plough shares and their spears into pruning hooks.” Trade and commerce—mutual interests will do much, but they will not root out those evil passions from whence come wars and fightings, which have, and will, in the absence of nobler principles, still afflict and desolate humanity. We rejoice to hear of the successful opening of this second Exhibition, and we earnestly hope that all the good of which it is capable, directly or indirectly, may be accomplished by it; that many who visit London this summer from Pagan, or Mohammedan, or Catholic countries, may carry back with them the pearl of great price, and be the messengers of the everlasting gospel to their erring countrymen. And in the interests of universal peace we also hope, that if any of us are spared to pass through another decade of years, we may see it far more free from wars and rumours of wars than that which followed the Great Exhibition of 1851.

The visitors to the English Metropolis this summer will have one privilege which they can get in no other city of the world, that is, of attending the **MAY MEETINGS**, those noble manifestations of the piety and liberality of the churches of our fatherland. We who cannot attend them must however be content with a report of their labours, and as the space we can give is small, and the number of societies which demand notice very many, we can but furnish the briefest synopsis of the operations of the larger ones, in most cases little more than an abstract of the report. We believe, however, that *this will gratify many who have not access to a more extended account of these anniversaries.* We begin, as is fitting, with that noble institution the **BIBLE SOCIETY**. Some fears were entertained this year for the harmony and success of the meeting in consequence of the withdrawal of many Episcopal Ministers from its labours. We are gratified to find that the meeting was as fine in every respect, in numbers and in spirit as any previous year.

The Earl of Shaftesbury worthily occupied the chair. Among those present were the Bishop of Bangor, the Bishop of Cashel, the Dean of Carlisle, Rev. B. W. Noel, R. W. Dale, &c.

The following is an abstract of the report read by Mr. Jackson:—

“The details of the past year’s operations justified them in the sanguine view they entertained of the society’s hallowed work, and proved that God had blessed them, and that the smile of His countenance still rests upon them. In France the issues of the past year had exceeded those of the year preceding and had reached an aggregate of upwards of 88,000 copies of the Scriptures. In Belgium, although there had been a diminished circulation of the Scriptures, there had been abundant cause for thankfulness to that God who continued to bless their efforts. In Holland the agents had been able to furnish favourable reports both us to the issue of the Bible and of the labours of the colporteurs. At Cologne the number of copies issued was 71,000, while 36,000 copies had been sent from its depot to other agencies. In Frankfort the proceedings of the agency had been

marked by considerable activity. The issues had been 83,000, and there was an increase in the receipts of £136. At Berlin, the committee rejoiced that the present King, like his predecessor, had expressed himself as favourable to the society, and as taking a lively interest in its welfare. In Denmark considerable progress had been made in the distribution of the Scriptures, and the issues, which last year amounted to 6,000, amounted this year to 10,000. 4,300 copies of the Scriptures had been circulated at Christiania, and at the other depots there were also indications of steady progress. In Sweden the circulation, which the agent thought last year had reached its maximum, had exceeded it by 19,000 copies, the total issue being 91,000. In Spain, the action of the society was altogether suspended in consequence of the opposition from the Government and the violent persecutions to which the recipients of the Bibles were exposed. A similar course had been pursued with regard to Portugal. With regard to Italy, it was impossible to take even a hasty glance over that land, so long the scene of moral degradation and spiritual darkness, and to mark the contrast between its present position, and its past, without exclaiming, 'This is the Lord's doing, and it is marvellous in our eyes.' Wherever the good seed of the Word was sown in that country there were indications of a speedy harvest. In India the work was proceeding with some vigour. In Calcutta 29,000 copies of the Scriptures had been circulated, missions were multiplied, and the Christian element was being recognized to an extent that has never yet been known. The report then reviewed the operations of the society in India, China, New Zealand, Canada, the United States, and other countries, and concluded with the following statement: The receipts of the year ending March 31, 1862, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the society is £90,923 3s. 8d., being an increase of £6,668 12s. 4d. over the preceding year; while the amount received for Bibles and Testaments has been £76,570 17s. 8d., or £6,148 17s. 7d. less than in the preceding year. The total receipts from the ordinary sources of income have amounted to £167,684 1s. 4d., being £519 14s. 9d. more than in any former year. To the above must be added the sum of £631 13s. 8d. for the Chinese New Testament Fund, and £128 0s. 5d. for the Special Fund for India; making a grand total of £168,443 15s. 5d. The issues of the society for the year are as follows: From the depot at home, 999,957; from depots abroad, 595,291—1,595,248 copies. The total issues of the society now amount to 40,910,474 copies. The ordinary payments have amounted to £140,808 5s. 8d., and the payments on account of the special funds to £3,943 1s. 9d.; making the total expenditure of the year to amount to £144,751 7s. 5d., being £20,711 4s. 9d. less than in the preceding year. The Female Bible Mission had also been of signal service, the number of missionaries being 166, and the number of copies circulated by them during the year being 8,500, at a cost of £917. A space has been obtained in the International Exhibition for the society's publications, and there are exhibited there 196 versions of the Bible in 135 dialects."

Among the speakers was our old friend, Rev. Lachlan Taylor, late of the Upper Canada Bible Society, who made one of his usual florid addresses and was warmly applauded. The greeting of the Dean of Carlisle when he rose to speak was not without significance as marking the approval of the meeting at the course he has adopted, so widely different to Dr. Miller and other of his brethren.

WESLEYAN MISSIONARY SOCIETY.

The annual May meeting of this society was held on Monday, 5th May, at eleven o'clock, in the great room of Exeter Hall. Dr. Smith having been called to the chair, in opening the proceedings said that the more he looked at this society, both at home and abroad, the more he felt they had to the full the Divine blessing.

After some earnest remarks he urged that every exertion should be made to increase their resources, and he saw no reason why they should not raise during the present year 150,000*l.* Dr. Hoole read the financial statement and general summary, from which it appeared that the contributions to the society for the year ending 31st December, 1861, amounted to 137,280*l.* 0*s.* 7*d.* The home receipts were 35,666*l.* 19*s.* 10*d.*; and the foreign receipts, 35,666*l.* 19*s.* 10*d.*, being an advance on the receipts of the previous year. New donations or annuities, amounting to 3,125*l.*, have also been received, but not reported as income until they become available. The payments and general expenditure, including the cost of the China mission for the year, 136,067*l.* 16*s.* 4*d.*; special contributions for the extension of the mission in China, 2,500*l.*; the balance of 1860, 243*l.* 7*s.*, made together 138,811*l.* 4*s.* 1*d.*, leaving a balance of 1,531*l.* 3*s.* 6*d.* due to the general treasurer. There had been among the donations one from a Wesleyan lady of 1,000*l.*; John Robinson Kay, Esq., 1,000*l.*; Thomas Farmer, 700*l.*; in memory of the late R. Ripley, Esq., 500*l.*; by Mrs. Ripley, for the same purpose, 105*l.*; anonymous, 500*l.*; &c. The legacies amounted to 5,720*l.* 12*s.* 10*d.* The Rev. Mr. James read the report, detailing the progress of the various missions throughout the world. The report was adopted, and several resolutions, expressing the importance of the society's operations, were then carried. A vote of thanks to the chairman terminated the proceedings.

SUNDAY-SCHOOL UNION.

The annual meeting of this society was held at the Institute in the Old Bailey; Mr. Watson in the chair. The secretary read a very lengthy report, which commenced by detailing the operations of the union in the colonies and in America, which had been very successful in their results. It then referred to home operations for the past year, during which period sixty-three county unions had been visited, and 101 communicated with. A return had lately been procured by the committee, by which it appeared that in the metropolis, at the close of 1861, there were 858 Sunday-schools, employing 16,431 teachers, and containing 183,700 scholars. Of these teachers 9,000 were church members. The sum of 17,260*l.* had been received at the depository by the sale of the publications connected with the Union, and during the year 1,500,000 copies of the monthly papers had been distributed. The value of the stock of books and publications on hand was 5,000*l.* A training college for teachers had been instituted, which promised to become of great utility, and lending libraries had been established in different districts with much success. Grants had been made to 320 schools, containing more than 5,000 scholars. The receipts for the year had been 9,318*l.*, and a balance of 1,820*l.* remained on hand. The receipts of the benevolent fund had been 1,280*l.*, and the expenditure exceeded that amount by 36*l.* Considerable expenses were about being incurred by the committee in extending the usefulness of the Union, and they hoped to meet with a corresponding liberality. Mr. Cassell moved the adoption of the report, which having been seconded, was unanimously agreed to.

TURKISH MISSIONS AID SOCIETY.

The eighth annual meeting of this society was held on Wednesday, April 30, at Willis's Rooms, St. James's, the Earl of Shaftesbury in the chair. The Rev. Mr. Birch read the report, which, after alluding to the early death of the late Sultan and the elevation of his successor to the throne, congratulated the society that under the sanction of the present Ottoman ruler the missionary work was going on successfully, and the Bible allowed freely to circulate through all parts of the empire. The receipts of the society for the past year, including a balance of £250, were £5,104 18*s.* 4*d.* There had been expended in grants and aids to missions during the year £4,928 5*s.* 1*d.*, leaving a balance in hand of £176 13*s.* 3*d.* The report then entered into a variety of statistics, showing the great progress making by the American and Armenian missions, giving some very inter-

esting extracts from the missionaries' reports, from which it appeared that churches, schools, and missionary stations were rapidly rising throughout the empire, and that many thousand natives had been converted to Christianity, whose numbers were daily increasing. The sale and distribution of the scriptures and tracts, printed in the different languages of the empire, had been very large, and were bought with avidity by the people. The missionaries, as a rule, were received with the utmost kindness by all classes of society. The report was adopted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The 161st anniversary of this society was marked by a full and impressive meeting of its friends and supporters in St. James's Hall on Friday, 2nd May. Since the first missionaries of the society—the Rev. G. Keith and the Rev. T. Gordon—sailed from England on the 24th of April, 1702, upwards of £5,000,000 have been expended in the promotion of its avowed objects, and more than 3,500 clergymen have ministered to above 2,000,000 members of the English communion in remote parts of the globe, where 150 years ago scarcely a dozen divines could be found. On this occasion the Bishop of Litchfield presided. From the report which was presented it appeared that the receipts in 1861 were £83,885, and that since September last, when it was stated that 419 clergymen and a great number of lay teachers under the direction of thirty-three colonial bishops, were maintained wholly or in part out of the society's funds, the work had been extended in various directions. The Bishop of St. Helena proposed, and Sir S. Northcote seconded, a resolution to the effect that the progress which had been made in the furtherance of the gospel by the multiplication of the society's missions in heathen lands was the best encouragement to further efforts in the same great cause. Other resolutions, declaring that the society was entitled to the confidence and support of all Churchmen, and that the awakening of Christian men to their great missionary duty was one of the most effectual means of kindling their zeal in behalf of their poorer brethren at home, were moved and supported by Earl Nelson, the Dean of York, the Rev. W. A. Newman, and Mr. Hope, and unanimously accepted by the earnest listeners whom the speakers addressed. Ample details were given of the society's operations in India, China, British North America, Africa, Australia, Constantinople, and the West Indies, and a vote of thanks to the chairman brought the proceedings to a close.

The other Societies will be noticed next month.

Official.

CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

DR. WILKES has requested to have it intimated through the *Canadian Independent*, that during his absence in Great Britain, T. M. TAYLOR, Esq., Broker, Montreal, will act in his stead, in receiving and paying monies for the Canadian Congregational Missionary Society.

THE EIGHTH ANNUAL MEETING OF THE CONGREGATIONAL
UNION OF CANADA.

This assembly will be convened at *Hamilton*, on Wednesday, June 11th, at 4 p. m. At 7½ o'clock Divine Worship will be conducted in the Congregational Church, when Rev. James T. Byrne, of Whitby, will preach the Annual Sermon.

The *Committee of the Union*, consisting of Rev. J. Elliot, Chairman, Revs. T. Pullar, W. F. Clarke, J. Wood, Messrs. E. H. Potter, W. Edgar, and S. Hodgskin, with the Secretary, will meet in the Vestry of the Church at 10 A. M.

ANNUAL COLLECTION FOR THE UNION.

Pastors and Deacons will please exert their influence to procure *liberal Collections* for the Union on or before the Lord's Day previous to the Meeting *i. e.* the 8th June. Extra funds will be required this year to cover the expense of a wide distribution of British pamphlets upon the Bi-centenary Commemoration of the testimony for conscience and principles borne by the 2000 ejected clergymen of 1662.

Let *all*, even the poorest, and Churches unable to send any representative to the meeting, be mindful of the Collection. The amount raised should be forwarded *immediately*, if by mail, to the Secretary-Treasurer at *Hamilton*.

SPECIAL STEAMBOAT ARRANGEMENTS.

The Royal Mail Steamers will convey parties attending the Meeting at the following special rates, *Meals and State-Rooms included* :

From Montreal to Hamilton and back	\$13 00
“ Prescott and Brockville do.	8 00
“ Kingston do.	6 50
“ Cobourg and Port Hope do.	4 00

Ministers having half-fare privileges on the Grand Trunk Railway, have their choice. But others, along the Steamboat line, will find it the cheaper, there being no special arrangements with Railways.

Friends arriving by the Royal Mail Steamers on Wednesday, who have forwarded their names to the Committee of Arrangements, as requested, will be directed, immediately on landing, to their several places of entertainment. All others are requested to report themselves at the Congregational Church, corner of Hughson and Henry streets, where the Committee will inform them of their respective destinations.

EDWARD EBBS,

Secretary C. U. of C.

Paris, 16th May, 1862.

CONGREGATIONAL COLLEGE.

ANNUAL MEETING.

The Annual Meeting of Subscribers will be held (D. V.) in the Congregational Church, Hamilton, on Friday, June 13, at 10 A. M.

SUBSCRIPTIONS RECEIVED SINCE APRIL 30.

Paris, per Rev. E. Ebbs, additional	\$11 00
Brantford, per Rev. J. Wood	25 50
Listowel and Molesworth, per Rev. R. McGregor	5 00
Eramosa, per Rev. J. Brown	10 75
Rev. J. Elliot	2 00
Lanark, 1st Church, per Rev. R. K. Black	20 58
Manilla, per Rev. D. McGregor	21 00
Eaton, per Rev. E. J. Sherrill	9 00

F. H. MARLING, *Secretary*.

Toronto, May 26, 1862.

WIDOWS AND ORPHANS FUND.

The Annual Meeting of the Members of the Congregational Ministers' Widows and Orphans Fund Society, will be held in Hamilton on Wednesday afternoon, the 11th June, at 2 o'clock.

Churches who send delegates will please furnish them with certificates of their appointment for this purpose. Ministers who intend to apply for admission as Beneficiary Members are requested to communicate their intention to the undersigned at latest by the 8th June, to prevent confusion.

P. W. WOOD, *Secretary*.

Montreal, May 24th, 1862.

Correspondence.

BROTHER BLACK'S LOSS.

To the Editor of the Canadian Independent.

MY DEAR SIR,—Some years ago, the Rev. R. K. Black, of this township, after various unsuccessful attempts to obtain suitable accommodation for himself and family, put up a house and outbuildings at Middleville, being to a small extent assisted by his people in so doing. Last Thursday, all these buildings were destroyed by fire. This is the more to be regretted as they were partly encumbered with debt, and the insurance policy on them had been allowed to expire. The loss will be at least \$11,000.

Already persons in this village and in its vicinity, chiefly the former, have subscribed upwards of \$150 for our hard-working brother. I hope the churches and brethren of our body in this and the Lower Provinces will aid in relieving him from his serious embarrassment. I somewhat fear that unless this be done, the loss resulting from the fire, along with diminished pecuniary resources, will tend to his removal from the field which he has so long and so faithfully occupied. I trust, however, this will not be the case.

Yours affectionately,

PHILIP SHANKS.

Lanark Village, C.W., May 23, 1862.

MISSIONARY MEETINGS IN 1861-2

In the Nova Scotia Section of the N. S. and New Brunswick Missionary District.

To the Editor of the Canadian Independent.

DEAR BROTHER—You and your numerous readers will no doubt be glad to hear something of our progress in these Atlantic Provinces.

Our first meeting was held at PLEASANT RIVER in the month of December. Brother Rawson visited them, attended the monthly meeting of their church on Saturday, the 14th, and supplied their pulpit on the following day. On the Monday, the writer proceeded thither, and assisted him in holding the meeting in the evening; the chair was taken by Mr. Eldridge Burnaby. The meeting was addressed (after reading some extracts from the Report for 1861 by the Secretary) by the members of the Deputation, and also by the

Rev. Jeremiah Bancroft, Baptist minister, then preaching in the neighbourhood. The meeting was tolerably well attended and the people appeared interested. The collection amounted to \$4 44.

The people at Pleasant River have for some time indulged the hope, that they might soon have the more extended services of some one of our ministers. Brother Rawson and I, since the meeting of our Union at Keswick Ridge in 1860, have sought to supply for them occasionally, as nearly as possible on one Sabbath in every two or three months. Our visits have not been without a blessing. One result has been, that the people have been led to guarantee the sum of \$60 towards the support and meeting the expenses of some young Brother from Canada, who could labour there during the summer months; accordingly, an application was made through our District Secretary for such a labourer.

Our next Missionary meetings were appointed for Chebogue and Yarmouth. To assist our Brother Ritchie in holding them, I had arranged to go, and up to Sabbath, the 17th, I fully expected to have gone, having everything prepared for the journey of upwards of 100 miles with my own conveyance; but on that day we were all taken ill with influenza colds and alarming symptoms of diphtheria. Brother R. has favoured me with the following account of the meetings, under date February 20. He writes:—

“ We held a meeting last evening at CHEBOGUE, and though the notice of the meeting could not have been very widely circulated owing to a very thin attendance on the previous Sabbath, by reason of bad weather, we had nevertheless a very encouraging congregation. Mr. Sykes (schoolmaster, and an acceptable local preacher connected with the Yarmouth church) and I conducted the exercises. The thing being entirely new to them, there was not that preparation and arrangement which have so much to do with the interest of such a movement, as we might otherwise have had. The result of the meeting, however, is beyond my expectation; the collection amounted to 11s. 2d., but Mr. Sykes obtained upon subscription papers more than two pounds in addition, and as much more, he thought, was promised by those who would not sign till they were better informed as to what this Missionary matter meant. Some of the little boys present, taking the hint that I had given, signed their sixpences and yorkshillings, which they mean to earn by the time the collectors call for subscriptions. We advertised the meeting at Yarmouth for to-night, but we had an old-fashioned snow storm to-day, which necessitated a postponement till next Thursday. I hope to obtain on that occasion the presence of those who expressed their willingness to aid me this evening.” In a subsequent letter, dated March 19, he reports concerning it: “ We postponed our Missionary meeting in YARMOUTH for a week on account of the weather. So after all it was providential that you did not come. We received in collection and subscriptions five pounds, which is very good for a beginning.”

Our meetings in this quarter were held during the past two weeks. On Sabbath, April 13, Brother Rawson and I exchanged pulpits, preaching Missionary sermons at Milton and Brooklyn, which we also did at the former place and at Liverpool to our own people, at the subsequent services of the day. On Tuesday, the 15th, 7.30 P. M., we held a Missionary meeting at BROOKLYN, Captain George McLeod in the chair. After his opening address

extracts from the Report were read by the District Secretary, and the meeting was addressed by the two ministers present; a good feeling seemed to prevail. The meeting was not so largely attended as we desired; the collection amounted to \$3 45½, and a subscription list is going round.

The next evening (Wednesday) we held our meeting at MILTON, which was tolerably well attended. The chair was taken by our worthy friend, the Hon. Freeman Tupper, M.L.C., and Custos Rotulorum of the County, who is a member of our church there. We were also favoured on this occasion with the company of the Rev. Mr. Porter, now supplying the Milton Baptist Church, who gave us an effective speech; the meeting was also addressed by the Pastor and the local Secretary. The people appeared greatly interested. The amount of the collections and subscriptions is not yet given, but we fear that there and at each place in this district, the amounts will not be equal to last year, owing to the great depression of trade consequent upon the American war.

On the following evening we held our meeting in LIVERPOOL, when the chair was taken at 7.30 by Rev. James Melvin, who, after praise, and prayer by Brother Rawson, opened the meeting with a somewhat lengthy speech. After brief extracts from the Report by the Secretary, the meeting was addressed with varied interest and effect by the Rev. Messrs. Johnston, Wesleyan; G. A. Rawson; D. O. Parker, Baptist; and by Brother Bryning, who had that morning arrived from Canada, *via* St. John, N.B., and Annapolis, on his way to our church at Pleasant River, where he has been appointed to labour by the Missionary Committee during the present summer. His unexpected appearance among us, and so opportunely, added much to the interest of the meeting, for though fatigued, he spoke well and to the point. The attendance was very good. The choir being in attendance, also added to the interest of the evening, by singing some appropriate pieces, accompanied by the Organ. Our collections and subscriptions in Liverpool we hope will be nearly equal to last year.

Brother Bryning's appearance among us not only added interest to the character of the above meeting, but led also to other services of equal interest and importance. As soon as I heard from the Rev. R. Wilson, Home Secretary of this Missionary field, that our good Brother had been appointed to Pleasant River, I wrote off urging that if Mr. B. had not been ordained as an Evangelist, that it should if possible be done prior to his coming into the Province, in which the members of the Sectional Missionary Committee, so far as known, fully concurred; but finding that (through the time elapsing before letters from these Provinces reach their destination at this season of the year) this had not been effected, he and Brother Rawson met at my house on the following day, and after much thought, and careful deliberation, we concluded that it would be wise and prudent to conduct such a service here, prior to his entering on his new field; and consequently we resolved to proceed with this solemn and interesting service on the following Tuesday at our church in Milton. We considered ourselves to be freed from the possible charge of "laying our hands suddenly" upon our Brother, in setting him apart thus, in public to this work, from the facts that, having finished his collegiate course with credit to himself, and being recommended to the attention of the churches in the Provinces, as worthy of their confidence, by the

worthy Principal of the College on his own behalf and on behalf, as we considered, of the Committee of the same; having also been a fellow-student of Brother Rawson, and therefore well known to him; and having been previously employed by the Missionary Committee, and now again appointed by them to labour in this Province; while the comfort and usefulness of our Brother without such a service would have been greatly impeded; we felt that we could only yield to what seemed to be to us the necessity of the case, and resolved accordingly, that our Brother might, without let or hindrance, legally and ecclesiastically, enter upon the duties of that sphere of labour.

Our young Brother supplied our pulpits at Milton and Liverpool at different parts of the day on the Sabbath following, with much acceptance; and on the Tuesday evening, according to the notice given, a large congregation assembled at the church in Milton to witness his ordination. The order of the service was as follows: after singing a suitable hymn, a portion of Scripture was read and prayer offered by Rev. G. A. Rawson; who then, in a brief address, explained the nature and object of the service, and subsequently proposed the usual questions, the replies to which were very satisfactory, and given with much modesty and feeling by the candidate. The ordaining prayer was offered by the writer, accompanied with the imposition of hands; after which the right hand of fellowship was given by Brother Rawson, and the charge to our newly-ordained Brother by the Rev. J. Howell, founded on 2 Tim. chap. iv. v. 5. The proceedings of the evening closed with singing the Doxology, and the benediction by our good Brother, the Rev. Joseph V. Bryning.

The engagements of the evening, it is understood, were considered very interesting by the friends who were present, and very satisfactory to our young Brother, who, we earnestly pray, may be acknowledged by the Great Head of the Church as one whom *He* has called to the work of the ministry, in being owned as an instrument in His hands of great and extensive usefulness in saving souls and building up His kingdom wherever it may be his lot to labour. On the following day Brother Rawson took him with my horse and buggy to Pleasant River, and introduced him to some of our friends connected with his new sphere of labour. They were very thankful to hear that his ordination had taken place. We hope that his labours among them will lead them to feel more and more the value of our Missionary Society. For eight years or more they have been as sheep without a shepherd, and consequently much scattered and peeled. We trust that our Brother will prove an instrument in the hands of the Lord for bringing them together, and preparing the way for a more extended sojourn among them, when he has finished his medical studies, or for some other Brother whom the Lord may incline to take up that old and cultivate it for Him.

The last of our Missionary meetings was held at my station at BEACH MEADOWS last Monday evening. Brother Rawson and I were the only ministers present. The attendance, owing to a cold easterly wind, bad roads, and some misunderstanding of the time, was not so good as expected. The whole subscriptions we hope to collect in and forward the amount to the Treasurer before the close of the present month.

In reviewing the meetings of the year, and the improving state of the churches as regards their ministerial supply, and their internal condition, we

see much that gives hope for the future ; and as the spirit of Missions is the spirit of Christ, we desire and pray continually that the churches here and everywhere may become more fully permeated by it—that thus increasing spiritual prosperity may be secured, and the Kingdom of our Lord widely extended.

I am, dear Brother, yours very faithfully,

JAMES HOWELL,

Secretary N. S. Section of Missionary District Committee.

Liverpool, N. S., May 1, 1862.

Reviews.

BAPTISM: THE COVENANT AND THE FAMILY. By Rev. Philippe Wolff, late of Geneva, Switzerland. Boston: Crosby & Nichols.

This English edition of Mr. Wolff's book on baptism has been translated freely from the French by the author. It has therefore all the freshness of coming from the press as if written at first in our own language. No end seems the destiny of this controversy and of books connected with it. Our author sets many points in a clear light, yet we cannot agree with his view of "Baptism always before faith." The instances of the three thousand on the day of Pentecost, of Lydia, of the Jailor of Philippi, and others, appear to us clearly against such a theory. Readers on the much disputed points of this question will look into this book. It would have been much more to our liking had greater regard been paid to the "*Suavior in modo*."

THE WAY TO LIFE. Sermons by Thomas Guthrie, D.D. New York: Robt Carter & Brothers. Toronto: Rollo & Adam.

We have read more than half of the sermons in this volume, and find them clear, pointed, fervid, evangelical; the rest we feel sure are worthy of the fame of the Master in Israel, whose name they bear.

THE WORDS OF THE ANGELS, OR, THEIR VISITS TO THE EARTH AND THE MESSAGES THEY DELIVERED. By Rudolf Stier, D.D. Edinburgh: Alex. Strachan & Co. Toronto: Rollo & Adam.

This volume contains a full and exhaustive discussion of all the words addressed by angels to men, and recorded by the Holy Spirit in the New Testament. It cannot fail to be deeply interesting to the student of God's word.

HEAVEN OUR HOME. WE HAVE NO SAVIOUR BUT JESUS, AND NO HOME BUT HEAVEN. Edinburgh: William P. Nimmo. Toronto: Rollo & Adam.

This volume has been favoured with immense popularity, thirty-four thousand copies have been issued within nine months. In the preface the author says, "Richard Baxter's heaven, depicted in his 'Saints Everlasting Rest,'

is an eternity of holy repose, free from the sins and troubles of earth. John Howe's heaven, delineated in his 'Blessedness of the Righteous,' is a calm intellectual eternity, spent in the beatific vision of God. St. Paul's heaven is a *bring through eternity with Christ*. St. John's heaven, exhibited in the Apocalypse, is a great and gorgeous temple crowded with the worshippers of God. The heaven I have attempted to delineate is a *home with a great and happy and loving family in it.*" The subject is presented in three parts; in the first, heaven is treated as a locality; its types—Eden and Canaan, a temple, a city, a home; in the second, the recognition of friends in heaven is discussed; the third is designed to demonstrate the interest those in heaven feel in earth. The book will prove highly profitable to the general reader, its pictorial language pleasing to many tastes.

News of the Churches.

CONGREGATIONAL CHURCH, COWANSVILLE.

At a meeting of this church, held the 8th May, a unanimous call was given to the Rev. J. Farrar, of Rotherham and Cavendish Colleges, England. Mr. Farrar had officiated, since the cessation of the Rev. A. Duff's labours, three months, on trial, with every satisfaction. The call was accepted, and he entered upon the regular labours of the pastorate on the 11th May.

RUSSELTOWN, C. E.

An interesting reunion of pastor and people has recently taken place here. The Rev. Henry Lancashire, who formerly laboured in this field during a period of four or five years, has now, after an interval of *eight years* received and accepted a unanimous invitation to resume the pastorate of the Congregational Church. May this union abide, and be for the furtherance of the Gospel in that community, long blessed with the preaching of the truth as it is in Jesus. Mr. Lancashire's P. O. address is Franklin, C. E.

APPEAL TO THE FRIENDS OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

It is deemed necessary that the friends of this Society should be aware that the Committee have felt much difficulty in obtaining the funds necessary to carry on the important work of the mission.

The sources from which our income is usually derived, both on this Continent and in Europe, have to a large extent failed us this year. Adverse circumstances of trade, commerce and agriculture, have operated everywhere to limit our receipts.

The Treasurer has, with his usual liberality, advanced upwards of one thousand dollars to meet immediate claims, and a further sum must, it is feared, be borrowed to carry us through the remaining months of the summer. Not until the fall of the year can we expect our ordinary income to come in to any extent.

What, then, under these circumstances, can the Committee do? Shall they, under the pressure of necessity, close the schools at Point aux Trembles, and recall the Missionaries and Colporteurs from their deeply interesting fields of labor? Surely such a painful course as this will not be forced upon them. They have already limited their operations to the minimum. The greater part of the boys attending the mission schools will be sent home for the summer, and only a limited

number of the girls will remain; only such missionaries and colporteurs have been sent out as are deemed necessary to retain the old ground occupied by the Society. The Committee, considering the present state of the finances, have not felt warranted to enter upon any new fields of labor, however inviting they may appear.

This state of the funds is more to be regretted when it is considered that at no time in the previous history of the Society have the various departments of their work been in a more promising and pleasing condition. The schools at Pointe aux Trembles have been manifestly visited by the Spirit of God. The teachers there assure us that a most happy influence is working gradually and powerfully upon the minds of the pupils generally, but especially upon the girls. Interesting cases of spiritual awakening have come under their observation. A spirit of prayer has spontaneously manifested itself among even the youngest of the scholars. Four young persons have been received by profession into the fellowship of the church, who have given decided evidences of a change of heart. Others are inquiring the way Zion-ward—seeking, by sincere repentance of sin, and faith in Jesus Christ, to obtain peace with God. Can anything be more encouraging than these fruits of our labors?

The Colporteurs and Missionaries report besides, that wherever they go they find a growing desire among the people for the Word of Life, a general spirit of inquiry, and increased facilities for carrying on their evangelistic labors.

A work more interesting and encouraging than this, can scarcely be presented to the Churches and people of Christ, in Canada. The French-Canadians are, it ought to be remembered, our neighbours and friends; they have special claims upon our Christian sympathy. Our welfare is inseparably bound up with theirs. Shall we, then, leave them under the delusions of Popery, and to all the consequences, both temporal and spiritual which that system of error entails upon its people? Surely the Protestant Churches of Canada will not be guilty of so grave a dereliction of duty! To aid in this great work, we ask for your contributions and your prayers. The spontaneous offerings of your affection for Christ and his cause, are urgently required, so that we may be able to carry on, to still greater results, the work in which, for twenty years, the Society has been engaged; and to which we are, in the providence of God, so manifestly invited.

Contributions will be gratefully received and acknowledged by the Society's Treasurer, Mr. James Court, Montreal.

ALEX. F. KEMP, *Corresponding Secretary.*

Montreal, May, 1862.

THE MAY ANNIVERSARIES IN NEW YORK.

THE AMERICAN CONGREGATIONAL UNION.—The annual sermon was preached in the Broadway Tabernacle, (Dr. Thompson's) by the Rev. Henry Martyn Storrs, of Cincinnati. The annual re-union took place in the Brooklyn Academy of Music. The Rev. Dr. Thompson presided. The speakers on the occasion, which was most pleasant, were Dr. Thompson, Prof. Hitchcock, of Union Theological Seminary, the Rev. Drs. Stone, and Eddy (of the Baptist church,) of Boston, the Rev. Mr. Holmes of New Jersey, Wm. Allen Butler, Esq., of New York, and others.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—This Board held its anniversary at Irving Hall, in the morning of Friday, May, 9th, the Rev. Mark Hopkins, L.L.D., presiding.

The report mourns the death of the late president and vice-president, Messrs. Frelinghuysen and Williams. Also Dr. Bridgeman, the first American missionary in China; Dr. Dwight, Mr. Breath of the Nestorian mission; Mrs. Powers of the Central Turkey mission; Miss Farrar for 34 years in Western India; Mrs. McKinney and Mrs. Ireland, of the mission to the Zulus; Mr. Shipman and Mrs. Andrews of the Sandwich Islands; and Mrs. Deans, of the Micronesia mission.

Mr. Coffing, of the Central Turkey mission, and a native member of the church at Aintab, have been murdered by robbers while they were on their way from Adana, to attend a meeting of the mission at Aleppo.

The receipts of the year ending August 31, fell only a little less than \$28,000 below the expenditure, which is since balanced by sums that have come into the treasury from unusual sources. During the eight months ending April 30, of the present fiscal year, the receipts are \$193,792. This amount includes about \$6,000 just acknowledged from Western India, as contributed by English Christians and the native churches, and also other donations from native and foreign sources in other fields. Friends of the cause in Great Britain started what they called an "American Crisis Fund," in aid of the operations of the Board, contributions to which now exceed \$7,000, and may reach \$10,000. The spirit of benevolence has also been evoked in a gratifying degree among the native converts, especially among the Nestorians, in India, and in some parts of Turkey. Twelve candidates are under appointment. Three of the candidates are designated to Northern China, where the Board has but one missionary remaining.

Nearly 2,000 souls were added to the 161 churches during the last year, at the close of which the total membership was 24,456.

Addresses were delivered by the Rev. Dr. W. Marsh, of Eastern Turkey, the Rev. Henry J. Van Lennep, of Western Turkey; the Rev. Albert Bushnell, of West Africa; the Rev. W. W. Howland, of Ceylon; the Rev. Jared W. Scudder, of the Arcot mission, and others.

THE AMERICAN BIBLE SOCIETY.—The Forty-sixth Anniversary of this noble national institution was held on Thursday, May 8th, at Irving Hall, the Hon. Heman Lincoln presiding in place of the lamented Theodore Frelinghuysen. Addresses were made by the Rev. Drs. Taylor, Spring, Randall, Dwight; the Rev. Messrs. Newton, of Massachusetts, Kempshall, of New Jersey, and others.

The annual reports were read, stating the following facts:

Twenty-seven new auxiliaries have been recognized. The receipts of the year were \$378,131.81, of which \$178,901.23 were for books sold. Of Life Directors, 52 were made during the year, and of Life Members 1,057. Gratuitous issues have amounted to \$51,480.67. Books printed at the Bible House, 1,069,919. Books issued, 1,099,843. The aggregate since the formation of the Society is 16,100,400. Of the Bible Society Record, 421,316 have been issued during the year. Not less than 650,000 books have been distributed to the army and navy of the United States, besides a large number in hospitals and among prisoners of war. Twenty-two agents have been employed during the year, one of whom is in Oregon, one in California, and one in Turkey. Grants of money have been made for publishing and circulating the Scriptures in South America, Germany, Italy, Turkey, Syria, India, and Africa, to the amount of \$28,800, aside from foreign works printed at the Bible House, New York.

THE AMERICAN TRACT SOCIETY OF BOSTON.—The anniversary was held at the Academy of Music. The Rev. Dr. Tyng presided. The speakers were the Rev. Messrs. Tyng, Cuyler, Alvord, and Henry Ward Beecher, of New York, and the Rev. Dr. Palmer, of Albany. It was stated that the donations for the charitable operations of the Society were larger than any former year, and more than double those of the preceding year. The total receipts from all sources amounted to \$38,054.72; expenditures, \$38,115.77. For charitable purposes \$43,470.80; (last year \$21,641,) of which \$22,196.89 were specifically designated for the benefit of our soldiers.

Of tracts, in the 12mo. series there have been printed during the year 1,095,800 copies; envelope tracts, of a size suitable to be enclosed in letters, 419,000; pocket tracts, on tinted paper, 222,300; children's tracts, each with an engraving, 48,000; square miniature tracts, 15,000; one page tracts or hand-bills, 20,400; leaflets for letters, 7,000; miscellaneous, 10,500—total, 1,838,000 copies, comprising

10,248,400 pages. Volumes, including stitched pamphlets in covers, 429,167 copies, embracing 30,931,988 pages. Papers—*Tract Journal*, 803,000 copies; *Child at Home*, 1,615,000; *Christian Banner*, 340,000. Whole amount of printing done—tracts and books, 41,180,388 pages; papers, 2,758,400 copies.

THE AMERICAN TRACT SOCIETY OF NEW YORK.—The Thirty-Seventh Anniversary was held at Irving Hall in the morning of Wednesday, May 7th, the Hon. Wm. C. Alexander, presiding. The secretaries read their reports, from which the following important facts are gleaned:

Printed during the year, 333,500 volumes; 7,413,900 publications, 86,903,600 pages. Total circulated in thirty-seven years, 16,281,601 volumes, 236,155,895 publications, 5,738,673,530 pages. Circulation of the *American Messenger*, about 142,000 monthly; *Boischafter* (or *Messenger* in German), 30,000; *Child's Paper*, 225,000. Publications on the Society's list, 3,013, of which 577 are volumes, besides 3,634 publications in about 130 languages, approved for publication abroad.

Gratis Distributions for the year, in 3,890 distinct grants, 50,197,046 pages, and 12,953,805 pages to life members and directors; value, upwards of \$42,000.

Receipts and Expenditures.—Received in donations and legacies, \$78,707.05; sales \$124,757.70, making with balance in the treasury, \$204,721.49. Expended—manufacturing and issuing, \$127,449.13; colportage, \$27,032.91; colporteur agencies and depositories, \$14,829.11; cash for foreign lands, \$5,000; all other expenses, \$29,884.27; balance in treasury, \$526.13, making \$204,721.49.

Colportage.—During the past year 219 colporteurs, of whom eighteen were students, have labored in twenty of the States of the Union, and in the Canadas. They made 227,582 family visits; conversed on personal religion or prayed with 159,575 families; found 32,381 families who habitually neglect evangelical preaching; 14,250 families of Roman Catholics; 14,319 who were destitute of all religious books but the Bible, and 8,800 who had not the Word of God; they addressed 4,353 public or prayer-meetings. Of the colporteurs, forty-nine labored among Germans, Welsh, Hollanders, and Danes.

During the twenty-one years since colportage was first prosecuted by the Society, the results have been as follows: Time employed equal to the service of one man for 45,151 months; 7,413,171 volumes sold; 2,132,924 volumes granted to the destitute; 205,770 public and prayer meetings addressed; 8,617,389 family visits made; 4,385,035 families conversed with on personal religion or prayed with; 1,156,961 families habitually neglecting evangelical preaching; 765,052 families of Roman Catholics; 756,097 families destitute of all religious books except the Bible, and 469,049 without the Word of God.

The officers for the ensuing year were elected, and soul-stirring addresses were delivered by several of our most eminent public speakers.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.—The Rev. Kingston Goddard, D.D., preached the annual sermon on the Sunday previous, in *St. George's church*; Rev. Dr. Tyng's. The venerable Dr. De Witt presided at the anniversary. The receipts of the Society for last year reached \$55,000, several thousand dollars more than those of the year before. This Society lost several valuable members during the year.

ANTI-SLAVERY SOCIETY—The 28th annual meeting was held in the Church of the Puritans, on Tuesday, May 6th, Rev. Dr. Cheever's, and in Cooper Institute. Addresses were made by Wm. H. Brown, Theodore Tilton, Wendell Phillips, the Rev. Robert M. Hatfield, Wm. Lloyd Garrison and others.

CHINA.

A Wesleyan missionary who visited Nanking, accompanying Admiral Hope in the *Coromandel*, had an interview with one of the rebel chiefs, called the "Shield King," originally Hung-jin, alias Han-wang, the "quondam Christian

brother and helper" of the missionary, who gives a full account to the *Watchman*. The missionary was accompanied by Chan, as his native teacher and travelling companion. The said King sat at the end of a spacious reception hall, robed from head to foot in yellow satin, and motionless as a statue :—

I soon recognised the fatted features of the former Hung-jin, and, remembering the slovenly garb of other days, could scarcely suppress a smile at the present tawdry show, but I thought it right to withhold the familiarities of an acquaintance until they were invited. As I approached his face flushed, whilst strong and kindly emotions rushed in upon me. Following their promptings, I should have given him the greeting of yearning, faithful love ; in such circumstances, however, I had to sink the feeling of the missionary. I paused, took off my hat, and bowed, when he arose and coldly offered me his hand. He resumed his seat with a haughty, though embarrassed air, but kept me standing before him. He first inquired what was my business. I lightly answered that " I came to visit you as an old friend, and my only business just now is to know if I can spend a few days in Nanking." This evidently confused him, and with ill-restrained excitement, he said, " Mr. Cox, you know I have been friendly to foreigners and the missionaries ; it has involved me in trouble, and has led to my degradation. I should have hastened to welcome an old friend ; but I am ashamed to see you, and I fear also your stay with me may involve me." His manner awakened my worst apprehension, and as his position depends on the fickle humour of an arbitrary and sometimes childish despot, I feared that degradation might be followed by decapitation on the slightest and most unreasonable pretext. I offered immediately to withdraw, but first wished to tell him more fully the object of my visit. First, I said, " I would urge you not to allow your present position to endanger your own salvation ; second, as I have lately returned from England, I wish to tell you that many there watch your career with solicitude, and the elders of our Church charged me to exhort you to adhere firmly to the Scriptures ; and a third business is to ascertain if there is a favourable opening in Nanking for Christian missions."

Here he abruptly responded, " For the first and second I am obliged to you. What can I say as to the third ? Mr. — preached in the streets—'Tienwang is not a Heavenly King, this Tien-Keooh is not a heavenly kingdom ; and our followers, disliking the statements, reported them to the Heavenly King (the Chief or King of the Tai-ping party). Mr. — remained here some weeks, when one night he compelled the gate-keepers to open the city gates at night, contrary to regulations, for which two of the guard were beaten with 1,000 blows, and very narrowly escaped decapitation, whilst I, to whom he professed to bring important information, was degraded two steps, and had the administration of foreign affairs taken out of my hands. I have nothing to do with foreign affairs now, and you must not speak to me on business." He had risen from his seat, and stood with me, uttering the above with much excitement. After a little hesitation, he resumed, " You are a former friend, and, on condition that you don't introduce political business, you may remain to-night, and return to-morrow to your ship." I accepted this, and asked him to call Chan my teacher, suggesting that he might meanwhile offer me a chair.

* * * * *

A female attendant now appeared with a tray of cakes, and Kan-Wang, Chan, S. S., and myself, sat down to tiffin. We were waited on by girls, who were the only servants or retainers that I saw in the hall or apartments of the Shield King. His brother, and a nephew, appeared during our formal interview in the hall, and retired when we left the hall.

Whilst endeavouring to partake of his unpalatable cakes, I requested Hung-jin to drop formality, and tell an old friend what had befallen him since we parted, and since his arrival in Nanking. He accepted the opportunity gladly, and in his old fond fluency of talk he treated us to an almost unbroken statement, smil-

ing, humorous, sometimes very earnest and excited in manner, and interesting throughout its more than two hours' duration, and of which the following is the substance:—

In his journey from Canton to Nanking, at one time he was helped forward by a wealthy family with whom he travelled; at another he was compelled to enlist as an Imperial "brave" to avoid imprisonment. He was then made an assistant to a magistrate, and next teacher of his children. In this employ he won great favour as doctor of the family, and was finally entrusted with transport of salt and merchandise, with which charge he transported himself safely to rebel territory. He was received at Nanking with great *éclat*, and was immediately exalted to be chief officer of their literary department; afterwards the administration of foreign affairs was placed in his hands, but from this he has been recently degraded.

He does not often see the Heavenly King (or head man of the insurgents), but can obtain an interview when he has "ho szi" (good business) to transact. His description of the said personage was certainly graphic, and given in such an emphatic manner as to make me suspect that the Shield King sought to impress my teacher with awe, and show me the impossibility of his (the Shield King's) opposing the will of so mighty a potentate. It ran as follows:—

He (the "Heavenly King") is of portly size and commanding presence. He has a piercing eye, before whose glance you tremble. I never feared the look of man before, but his eye I cannot stand. His manner is usually mild. When he laughs his voice fills the palace, and when angry it storms through the adjoining halls. He is of most unbending will, and he beholds every one who dares to differ from him. His intelligence is wonderful. When he expresses an opinion it is too profound for common minds to understand. He fully believes himself to be of heaven, or divine, and destined to govern the empire. When the Eastern and Western Kings revolted; when the "imps" surrounded us without, and a famine began to waste us within; when one and another brought disastrous tidings, he only smiled, and would say, "Let worse calamities overtake us, let our followers depart until there be only left my child to support me on the left and a servant on the right, I shall yet have sufficient strength to govern the empire, for such is the Heavenly Father's will, so it must be accomplished."

The followers of our Heavenly King from Kwang-se were originally few, and it is really wonderful that they should have gained so many victories and rushed on to this heavenly capital. They were all rustics, and among the present leaders there are no literary men, which was one reason for their hailing the arrival of a follower so accomplished as myself. Their knowledge is very superficial, and is confined to a few elementary points of doctrine. They believe the Heavenly King to be divine, and destined to govern the whole empire; nor will they suffer any one to oppose his claims. These are the real adherents of his cause, who form but a small portion of the expeditions to conquer the country, for when the expeditions go forth crowds of needy followers join who care nothing for the doctrine, and whose object is not to establish the heavenly dynasty, but to gain spoil for the support of their families. It is impossible to restrain these men from plunder.

The doctrines of the Heavenly King agree in the main with those of foreigners but differ in some points. The English have one method of teaching, the Americans another, and the French a third; but the Heavenly King will not accept these different methods; he is determined to teach doctrines of his own, and to compel men to receive them. He strictly prohibits idolatry. He considers the people so besotted by idolatry that no teaching—neither the teaching of Confucius nor the teaching of missionaries—can turn them from their stupidity. How can the preaching of a few missionaries at the distant ports turn the Chinese from idols? Look at the English Government in Hong Kong! The Chinese there may build any temple, and worship any idol they choose. The Heavenly King

is different : he will not allow them to worship idols at all ; he beheads them if they worship idols.

The writer gives the particulars of an interview with Mr. Roberts, the Baptist missionary, who has so long sojourned in the rebel quarters :—

He goes out almost daily to preach in the streets, or in some house, and is building a small chapel with funds supplied him by the Shield Chang-wang. He is not now at liberty to invite another missionary to stay with him, nor could he encourage me to attempt to settle in Nanking. He has done all in his power to sustain missionaries of his own denomination, and failed, and does not expect he could assist missionaries of another body. The Heavenly King will not allow him to print a tract unless the manuscript be first submitted to his (the leader's) revision. Mr. R. has had paper and blocks lying useless in his room for six months. At the same time he is permitted freely to circulate Christian tracts printed elsewhere. Another significant and awful fact he gave me, when I mentioned Hung-jin's anxiety to secure the services of my teacher. A fortnight before, two copyists, who wrote in a room underneath his own, omitted some alteration in one of the characters which the King had ordered, and without notice or form of trial they were decapitated ! Some of the kings have endeavoured to send away Mr. Roberts, but the Heavenly King refused. He says the Heavenly Father has told him that Mr. R. is a good man, and he is under a superstition that calamities would follow Mr. Roberts's removal.

It perhaps falls within the purpose of this communication to assign a reason for designating the rebel chieftain, so broadly as I have done above, a blasphemer. He has now forfeited the apology which could be offered for the assumptions of his earliest proclamation. Hung-jin carried to him a clearer light of revelation, and missionary after missionary has visited Nanking to testify of the truth, whilst he continues not only to reject such aid, but also reiterates more plainly his errors. I am fresh from reading three or four edicts of comparatively recent date, which I picked up at Nanking. In these he denies that there is any Holy Ghost ; he affirms that Jesus Christ is inferior to the Father, and that he himself shares divinity with the Son of God. These edicts are issued in the name of a trinity comprising the Heavenly Father, Heavenly Brother (Jesus Christ), and the Heavenly King (himself). In one of them he strangely constitutes a quaternity, by exalting his own child to share this divinity, who, he affirms, holds a rule on earth similar to that which is placed in the hands of Christ in heaven. Such are the blasphemies which now appear, more or less, in all his productions.

I did not apprehend that, on a nearer view of these insurgents, they would appear to my judgment so bereft of hopeful elements. I certainly, at present, fail to discover amongst them any party which promises to be capable of administering a Government, and can only regard them as marauding hordes, dreaded by all classes, save a portion of the very vilest of the people, whose only business is plunder, and who carry calamities without hope of amelioration wherever they roam.

Rills from the Fountains of Israel.

MAN, IN RELATION TO THE BOUNTIES OF NATURE.

BY REV. JOSEPH PARKER, MANCHESTER.

“We brought nothing into this world, and it is certain we can carry nothing out.”—1 Tim., vi., 7.

The text does not refer (1) *To mental constitution.* Every man brings certain brain-power into the world, which is to be developed and applied by education and circumstances. Nor (2) *To moral disposition.* Every man is born with a

heart opposed to the law of eternal rectitude. The text refers solely to the bounties of nature. So far as these are concerned, we brought nothing to the cradle and shall carry nothing to the coffin. The text teaches:—

I. THAT NO MAN HAS ANY ANTECEDENT CLAIM ON THE BOUNTIES OF NATURE.—The child of the pauper and the child of the prince come into the world *personally* on equal terms. Yet there *must* be SOCIAL DISTINCTIONS. These will arise, First, *Through difference of force of character.* Some men could make the wilderness bring forth fruit, while others would famish amid the luxury of an Eden. Secondly, *Through diversity of disposition.* The open-hearted man will be his own executor:—he scatters as he goes; whereas the covetous man piles his property that he may boast of his wealth. The text teaches:—

II. THAT NO MAN CAN RISE TO ABSOLUTE PROPRIETORSHIP OF THE BOUNTIES OF NATURE.—The mightiest monarch cannot touch an atom as *absolutely* his own. He did not bring it into the world and he cannot carry it out. Amid the clamor of contending monarchs—amid the din of battle for empire—one voice is heard asserting the true proprietorship of the universe: “*The gold and the silver ARE MINE, and the cattle upon a thousand hills.*” (1) Man is not the proprietor, he is merely a steward. (2) Stewardship implies *responsibility.* What a new conception of life is imparted by the thought, that *what we have is only borrowed!* The text teaches:—

III. THAT MAN SHOULD CONSULT THE ABSOLUTE OWNER IN THE DISPOSAL OF THE BOUNTIES OF NATURE.—There *MUST* BE AN OWNER. It is most evident, however, that *man* is not the owner, forasmuch as he “brought nothing into the world and it is certain that he can carry nothing out.” The Divine Being is the owner, and He, as such, ought to be consulted in the distribution of His own property. First, *This is reasonable.* Is it reasonable that your servant should dispose of your property without consulting you? Secondly, *This is profitable.* Does not God know *best* how property should be employed? Can He not reveal the best mode of investment? The text teaches:—

IV. THAT MAN MUST EVENTUALLY DISSOLVE HIS CONNECTION WITH THE BOUNTIES OF NATURE.—First, *This is inspiring to the Christian.* He has been employing the world merely as so much scaffolding;—he is only too glad, therefore, to take it down, and enter into the temple of purity and rest. Secondly, *This is heart-crushing to the sinner.* When he parts with the world, he parts with his ALL! Having surrendered “things seen and temporal,” he stands in God’s universe as a penniless pauper! Though we can carry no secular possessions out of this scene of being, there is one thing we *must* take with us, viz.: MORAL CHARACTER. We cannot get rid of that even in the “dark valley of the shadow of death;” that will accompany us into the presence of the dread Judge! Having passed the present life,—having known its sorrows and joys, and been disciplined by all its mutations,—having been brought into contact with the glorious truths of Christianity,—having heard the gospel in all its fulness and power, it is impossible but that these influences should have produced some effect on our moral nature. What is that effect? Suppose it should be the “savour of death unto death,” then there are three enquiries which God may institute:—(1) If you have not honoured me in yonder world what guarantee is there that you would honor me in heaven? (2) If you have not honoured my Son, what guarantee is there that you would honour ME? (3) If you have morally wasted one world, what guarantee is there that you would not waste another? In hearing these enquiries the sinner must be smitten with confusion and dumbness. On a review of the whole subject, three duties appear plain:—

1st. *To enjoy the bounties of Providence.*—The Great Father intended his children to find joy in nature; and the true heaven-born child *will* delight himself according to the dictates of a regenerate heart.

2nd. *To distribute the bounties of Providence.*—There is but little joy in self-appropriation. Giving is a means of grace. Have you seen the widow’s eye

when you have ministered to her need? No artist can reproduce the divine light that shines there!

3rd. *To be grateful for the bounties of nature.*—A life of gratitude is a life of happiness! If you would be truly grateful ever look to those who have less of this world's goods than you have. A survey of the *palace* may induce discontentment, but a glance at the *workhouse* may awaken purest thankfulness.

My friend, what are you living for? What is the supreme OBJECT of your being? Are you not convinced of the folly of expending your energies on the transitory pleasures of the present life? Is there ought in mere material property to meet the requirements of your immortality? Let me charge you to seek the "true riches." Apart from *Christ* there is nothing satisfying!" "HE IS ALL IN ALL." You need *pardon*: He can grant it. You are seeking *peace*: He can bestow it. I adjure you to seek Him with all your heart! Having found *Christ* you have found a universe of blessing. You will part with this world, as a faded leaf, that you may enter on an unwithering and incorruptible inheritance.

Fragment Basket.

FULNESS OF CHRIST.—Is every degree of grace in a saint a part of Christ's fulness? Doth it add to His fulness? Is the addition of every member a part of His fulness? Then conversion of souls, adding grace into the hearts of men, is the best work in the world, for it is an adding to Christ's fulness; and what can be a greater work? It is not only doing good to a poor soul, though that would move one; it is the motive that James useth: "he that converteth a sinner from the error of his way, shall save a soul from death," he pulleth him out of the fire; but besides this he addeth to Christ's fulness, which is the highest motive that can be. That, as the apostle Paul saith, that moved him to take all the pains he did, to suffer persecutions for the preaching of the gospel, and to be glad of it too; "I bear," saith he, "the afflictions of Christ in my flesh, for his body's sake;" this was Paul's motive: but here is a higher motive; here it is not to do it for his body's sake only, but for Christ's, to make up His fulness. If there were a piece of work, a statue that were to last to eternity, would not all the cunning artists in the world be glad to have a hand in carving but a finger in that statue? My brethren, to build up the saints, to join in the saints to Christ, is to add to the fulness of Christ.—*Goodwin.*

THORNS.—A thorn swallowed into the flesh, if it be not looked to, rankles. Sin without repentance will fester in the soul, and is so much more perilous as it is less felt. Oh the number of thorns that lie in many consciences, who complain no more than if they ailed nothing!—*Ibid.*

GOD'S PERFECT WORK.—Among the ten thousand plants that clothe the naked world, from the cedar of Lebanon, to the hyssop on the wall, or, as we would say, from the pine on the mountains, to the lichen on the rock, none are found where the execution falls short of the design. Nor among the countless tribes of animals which people the regions of air, earth, and water, does God in any case appear to have begun a work and stopped in the middle—left it imperfect. He never made an unfinished flower, or an unfinished insect, and it were strange He should make an unfinished saint; and that we should not be able to say of those whom he redeemed with the blood of His Son, what I can say of every primrose on the bank, and of every sea-shell on the shore—Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name?—*Dr. Guthrie.*

Poetry.

(ORIGINAL.)

SUNSHINE.

There's sunshine in heaven, tho' often below
 Our pathway is shaded by darkness and wo :
 Tho' often the tempest of sorrow may rise
 And quench the warm light of our once sunny skies—
 There is a bright land, ever smiling and fair,
 There's sunshine in heaven—oh seek for it there.

There's sunshine in heaven, clear, beauteous, and bright,
 And changeless as pure, is the glorious light
 That beams on the souls of the blessed above,
 For its source is the Author of goodness and love ;
 And naught can o'ershadow the light of that sky,
 Or dim the glad smile of the joy-beaming eye.

There's sunshine in heaven—then mourn thou not
 Tho' shadows and darkness should here be thy lot :
 Tho' chill disappointment fall heavy and sad
 And crush thy fond hopes, ever joyous and glad :
 But look far above these dark regions of care,
 There's sunshine in heaven : oh seek for it *there*.

MARIE.

THE DAY-LABORER.

"In the morning sow thy seed, and in the evening, withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECCLESIASTES ix ; 6.

Sow ye beside all waters,
 Where the dew of Heaven may fall ;
 Ye shall reap if ye be not weary,
 For the Spirit breathes o'er all.
 Sow, though the thorns may wound thee,
 One wore the thorns for thee ;
 And though the cold world scorn thee,
 Patient and hopeful be.
 Sow ye beside all waters,
 With a blessing and a prayer ;
 Name Him whose hand upholds us,
 And sow thou every where.
 Sow, though the rock repels thee,
 In its cold and sterile pride ;
 Some cleft there may be riven
 Where the little seed may hide.
 Fear not, for some will flourish,
 And, though the tares abound,

Like the willows by the waters
 Will the scattered grain be found.
 Work while the daylight lasteth,
 Ere the shades of night come on ;
 Ere the Lord of the vineyard cometh,
 And the laborer's work is done.

Work ! in the wild waste place,
 Though none thy love may own,
 God guides the down of the thistle
 The wandering wind hath sown.
 Will Jesus chide thy weakness,
 Or call thy labor vain ?
 The word that for him thou bearest
 Shall return to him again.
 On ; with thine heart in Heaven,
 Thy strength in thy Master's might,
 Till the wild waste places blossom,
 In the warmth of a Savior's light.

Watch not the clouds above thee ;
 Let the whirlwind round thee sweep ;
 God may the seed-time give thee,
 But another's hand may reap.
 Have faith, though ne'er beholding
 The seed burst from its tomb ;
 Thou knowest not which may perish,
 Or what be spared to bloom.
 Room on the narrowest ridges
 The ripened grain will find,
 That the Lord of the harvest coming,
 In the harvest sheaves may bind.

—Church Missionary Gleaner.

Family Reading.

WHERE DOES THIS ROAD LEAD TO?

A stranger was once walking a public road, when he came to a place where two roads met. Seeing an old man seated under a tree near by, he went to him and pointing toward the roads asked—

“ Friend, can you tell me where those two roads lead to ? ”

“ That narrow road to the right leads to the church, sir,” the old man replied, “ and the broad one to the left leads to the jail.”

A wide difference truly, yet not nearly so wide as the difference between the only two roads by which immortal men can travel to eternity : “ *Wide is the gate and broad is the way that leadeth to DESTRUCTION !* ” *Strait is the gate and narrow is the way which leadeth UNTO LIFE !* ” O awful divergence ! *DESTRUCTION, HELL, DAMNATION* at the end of one road ; *life, HEAVEN, SALVATION* at the end of the other.

Years are milestones on these roads to eternity. Eighty milestones mark the extreme limits of both. Yet few, very few, reach the *fiftieth* stone without finding their terminus to the road. Dear reader, how far are you from the end of the road you have chosen ? Perhaps you are on your *last mile* ! Wouldn't it be well to look to its *end* ? Which road you are in ? THE BROAD ROAD ? Is it possible ? Can you, who were nursed in a Christian home, be in the *broad road* ? It is too

true, O man of many prayers, you are in that awful road, and near its end too. Will you not then solemnly inquire, *'Where does my road lead to?'* The most high God who is to judge you, the Saviour whom you reject, the Holy Ghost whose grace you resist, the men and women who have preceded you on the road, all reply, "IT LEADETH TO DESTRUCTION!" Dare you tread it any longer?

SHAKING OUT THE REEF.

On the wide ocean, between us and India, the winds blow for weeks in one direction. Then the ship moves on day and night, safely, rapidly, and pleasantly. A sea captain has been heard to say that he has sailed his ship six weeks without altering a sail. These are called the "Trade Winds."

"I will tell you a fact about drinking," said a noble old sea captain. "And I tell you, boys, that when people say, 'It don't hurt anybody to drink, if they don't drink too much,' they don't know what they are talking about. There is no such thing as drinking spirits, without drinking too much. When I used to sail to India, and got into the trade winds, I used to put all the sail on my ship which she would possibly bear. But I noticed a curious fact. Every morning about eleven o'clock, I used to go down into my cabin and take a good horn of brandy. Before going down, I would cast my eye over the ship, see that every sail was full, and every rope taut. She was under all the sail she could safely carry. On coming up out of the cabin, having taken my brandy, it always seemed as if the ship was sailing too slow, and the winds had fallen. Then I would cry, 'Up there, lads, and shake out that reef.' For about thirty minutes my poor ship would stagger under the new press of sail. By that time, when my brandy began to subside, I found she was under too heavy a pressure, the winds seemed to blow harder, and again I would shout, 'Up there, lads, and clew up that reef.' So I found it day after day, and was utterly unable to account for the lull in the wind just about that hour. But one day I was unwell, and omitted my brandy, and overheard my cook, black Cæsar, say, 'Captain drink no brandy to-day—guess no shake out reef!' Then I understood all! From that time I dropt my brandy, and there was no change in the sails of my ship. I drank moderately, and yet it was too much; and it would not have been strange if I had lost my ship in consequence. I tell you, boys, there is no such thing as drinking, without drinking too much."

It's even so. We don't know but a little about it. Many a shipmaster has felt cold or hot, tired or sleepy, vexed and troubled, and has gone to the bottle, gained courage to be rash, "shaken out the reef," till his ship was dashed on the rocks, or swamped in the seas.

Many a physician has been worn down by labours and anxieties, his nerves weak, and his mind wavering, and has gone to the bottle; and thus he, "shakes out the reef," is rash in dealing his powerful medicines, and he loses his patients, loses self-reliance, and the confidence of the community, and he loses practice and character, and is ruined.

Many a merchant drinks a little, feels more confidence, makes bargains when thus stimulated,—"shakes out his reef," and is ruined.

Many a mechanic takes a contract which he examined after drinking a little, forgot the number of hard blows it would cost to complete it; and thus he "shakes out the reef," and is ruined.

Many a young man falls into jovial company, feels that it would not be manly to refuse to drink with them; and he drinks, "shakes out the reef," and acquires a taste that is his destruction.

And many a bright boy, the hope of his father and the pride of his mother, early learns to drink a little; and thus he "shakes out the reef," disappoints the hopes of his friends, lives a poor creature, dies a drunkard, and reads over the gate of heaven, "No drunkard shall inherit eternal life."—*Rev. John Todd, D.D.*