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THE  
CANADIAN INDEPENDENT.

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Vol. VI

Supplement to the "Canadian Independent."

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**Official.**

WIDOWS' AND ORPHANS' FUND.

The Churches which have contributed the sum of ten dollars or over since the last Annual Meeting are reminded that they are entitled to send one Delegate to the Annual Meeting of the Fund Society to be held in Montreal next month, but the Delegate must present a written certificate of his appointment before he will be recognized as such.

Those Churches which have not yet made their collection, or have not remitted it, are requested to do so immediately. Its transmission ought not on any account to be delayed till the Annual Meeting, as is too frequently done.

On behalf of the Trustees.

P. W. WOOD, *Secretary.*

Montreal, May 3, 1860.

We trust the meeting in Montreal will prove of special interest, from the nature of the times in which we live. Seasons of refreshing from the presence of the Lord are graciously enjoyed. A change has come on the atmosphere of the religious world. The climate has manifestly changed in many places, from below Zero to the genial warmth of summer. There are churches in other lands joyously exclaiming, too, the winter is past! How glorious these trophies of the Saviour's power! Does the re-awakening and re-invigoration of prayerfulness call for no song of praise? These displays of prayer-power convey the solemn lesson—do likewise. When the lowest depths of society are reached by the

THE  
CANADIAN INDEPENDENT.

VOL. VI.

TORONTO, MAY, 1860.

No. 11.

MEETING OF THE CONGREGATIONAL UNION IN MONTREAL.

We are persuaded that much interest is felt by many of our readers, in the approaching gathering of the messengers of the churches at Montreal. We are therefore impelled to express a hope that the forthcoming assembly may be largely blessed by the presence of our Divine Redeemer, and prove a source of pure satisfaction by strengthening and forming the bonds of christian friendship; while we trust it shall also be distinguished by the adoption of wise measures for the promotion of God's glory and Christ's cause. The note of preparation has already come from the warm-hearted and generous friends of the good city whose hospitalities the Union has been invited to share. There is, however, a preparation of vast moment in all that concerns the interests of the Redeemer's Kingdom, which we trust our brethren will vigorously seek and fully enjoy, that all who engage in the solemnities of the occasion, may do so in the fulness of the blessing of the gospel of Christ. The disciples were, in all probability, much affected by the ten days of fervent prayer which they spent previous to the gracious effusion of the Spirit on the day of Pentecost. The preparation of the heart is from the Lord. A constant and enlightened presentation at the throne of grace of the necessities of the case, will do much to secure the manifestation of the hand of God. What an impulse may thus be given to zeal, to faith, to love! Ought not the Union to be a hallowed scene, blessed as a distinct expression of that unity which binds the hearts of the brotherhood in Christ. Our Congregationalism does not drive us to erratic courses, like wandering comets. The Sun of Righteousness, as the central luminary, draws by the attracting power of love. We recognize no repelling force,

“ We bless the tie that binds  
Our hearts in christian love.”

We trust the meeting in Montreal will prove of special interest, from the nature of the times in which we live. Seasons of refreshing from the presence of the Lord are graciously enjoyed. A change has come on the atmosphere of the religious world. The climate has manifestly changed in many places, from below Zero to the genial warmth of summer. There are churches in other lands joyously exclaiming, too, the winter is past! How glorious these trophies of the Saviour's power! Does the re-awakening and re-invigoration of prayerfulness call for no song of praise? These displays of prayer-power convey the solemn lesson—do likewise. When the lowest depths of society are reached by the

tender sympathies of christian effort, and the coronet of the noble gains fresh glory in the senate, by an unanswerable defence of these God-blessed works, do we not feel a deepening faith in our heaven-given religion, and a joyous expectation of the ushering in of the morning of earth's jubilee? Now, all this is calculated to direct our gaze more intently on our own vineyard. What blossom is there? What promise of vintage? What clusters of ripe fruit? The inquiry comes home directly to ourselves, as to the faithfulness with which we have kept our own vineyard. If there has been neglect; if wrong modes have been employed; or if a self-glorifying spirit has been indulged; then there is room for deep repentance and abasement before the Master. The opportunity in the anticipated meeting for special reference to the revival work, will be constantly present in all the devotional services; besides, the many important subjects that come under review, will necessarily afford just ground for stirring remarks in connection with the great work of saving souls. To be fully impressed with a sense of the responsibility of watching for souls, renders it more likely that those thus filled with the momentous nature of their work, will do it conscientiously and alteration or repair in machinery, will avail little when there is a defective power applied for its motion. The utmost efficiency can only be secured when the power is equal to the end intended. We despair of the best order of things accomplishing great results, apart from power from on high. Faithful, waiting, praying, and working churches may expect the presence and the power of Him, before whose might Alpine heights of difficulty are levelled. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; not by might nor by power, but by my spirit, saith the Lord." If one thing more than another ought to fill our hearts, it appears to us that should be an intense solicitude for that baptism of the Holy Spirit, by which our lips shall be touched with hallowed fire. Then the success of men of God would be sure, for truth's victories would be multiplied. What shield of unbelief could prove impervious to the Ithuriel spear; what ice of indifference could resist the action of heavenly love; what rock of wordliness remain unbroken by the hammer of God's word?

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#### READ OR SPOKEN SERMONS:—WHICH THE BEST?

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[The following is the substance of an Essay, read before the North Western Association, at their last semi-annual meeting, and is sent to the Magazine for publication, at their earnest request. J. U.]

This is a subject which is now agitating the churches, and disturbing the minds of many ministers. Some among both are contending that written sermons only should be preached; while others as strongly contend they should never be read, but spoken.

The object of this paper is to present the subject both in its positive and negative aspect; leaving the decision as to which is the best, or whether a combined practice of both is not desirable, to your individual judgments.

#### I.—POSITIVELY.—"SERMONS OUGHT TO BE READ."

1st. Reading gives the preacher a better opportunity of giving the results of his analysis and exposition of the text. Some portions of Scripture are simple, and

easy of comprehension, not requiring much effort of an ordinary mind to analyze and comprehend them. The language is simple, and the ideas familiar and experimental. From such passages a preacher may address his congregation without much mental labour. But there are many other portions, not so easily comprehended. The Bible student cannot, at a glance, discover the substance which lies beneath the verbal covering. It can be reached only by a thoughtful, prayerful, and critical examination; each word and phrase being carefully considered, to ascertain its strict and legitimate meaning in the passage and its context; that no uncertain sound be given, through a wrong interpretation, but the whole sense be presented with such precision, order and clearness, that an ordinary mind may understand it. Without writing, and reading too, this cannot so effectually be done;—neither can extracts be made so appropriately and accurately, nor the result of reviews, examinations and comparisons so well expressed, in any other method.

2nd. It gives an opportunity of making choice of suitable words, and a systematic arrangement of ideas.

The selection of suitable words is an important consideration, in a language so ambiguous as the English. There are thousands of words which possess a double meaning, and can be made to express an idea the very opposite of the one intended, whereby a false impression may be left on the mind. There are few men so well acquainted with our language as to be able, without a manuscript, to express themselves with all that clearness, pointedness and earnestness desirable, before an intelligent and educated audience. Such an acquirement is possessed only by those who have had the most thorough education, and daily practice in the best society—privileges enjoyed by few. But with pen in hand the discourse can be prepared in the most suitable language, and with the best arrangement possible, without interrupting the train of thought passing through the mind: for when the thoughts have been thus secured, however crude or irregular they may be, both they and their expression can be subjected to such a rhetorical and logical scrutiny, that each word, proposition, division and illustration may be placed in its appropriate place, that there will be presented to the hearer a clear, connected and correct exposition of truth, which even the illiterate may understand.

3rd. It gives greater calmness and confidence to the speaker, during the devotional part of the service.

The pulpit does not place the minister above that feeling common to men in the performance of any important work—nervous anxiety. The degree of this feeling depends principally upon the temperament of the speaker, his self-reliance and state of health. If he is of an excitable temperament, the anxiety may be so great, in reference to what he has to say, and the end for which he should say it, that it will prevent him, during the devotional and meditative exercises previous to the sermon, from keeping his mind in a proper frame; often, therefore, causing memory to fail, so that he will lose the thread of discourse, or recal his ideas so sparingly that he will wander in considerable doubt and discomfort through the discourse, and thereby generally beget a listless indifference in his congregation. With manuscript on the Bible, however, there is no need of such nervous fear; all that is required is good sight and utterance, as the mind is not called into severe exercise during the address—a fact which enables the minister calmly to wait on God, and exercise himself in praise, as if he were seated with the congregation.

4th. It enables a pastor to bring before his people more systematically and thoroughly all the doctrines and precepts of the Bible.

The minister's work is very great;—to feed all the flock of God, over which the Lord has placed him, from the babe in Christ to the matured and experienced father in Israel, with food convenient for their growth in grace and full spiritual development, amid the ever varying feelings and circumstances of which they are the subjects; “warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus;” that none may tumble or perish through his unfaithfulness or ignorance; declaring the whole counsel of God, that he may not only edify the church but also be “pure of the blood of all men.” If an inspired apostle felt that the work was so great, what must be our insufficiency, who have only such intellectual ability as we may have acquired for this great work, lacking that infallible guidance and teaching of the Spirit which he possessed?

In his theological studies he may have passed in review all the leading doctrines of the Bible, and stored his mind with much lore; but, valuable as is such a course—and we cannot place too high an estimate on it—it is not sufficient to make him an efficient workman in all the duties and emergencies of a ministerial and pastoral life. Large by nature, and strong by discipline, must be those minds, which can with freedom take up any doctrine or precept of revelation, and intelligently interest and instruct an audience, for forty or fifty minutes, once or twice on every Sabbath from year to year, without a free use of their pen in the study and their notes in the pulpit.

One great danger in not using the manuscript is, the tendency to run, in every sermon, into the same channel of thought, and to use a stereotyped phraseology, whereby many precious doctrines very rarely if ever come before the people especially, with freshness and vigor, as if new cast. The use of the manuscript enables the preacher to review the ground he has passed over, and discover what has been neglected; so that, as a teacher of God's appointing, he may build them up in all the truths of God essential to their edification, purity and peace.

## II.—NEGATIVELY.—“READ SERMONS ARE NOT THE BEST, BUT SPOKEN ONES.”

1st. Because there is great danger of making them mere intellectual exercises, where feats of mind may be displayed.

The human heart is ever prone to exalt and glorify itself; it is ever ready to exhibit its powers and attainments. Preaching is the minister's most important and public performance—the work in which he is the most expert. The carnal man in him is tempted to show itself, if it can, in this. But, besides the ambitiousness of his own heart, there is a pressure from without, tending to pervert the Christian minister into a mere intellectual essayist. Popular writers and speakers, both on science and literature, are continually aiming, by the display of profound wisdom, great learning, and extensive research, to present something new and striking, rather that they may excite astonishment and admiration, than impart instruction and promote the public good. Such efforts create, in many hearers, a demand for similar orations in the pulpit, and the production of such is essential, in their view, to any man's becoming an acceptable, popular preacher, or worthy to minister to those churches which are wealthy and intelligent, though too often only formalists in godliness. Ministers feel this pressure, and too many

have left the simple yet glorious truths of the gospel, to speak with excellency of speech the wisdom of this world, in order that man might be seen and heard, rather than Christ, and men be astonished and pleased, rather than instructed and profited for eternity. This statement is illustrated in the conduct of many preachers in Great Britain, especially in England, during the past twenty years. Their sermons have been learned essays on abstract principles, speculative theology, or critical exegesis; while the spiritually-minded, and the common people, have perished for lack of true knowledge. It was this prevailing tendency to intellectualism, which led the late devout and practical John Angell James to write his valuable work entitled "An Earnest Ministry, the great Want of the Times." His acute and spiritual mind saw that essayism was sapping the foundations of the faith and piety of both the churches and the ministers. In the United States the same evil exists, many sermons being elaborately prepared essays on doctrines and abstract questions, which more than two-thirds of the people do not understand, or at least do not derive any spiritual benefit from; while the entertained few are only filled with admiration at the preacher's analytical, speculative, or oratorical powers, the sheep being left to perish, or go somewhere else to find pasture.

2nd. Because of the time consumed in their preparation.

Great sermon-readers have always been close students, devoting the whole of their time to their studies, especially if they have had to write from two to three sermons a week, each, upon an average, forty-five minutes' length. That must be a remarkable mind, and that a very ready pen, which can produce two good, well digested sermons, without occupying the greater portion if not the whole of the week. The consumption of so much time in preparation for the pulpit must necessarily exclude the pastor from other important duties of his office, viz., pastoral visitation, extensive acquaintance with the events and literature of the day, active efforts in connexion with the chief questions and agencies, religious and benevolent, of his own field as well as other minor though essential labours of the pastorate required of good shepherds. Such work cannot be done, if full written sermons have to be prepared, to be read in the pulpit, without killing the minister in a short time.

3rd. Reading prevents heart affecting heart, as effectually as speaking;—it does not afford such an opportunity of throwing the whole soul into the discourse.

We speak to our fellow-men not only with our tongues, but with our whole body, especially with our eyes. Let a man speak tenderly—he affects us; but let him speak and look tenderly, that both our eye and ear may catch his spirit, and double effect is produced. This is seen in every day life. Experience has proved that the more the soul of a speaker is fired with his subject, and strives to take hold of the audience, the more he feels his manuscript to be a fetter upon him. The most impressive sermons seem to be those which are spoken. There appears something cold, stiff, and formal about anything read, as compared with what is spoken. We cannot look for facts among popular and effective speakers of either class, as spiritual results are not dependent, as a general rule, on this particular mode or that. God worketh as it pleaseth Him, and through whom He will, to the glory of His own name. Results are affected also by many other circumstances and contingencies we cannot now describe.

As wise men, judge ye for yourselves. Whatever ye do, let it be to the glory of God.

## CANADIAN INDEPENDENT, VOLUME VII.

It will gratify the friends of this Periodical, to learn that the Proprietors are making arrangements for a New Volume, the prospectus of which will appear in the June number. Several improvements are under consideration, and we are in a position to promise another Portrait. In the meantime, then, let all who desire to extend its usefulness, use their best endeavours to introduce it where it is not now received. Back numbers will be sent to any one desiring them, with the view of helping in this good work. With a little wisely directed and prompt effort, on the part of our present Subscribers—each one asking a neighbour to take the Magazine, its circulation might be doubled! Will the Pastors, and Deacons, and our devoted friends, the Sabbath School Teachers, help to secure this end?

## THE NATURE OF A REVIVAL OF RELIGION.

## A CONVERSATIONAL SKETCH.

A pious merchant, a bookseller, a grave and judicious deacon, and an ardent christian student, met one evening with a few friends, when their conversation turned on the subject of revivals of religion. The following sketch contains the substance of what was said on that occasion.

*Merchant.*—"I think most of you would have been much pleased with a discourse which I heard yesterday, on the nature and means of a revival. It gave a new, or at least unusual, view of the subject, and appeared to me remarkably satisfactory. The preacher defined revivals to be the renewal of the Divine Spirit's work in believers, and especially in the lukewarm and backsliding."

*Bookseller.*—"Ah! if your revivalists would always restrict their attention to reclaiming backsliders, we might be spared the pain of witnessing confusion, extravagance, and unnumbered disasters which follow innovation and excitement."

*Deacon.*—"But surely the preacher did not say that an extensive work of conversion in a community, is no revival of religion?"

*Merchant.*—"He taught that it might be the *effect* of a revival, but he denied that it is itself a revival. To revive, he remarked, is to restore or invigorate life; to revive religion is to impart health and energy to a soul which lives but is drooping; it supposes life to exist, and can take place only in believers."

*Deacon.*—"That doubtless is an important view of it, and one which every person who remembers his 'first love' to the Saviour, ought seriously to ponder; but it seems to me to apply just as directly to a community as to an individual. We do not talk of a revival, indeed, when a portion of any community of heathens first receive Christianity; but we justly talk of it, as I think, when a considerable proportion of unconverted but stated hearers of the gospel in a christian land, become awakened and savingly enlightened. We say the *community* is revived. It was, probably, in a low state of religion; it may have declined from a condition of former vigour and excellence; but it retained some life, it was not paralyzed in every limb, it had still some sentient, active members; and now it experiences an electric shock, a circulation of living energy through many a fibre of its palsied limbs."

*Merchant.*—"What you say is true. I do not deny it; but then the life which exists in the community, exists all in believers; and the shock, the circulation which you speak of, begins with them."

*Deacon.*—"Why, we possibly differ in words only; our meaning may be the same. I am disposed to think, however, that a great work of conversion among sinners, has just as reviving an effect upon believers, as a work of excitement and restoration among backsliders, has upon the careless and unrenewed."



*Student.*—"Oh! all the Divine Spirit's work has a reviving effect upon the soul. Be that work displayed in whom it may, it attracts the notice, and may arrest and infect the feelings of whoever witnesses it."

*Deacon.*—"Exactly so, a special and exciting work of grace among any number of believers, will be followed by stir and enquiry among the ungodly; and an earnest religious movement, among a number of the ungodly, will rebuke the backsliding, arouse the careless, and refresh and animate the zealous among believers."

*Student.*—"How very delightful was the mere news of some recent revivals among the ungodly! It was like cold water to the thirsty soul. But when one witnessed the good work which was going on, O! it was animating—it was truly reviving! I went with a friend to spend a Sabbath at K—; and when I saw the earnestness of the great crowds of people, and observed an instance or two of prayer-meetings among the young in the fields, and perceived everywhere marks, more or less, of awakened attention to the great salvation, I felt effects on my own heart stronger, and, I hope, more durable than any I ever experienced amid the quiet routine of our ordinary observance of ordinances."

*Bookseller.*—"But are you sure that what you felt was healthful, that it was not enthusiastic, and a matter of mere physical emotion?"

*Student.*—"There was emotion, certainly; but it was not mere physical emotion. O no; when the soul acquires clearer views than before of the fulness of Christ, and rests with deeper satisfaction than before in a sense of his love, there must be something beneficial experienced—something which belongs to the economy of heavenly influence."

*Deacon.*—"Many christians have, no doubt, felt amidst the scenes of recent awakenings, very much as you describe yourself to have done. In fact the result of the movements at K—, in R—, in G—, in D—, and in other localities, has been an actual extensive revival among thousands of lukewarm believers, among not a few ministers, and even among entire sections of the religious community."

*Merchant.*—"You will still grant, however, that, in the usual course of the providence of the Holy Spirit, a revival among believers, precedes any great work of conversion among the ungodly, in their neighbourhood?"

*Deacon.*—"Certainly, I freely grant that. I spoke of the effects of awakenings among the unconverted, upon the lukewarm among believers, only to show that revival is to be understood in a sense which will embrace a whole community; but I readily allow that, in any locality, in any congregation, the work must begin with God's own people. If any town or district shall become the scene of a Pentecost, the disciples in it must first, for a season, 'continue with one accord in prayer and supplication'—they must be roused from routine listlessness, and experience a reviving influence from on high."

*Merchant.*—"It becomes of importance, then, to have distinct views of what constitutes a revival among believers, and of the means most suited to produce it. Now if the company care to hear it, I shall sketch, in as few words as I can an outline of what was advanced on these topics in the discourse to which I formerly alluded? A ready assent having been given, the merchant proceeded. "A revival of religion consists, in general, of a renewal of those graces which were imparted in conversion, and which have become impaired during a season of spiritual declension. It consists particularly in three things: First, the renewal of a deep sense of sin, and of great tenderness of conscience: Secondly, the renewal of active faith in Christ, and delight in his character and work; and thirdly, the renewal of love to God, love to his word, to his ordinances, to his people, and to his cause. The preacher dwelt with much effect on each of these particulars. He drew, in regard to each of them a picture of a believer's early experience,—of his aversion to sin, his fervour, his joy, his heavenly mindedness, when animated by his first love; he then compared this with the compromising spirit, the torpid conscience, the coldness, the formality, the inertness of a backslider; and he showed how a transition from the latter state to the former, would be like life from the dead, like a blossoming in the wilderness, a true revival from the

presence of the Lord. Though he did not quote the passage in Hosea, I could not but think of it as beautifully illustrating his views: 'O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously; so will we render the calves of our lips. I will heal their backsliding; I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.' There is revival as described by the pen of inspiration; it is a new spring-time to the soul which once was luxuriant, but has passed under the blights and the storms of winter; it is a returning unto the Lord on the part of backsliders, and a renewal in their experience of the beautifying operations of the Holy Spirit."

*Student.*—"But alas! we are all backsliders; we are all more or less barren like a desert, we all need the very revival you describe."

*Deacon.*—"Yes the whole christian community of our land are luke warm and declining. When we compare our churches, as bodies, with the experience of a young believer, or with that of a young church of recently converted heathens, we may too surely pronounce them to be woefully backsliding. What are their sensitiveness of conscience, their glorying in Christ, their spirituality, their brotherly love, their prayerfulness, their missionary spirit? Little more alas! in some instances than a name."

*Student.*—"Are they not in a very similar state to what the Jewish Church was in at Babylon? Do not many of them bear visible marks of the Divine displeasure? Have not almost all of them an appearance as if they wanted means or opportunity or liberty to glorify God in his holy hill of Zion,—he sends out his word from Jerusalem to the ends of the earth?"

*Deacon.*—"Indeed the resemblance which you suggest seems but too apparent. Your hint reminds me, too, how appropriate and necessary it is for a whole community to pray for a revival,—just such a revival as is needed by an individual backslider. For it was while contemplating the state of the Jewish Church in captivity,—while looking forward in the spirit of prophecy, to the religious declensions which preceded and accompanied their being carried away to Babylon, that the prophet Habakkuk prayed: 'O Lord revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy.'"

*Merchant.*—"Well, well, I see that a true view of revival applies to christians in general, and to entire communities, as well as to individual backsliders; and I apprehend the difference in any case, among parties who need it, is simply a difference in degree."

*Deacon.*—"No doubt exactly as you say; the most declining christian or christian church, of course needs it most; while all christians and all christian churches need it just in the degree in which they are less productive than they might be of the fruits of righteousness which are by Jesus Christ to the glory and praise of God."

*Merchant.*—"I am not so sure, however, that the means peculiarly adapted to produce a revival are the same in all cases. Those mentioned in the discourse which I heard yesterday, had a direct reference to backsliders, and probably will seem inapplicable to even some christians, and especially to the unconverted. The preacher remarked first, that revival must begin in the pulpit; that it must appear in the increased fervour and faithfulness and practical preaching of ministers; that it must break down the barriers of rigid method and logical nicety in discoursing, and run off at every opening and seize on every facility for making *pungent appeals to the consciences, and glowing exhibitions of the cross of Christ.*"

*Bookseller.*—"There is exactly the commencement of extravagance! Break down the barriers of method and logic truly! Why, what harm is there in correct logic? or what but confusion and mischief can follow a disregard of orderly, clear,

and methodical thinking? Is not the Bible strictly methodical? Are not Paul's epistles exquisite specimens of regular, systematic reasoning? Despise logic, eh! You just, in that case, propose to dismiss discrimination and judgment, and give loose to fancy and feeling."

*Deacon.*—"You construe our friend's report of the sermon too severely. It is not meant, I dare say, that logic, in the legitimate sense of the word, should be, in any degree, laid aside. What seems to be meant is, that addresses from the pulpit should not be of so formal and scholastic a character as they often are; that they should be more easy, natural, and especially practical; that they should not sacrifice utility to method, or separate the appeals of divine truth from its doctrines; that they should everywhere intermix exhortation with teaching, and glow all over with the fervour of the glorious gospel; that, in one word, they should, like the sun's rays, convey heat and light in every beam."

*Merchant.*—"Your exposition is somewhat figurative; but it very nearly, perhaps exactly, expresses what the preacher appeared to mean. His next suggestion was that, in order to a revival, there must be the cultivation of a catholic spirit among christians. He dwelt long, and I think effectively, on the manifold and serious evils which accrue from the present divided state of the christian community. He showed how adverse bigotry, and partizanship, and narrow denominational feeling, are to the growth and spread of a religion which is of no party; and, in my opinion, he succeeded in demonstrating that the spirit of revival and the spirit of christian catholicity have a remarkable affinity."

*Deacon.*—"That thought is a truly important one. I am not sure but every declension on the part of a church, will be found broadly marked by bigotry, while every revival is characterized by an expansive love 'for the truth's sake' to all who are partakers of the common faith."

"Is it wrong, then," asked a person in the company who had not yet taken part in the conversation, "to hold fast our denominational differences, to oppose what we believe to be corruptions in discipline or errors in belief? Must we become latitudinarians in order to be revivalists?"

*Merchant.*—"Certainly not, certainly not. Let denominational differences, by all means, hold their due place. What the preacher desiderated was, that they should hold no more than their due place; and he had no difficulty in showing, that the importance very generally attached to them in the present day, is out of all proportion to the degree of prominence which belongs to them, when compared with the very numerous, the sublimely great, the all engrossing, common, or leading doctrines of the gospel."

*Deacon.*—"Why your bigot, too, is the very man who does the least justice, or no justice at all, to denominational differences. He who really understands them estimates them at their true worth, and places them in their just position in the scale of truth; and he is necessarily a man of catholic spirit—he sees so clearly the supreme importance of the leading doctrines of Christianity, that he cannot but love all who appreciate and believe them. A bigot looks not to principles, but to his party; and is constantly mistaking that for a denominational matter which belongs abstractly to Christianity, and may practically exist in every truly christian community. On this very subject of revivals, for example, I heard of a minister being so blinded by partizanship, as to say from the pulpit, on the scene of one of our recent revivals, that the Most High, had, by means of it, set a visible seal or sanction on the particular religious denomination in connection with which it principally began."

*Merchant.*—"I, too, heard that story; but I heard also that one of the minister's own brethren, who had acted a conspicuous part in the revival, repelled the sentiment, and expressed regret that it had been uttered."

*Deacon.*—"Well, was not his doing so just an illustration how intimately connected a revivalist's spirit is with a spirit of christian catholicity? For the same man, if I am not mistaken, took pains to show that, in point of fact, the revival was not confined to his own denomination, and expressed, as doubtless he must have felt, heartfelt satisfaction, that the blessings of it were diffusive, and had been sought and shared by men of various communions."

*Merchant.*—"Exactly so, what you state was the fact. Another delightful thing is, that marked instances of considerable local revivals have recently appeared in connexion with at least four various denominations; and that, so far as I am aware, they have been all more or less distinguished by the ignition and the blaze of christian catholicity of love and effort. But as, I suppose, we must now drop our conversation for the present evening, you will perhaps allow me to state, in a sentence or two, the other means of revival mentioned in the discourse of yesterday. A third means proposed was special intercourse, of a brotherly and spiritual kind, among believers of the same church or congregation. Just as men of pleasure talk on a morning, of the enjoyments of an evening's festal meeting, and express their longings for another, so must fellow-members of a church talk together of their enjoyment of religious ordinances, and whet each other's appetites for a keener relish of the gospel. The last and chief means named was prayer—increased prayer in public—increased prayer in social circles—increased prayer around the family hearth—increased prayer in the closet, or in the soul's silent ejaculatory supplications at the throne of the heavenly grace."

Sheffield, N. B.

R. W.

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## Trans-Atlantic Retrospect.

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CONGREGATIONAL UNION OF SCOTLAND.—The annual meeting of this body, for 1860, was held in Glasgow, commencing on the 2nd April. Full reports appear in the *Commonwealth* and *Examiner* newspapers, which have been received from a friend. The meeting seems to have been one of great interest. Forty-one ministers were present. The Rev. A. M. Brown, LL.D., of Cheltenham, delegate from the English Union, preached the Union Sermon, which is reviewed, with an account of the preacher, in No. 336 of those sketches of living ministers for which the *Glasgow Examiner* has long been famous. At the annual meeting of the members of the Scottish Congregational Fund for Widows and Aged Brethren, it was reported that the capital stock was between £6000 and £7000. The sum of £360 was divided among twenty-one widows and three aged brethren. The report of this Fund is to appear in that of the Union, yearly, henceforth. The number of students attending the Theological Hall is not given. Three had completed their course last year, and two others would shortly do so. Three new students had been admitted to the sessions now closing. In consequence of the difficulties resulting from attending two courses of study simultaneously—at the University and the Theological Hall—it had been determined to add three months to the session. From October to April the students will give almost their whole attention to the literary classes; from May to July, to theological subjects. The expenses of the institution would be about £700 a year, but the income was insufficient. An evening "Conference on Congregationalism" was held, reported in general terms only, as follows: "The feeling that generally prevailed was, that every church in a county district, which was evidently required in the locality, and was accomplishing its work, should be vigorously sustained; and that evangelistic efforts, both in town and country, ought to be energetically pursued. In order to attain these objects, the imperative obligation of adding considerably to the regular income of the Union was enforced and responded to. A full, free, manly, outspoken utterance was given on all the points which were started; and while different opinions were avowed, there was a common spirit of brotherhood, and nothing said which could wound the most sensitive mind."

The first annual meeting of the Ministerial Provident Fund, was an important feature of the present occasion. There had been received, from January 1858, to March 31, 1860, £1,667; £200 from the Ferguson Bequest Fund, the remainder by subscriptions. It is proposed to provide for each minister who joins the Fund an annuity of £40 per annum, when incapacitated through age or infirmity. Further subscriptions are needful for this purpose. The rules were finally amended and adopted.

At the annual (business) meeting of the Union, it was reported that four pastors had died during the year—Messrs. Anderson of Kilsyth, McNaughton of Kirkwall, McLaren of Islay, and Proctor of Hamilton. £1,500 had been distributed among thirty-six churches and ten mission stations. The treasurer stated that an annual increase of £600 was required for the efficient maintenance of the work. At a subsequent meeting for the purpose, open to members of churches, £300 were subscribed, and arrangements were made for deputations to principal cities. Nine or ten churches reported revivals. The next meeting will be held in Aberdeen.

A *Conversazione* was held in the City Hall on Wednesday evening. After tea, Mr. R. Wardlaw took the chair. The assembly sung part of the 68th psalm, with organ accompaniment. The Rev. W. J. Cox, of Edinburgh, read a paper on the Revival Movement now in progress. Rev. A. Nicoll, of Phynie, gave an account of the Revival in his own locality. Mr. Hammond, a student of the Union Theological Seminary, New York, now attending the Free Church College, was introduced by Dr. Alexander, and related many interesting particulars of a good work in the Congregational church at Musselburgh, where he had been labouring. Dr. A. followed, with further incidents, alluding especially to conversions among children, and rough collier and fisher lads.

A Public Breakfast was held on Thursday morning, as usual, at which the affairs of the Widows' Fund were again brought forward. This Fund has been in existence for forty years, during thirty-five of which Rev. G. D. Cullen has been its secretary. On this occasion he received from the members, as an acknowledgment of his services, a beautiful astronomical time-piece.

The Public Meeting was held the same evening, Mr. McLaren presiding. Among other addresses, Rev. Mr. Batchelor, successor to Dr. Wardlaw, made one on "The Harmony of Congregationalism with the Laws of Human Association and of Human Welfare," for which space may be found in our next number. Rev. Mr. Noble, of Lawrence kirk, gave a most interesting account of a revival in his field of labour. The attendance at this service was very large.

Altogether, the Union Meeting for 1860 was one of marked efficiency and hopefulness.

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The old giant, Poperj, has not gained strength—let his followers say what they will—since the days of Bunyan's immortal allegory. Having all the will to inflict the direst evils on heretics and unbelievers, he is still powerless to carry out his bad desires, and we pray that he may ever remain so. The last outbreak of Pontifical virulence has, we suppose, without alarming any one, afforded amusement to thousands. Oh, Lucifer! how art thou fallen! The thunders that once made kings and peoples tremble, are powerless now; and the terrors of excommunication have become a by-word and a jest. The long-threatened major

excommunication against "these wicked innovators," who have attacked the temporal power of the Church, has been issued, duly signed by the two "Cursers," has been published in most of the papers of Europe (France excepted), and will probably figure in history as one of the last attempts of the Pope to retain his temporal power. As to the *effect* it has had, that is well described in one of Barham's humorous poems :

" He called for his candle, his bell, and his book !  
 In holy anger and pious grief,  
 He solemnly cursed that rascally thief—  
 \* \* \* \* \*  
 Never was heard such a terrible curse ;  
 But what gave rise  
 To no little surprise—  
 Nobody seemed one penny the worse !"

Which is just the state of matters now. Nobody's the worse—except the Pope himself, and his advisers, for it must recoil upon them. It is impossible that serious and intelligent Roman Catholics should be witnesses of the drivelling impotency of the Head of their Church, without having their hold upon it considerably loosened, and being led to look more closely than they have previously done to its pretensions and authority. So shall it come to pass that the wicked shall fall into the pit he digged for another—that the anathema shall have force but upon him who issued it, and upon the whole system of which he is the head, the centre, and the representative.

A MISSIONARY CONFERENCE has been held in Liverpool, of a very interesting character. The main object was the promotion of missionary enterprise, and various matters connected with and bearing upon the great subject were fully discussed—such as "European missionaries abroad," "Education," "Native agency," "Native churches," &c. The meeting was attended by representatives from all the leading Societies, by thirty-four missionaries, by several Indian officers and prominent laymen. Many valuable suggestions appear to have been made, tending to the more efficient carrying on of the great work. The Conference was concluded by a very large public meeting, presided over by the Earl of Shaftesbury. We notice that a recommendation was made that the first week of 1861 should be devoted to united prayer throughout the world,—a suggestion which we doubt not will meet with a ready and hearty response.

The Committee on the Bible Printing Monopoly, which has been sitting during two sessions, has just concluded its labours, and given in a report. It is so important, as giving a full and yet succinct statement of the objections to a renewal of the patent, that we append it entire. We do not doubt that when the matter comes before Parliament, the result will be either free, unchecked liberty in printing the Word of God, or a modification of the Scottish licensing system—probably the latter; but that there will be a renewal of the patent, is in the last degree unlikely.

1. That exclusive privileges of printing or publishing the Holy Scriptures are wrong in principle, and are shown by experience to be opposed to the public interest.

2. That until the abolition of the Scotch Bible Printing monopoly, the price of Bibles in Scotland and England was, through the operation of the monopolies in both countries, very high, and that, in consequence of that abolition, the

price was suddenly reduced about one-half, and the circulation of Bibles immensely increased.

3. That the patent does not appear to have been granted for the purpose of ensuring the accurate printing of the Bible; that it contains no injunction to accuracy, and provides no penalty for inaccuracy; and that, in point of fact the Bibles printed by the Queen's Printers and the Universities contained many errors, until public discussion, and the inquiries of the Select Committee of 1831, led to increased care in the printing.

4. That whilst the Bible is now published at a remarkably low price, and with great accuracy, the cheapness and accuracy have not been the effects of the restrictions on printing, but of the competition between the Queen's printers and the Universities, and of the free competition in Scotland in Printing the Bible, combined with the great public attention given to the subject for the last thirty years.

5. That perfect freedom of competition would be likely to produce and maintain the greatest attainable cheapness as well as the utmost beauty and attractiveness of typography and binding.

6. That under free printing there would be the following guarantees for the accuracy of the sacred text—namely: 1st. The vigilance of the Christian public. 2nd. The watchful care of the clergy and ministers of all Christian bodies. 3rd. The special attention of religious societies established for the purpose of circulating the Bible. 4th. The continual criticism of the press. 5th. The knowledge which booksellers must acquire of the merits of different editions. 6th. The interest of the printers and publishers of the Bible, who would suffer a heavy penalty for inaccuracy by finding their editions unsaleable. 7th. The efforts of the present patentees and the Universities to sustain their reputation, together with the stereotype plates and other advantages which they possess.

7. That the patent is unjust, in prohibiting the importation of Scotch Bibles into England, while English Bibles are permitted to be imported into Scotland.

8. That the patent creates a monopoly much more extensive and stringent than the patentees have ventured to enforce: it gives an exclusive right to print "all and singular Bibles and New Testaments whatsoever in the English tongue or in any other tongue whatsoever, and any translation, with notes or without notes," and also to prevent the introduction of Bibles printed in any other part of the kingdom into England and Wales; but the patentees have not exercised their legal right of preventing the introduction of Bibles from Scotland, nor of interfering with the publication of the Bible in other languages or translations, or accompanied with notes or references, but have practically restricted themselves to the issue of the Bible, without note or comment, and in the authorised version.

9. That the committee recommend that the patent of the Queen's printers, so far as relates to the printing of Bibles and New Testaments, be not renewed, and that no exclusive privilege of printing the sacred volume be allowed henceforth to exist.

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The REV. DR. ALLIOTT has resigned the presidential chair at Cheshunt College, with the view of accepting that of Springhill College, Birmingham, which has been earnestly pressed upon him. One reason which has induced him to relinquish his post at Cheshunt, where he was so honoured and beloved, is the delicate state of Mrs. Alliot's health, with which the air of the neighbourhood does not appear to agree.—*Patriot*.

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MARTIN ESCALANTE.—A correspondent of the *News of the Churches*, in this month's number, says:—Martin Escalante, the Bible colporteur, is still detained by the Spanish authorities. He is living at a hotel in Cadiz, guarded by a policeman, whose expenses, as well as his own, he or his friends are compelled to pay. The free pardon, which Lord John Russell gave the public reason to expect two months ago, is still withheld.

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PROPOSED ASSOCIATION FOR ESTABLISHING A COLONY OF NONCONFORMISTS IN NEW ZEALAND.—We understand that a project has been mooted recently for increasing the tide of emigration to the colony of New Zealand, and in connection

with it, the promoters (many of whom are Nonconformists) propose to establish a Nonconformist settlement or settlements, something upon the model of the Canterbury and Otago settlements, but without many of their exceptions. The proportion of Baptists and Independents is, we believe, exceedingly small in every one of the New Zealand provinces, and, therefore, the movement may be said to present an interesting aspect as a semi-religious movement. The broader features of the scheme are as follows:—1st. It is proposed to form a special settlement of united Independents and Baptists in the province of Auckland, each member being entitled to a free grant order for forty acres of land, and for each child twenty acres. 2nd. It is proposed to create £60. shares payable by instalments in five years, and available to those ready to emigrate on having paid one-third the amount of such shares. 3rd. It is proposed to raise a loan fund with the view of making advances to members to enable them to build, cultivate land, purchase stock, &c. We have been requested to call the attention of our readers to these the more salient features of the scheme; and in the interim, while the promoters are taking the necessary steps for carrying out their intentions, we doubt not but many of our friends, to whom the subject will have special interest, will find in it materials for much sober thought and discussion.

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**THE AFRICAN EXPEDITION.**—Mrs. Livingstone, the wife of Dr. Livingstone, our celebrated traveller, has just arrived from the Cape, per Mr. Duncan Dunbar's ship *Vittoria*. At the railway station the name of Dr. Livingstone on the luggage having caught the eye of the bystanders, she and her sable attendant were soon surrounded by a crowd eager again to see the great geographer. Upon being informed, however, that he was still in the centre of Africa, they warm-heartedly inquired respecting his health, and shook hands with her. Mrs. Livingstone having proceeded from the Cape on a visit about 800 miles into the interior, to her father, the renowned missionary Moffat, returned to the Cape, upon his journeying again north to see Moselekatse, where he hoped to hear of his son-in-law. The missionaries from the London society had already proceeded onwards to Skelela and the Makololo. Mrs. Livingstone has brought with her an interesting addition to her family in the person of another little daughter, born in Africa; and has come with the hope of proceeding with the steamer about to be sent by Government to the Zambesi, and of at length rejoining her heroic husband.

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**THE NEW SOUTH WALES LEGISLATURE AND THE STATE-AID QUESTION.**—On the 13th of December a debate arose in the Assembly on a motion to place a sum on the Estimates for the support of chaplains on the gold-fields, which opened up the whole question of State-aid to religion. The Ministers, who are pledged antagonists to religious endowments, opposed the motion, which, they contended, was adverse to the deliberate opinion of a majority of the people, as expressed by the withdrawal by the late Assembly of £14,000, of the support formerly given by the State to religion. The motion was negatived by a majority of 28 to 23.

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**REMARKABLE DONATION.**—News has been received from Bombay, of a contribution of 5,000 rupees, to be distributed amongst four Missionary Societies labouring in China, from a late inspector of opium, in the Malwa district, being part of the proceeds of his former employment, which he had resigned in consequence of conscientious objections at having been connected with supplying the Chinese with so pernicious a drug.

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**WESLEYAN METHODIST MISSIONARY SOCIETY.**—We understand that the receipts of the society for the past year have amounted to £140,000, within a few shillings. The exact amount is stated to be £139,999 5s. 11d. This amount includes the munificent legacy of the late Mr. Pooll, of Road, Somerset, the net proceeds of which were £9,000. Compared with the receipts of the previous year, there is an increase of nearly £11,000.—*Watchman*.



## Official.

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### ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

The next Annual Meeting of the Congregational Union of Canada will be convened in Zion Church, *Montreal*, on WEDNESDAY, 13TH JUNE, at 4 p.m., and will probably remain in session until Tuesday following.

The ANNUAL SERMON will be preached by Rev. Joseph Elliot, of Ottawa City, on Wednesday; service commencing at half past 7 p. m.

The COMMITTEE OF THE UNION will meet in Zion Church Vestry, on Wednesday, at 10 a.m. It consists of the following gentlemen, viz., Revs. F. H. Marling, A. Lillie, D.D., T. M. Reikie, A. Duff, Prof. Cornish, and D. Dunkerley, Messrs. C. Alexander, G. Hague, James Baylis, W. R. Hibbard, and A. Savage.

EDWARD EBBS,

*Secretary-Treasurer.*

Paris, 28th April, 1860.

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### NOTICE OF TRAVELLING ARRANGEMENT.

*To the Editor of the Canadian Independent.*

Will you please announce that the Grand Trunk Railway Company will accommodate us this year, as formerly, by allowing attendants at our Union Meetings to come and return on their road for one fare. The Ministers who now have cards can use them in June. Those who have not, and Delegates and others who come to *Montreal bona fide* to attend our Meetings of Union, will have to write to me (prepaid) for a card, good for so many days, which will be the authority at the ticket offices and with the conductors, to afford the advantage named. These cards will not be in my hands before the end of May.

Montreal, 26th April, 1860.

HENRY WILKES.

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### ACCOMMODATION FOR UNION MEETINGS OF 1860.

The Committee appointed in *Montreal*, to make arrangements for the accommodation of those who are to be present at the approaching assembly of the Congregational Union of Canada, beg as a particular favour, that Pastors and Delegates who purpose to attend, will send information on or before the 20th May, addressed (postpaid) to

CHARLES ALEXANDER, Esq.,

Montreal, March 22nd, 1860.

*Montreal.*

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### SUBSCRIPTIONS FOR REV. W. F. CLARKE'S CHURCH.

Received since last acknowledgment :

Warwick, C. W., per Rev. D. McCallum ..... \$7 05

Stratford, per Rev. R. Robinson..... 7 00

Total receipts to date, \$459 31. A second draft, value \$40 (making \$450 in all) was despatched on the 17th instant.

F. H. M.

Toronto, April 20, 1860.

## PROPOSED AMENDMENTS IN THE CONSTITUTION AND STANDING RULES OF THE UNION.

The Committee to whom the Congregational Union, at their last meeting, referred the constitutional changes recommended by the Committee of conference with a Committee of the First Church, Toronto, having met and considered the same, propose to recommend certain alterations, which are embodied in the following draft of an amended constitution and standing rules, published in compliance with an understanding at the time when the Committee was appointed.

KENNETH M. FENWICK, *Convener*,  
A. LILLIE,  
THOMAS M. REIKIE,  
F. H. MARLING, *Secretary*.

Toronto, April 12th, 1830.

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### CONSTITUTION.

I. That the name of this Association be THE CONGREGATIONAL UNION OF CANADA.

II. That it shall consist of Congregational or Independent Churches, and of ministers of the same church order, who are either in the pastoral office, or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting.

III. That this Union is founded on a full recognition of the distinctive principle of Congregational churches, namely, the Scriptural right of every separate church to maintain perfect independence in its government and administration, and, therefore, that the Union shall not assume legislative or administrative authority, or in any case become a court of appeal.

IV. That the following are the objects contemplated in its formation: 1. To promote evangelical religion in connection with the Congregational denomination. 2. To cultivate brotherly affection and co-operation in everything related to the interests of the associated churches. 3. To establish fraternal correspondence with the several Congregational Unions on this Continent and in Europe. 4. To address an annual or occasional letter to the associated churches, accompanied with such information as may be deemed necessary. 5. To obtain accurate statistical information relative to the Congregational churches throughout the British American Provinces.

V. To promote the accomplishment of these objects, and the general interests of the Union, an Annual Meeting of its members shall be held, each of the associated churches being represented by two lay delegates: the meeting to be held at such time and place as may be appointed at each annual meeting.

VI. That the officers of the Union be a Chairman, Secretary-Treasurer, Minute Secretary, and Committee, all to be chosen annually from its members, who shall execute the instructions of the Union, and prepare a docket of business for the annual meeting.

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### STANDING RULES.

1. Application for admission to the Union shall be made in writing, and shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee for full inquiry. Upon their report that the evidence of good standing is sufficient and satisfactory, the applicants shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privileges of honorary membership) until the next annual meeting, at which, after a further report from the same committee, they may be fully received.

2. The Union shall meet annually on the second Wednesday in June, at four

o'clock, P.M., for organization; to commence with devotional exercises: the Chairman of the last meeting to preside then (or, failing him, the pastor in the place of meeting) and until his successor be appointed.

3. After the above exercises, a Minute Secretary shall be appointed, the Roll of the Union called, and a Sessional Roll formed.

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

5. The Report of the Committee of the Union shall then be presented.

6. The Annual Sermon shall be preached on the Wednesday evening; the preacher being appointed at the previous annual meeting.

7. On Thursday morning, after the devotional services, the retiring Chairman shall deliver an address, and the new Chairman shall be elected by ballot, without nomination.

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

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

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

11. The Church in whose locality the Annual Meeting shall be held, shall be requested to celebrate the Lord's Supper in connection with such meeting.

12. On the Monday evening during the sittings of the Union, a public meeting of the Union shall be held.

13. Application shall be made by the Secretary, one month at least before the annual meeting, for statistics of the several churches, and a brief narrative of the state of religion among them, that he may prepare a condensed narrative of the whole for the annual meeting, and for publication if so ordered.

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

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

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\* Note.—The present Committee makes no recommendation in relation to the omission or retention of the words, "and the Missionary Committee," as that subject will come before the Union from another Committee.

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We say of the blind man from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed are poorer than we by a whole world.—*Tholuck*.

Conceive any thing more beautiful than the answer of a good man in affliction, when asked how he bore it so well: "It lightens the stroke," said he, "to draw near to him who handles the rod."

## Correspondence.

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*To the Editor of the Canadian Independent.*

MY DEAR BROTHER,—You invite communications in reference to a very important subject brought before your readers by “A soldier under Command.” We can assure that here, he is not alone in his views of church discipline, and that at least some churches make marriage with the ungodly a case of discipline, unless it appear that the party really contracted whilst ignorant of the Master’s will on the subject. We would not contend for the object of the choice being necessarily, a member of any church, but that they should be certainly converted to God to the satisfaction of the member making the choice. “Marry whom ye will, *only* in the Lord,” is just as explicit as “Thou shalt not kill.” “Love of the brethren,” is a test evidence of conversion to God; and the friendship of the world, proves enmity to God, according to the testimony of John and James: see 1 John iii 14, and James iv. 4. Paul also seems to take the same view, see 2 Cor vi, 14: “Be ye not unequally yoked together with unbelievers, &c.” We may further remark that mixed marriages brought down the flood on the old world. The person who is acquainted with these truths, and deliberately violates their authority, needs, certainly, a little of the rod of correction, “for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;” indeed we should have a very low opinion of the piety of such, unless they were indeed very ignorant of their Master’s will.

We think also that “a Congregationalist,” has had an uncalled for fling at your very just editorial remarks in reference to the Rev. W. F. Clarke’s case. We do not think “a Congregationalist” has any doubt whatever in reference to the truthfulness of Mr. Clarke’s statements regarding his position when the Rev. Mr. Macfie arrived at Victoria; nor of the fact that Mr. M., took part with those who opposed Mr. Clarke, solely, because Mr. C. would not admit of a negro pew in his church. We do not believe that a brother in Canada has any doubt in reference to the correctness of these statements; if so, then we do not need to know Mr. Macfie’s reasons for sympathising with negro haters. The great body of Congregationalists have for many years taken the same view of this question as has Mr. Clarke, consequently “a Congregationalist” does not sympathise with his brethren, if he thinks that *any* circumstance would justify Mr. Macfie’s action in reference to Mr. Clark on this question. Further, we repudiate that kind of Congregationalism which permits a minister to act absolutely independent of a brother minister, by taking by the hand a rebellious portion of his congregation and building them up as an opposition cause, on a question too of common justice, regarding which the denomination has long and loudly pronounced: thus carrying on a species of border, or “holy war,” with brethren on the spot before him.

But we took pen in hand to speak of more agreeable matters, and are happy to say that the good work of salvation has been going on since you were here, labouring with so much earnestness and acceptance. As far as we are able to judge from conversation and observation, twenty-two have found peace in believing: five had been added to the church, and several more will be united with us at the next church meeting. Quite a number more are anxiously enquiring the way

of salvation, and the work reminds me much of the great Lanark revival of 1854. It will be remembered that we requested the prayers of the churches for Belleville, at our last Union meeting; God has heard those prayers. Let me again request all who may read this communication, to pray with increased faith for us. The little church here is now in good working order. We hold nine services every week besides female prayer meetings, at all of which I preside, and preach, besides reading extracts from the *British Messenger*, and other papers. Evangelical people of the other bodies of Christians acknowledge the work to be of God, and are surprised at its quiet power. It began as you are aware in my Sabbath afternoon station, in a corner of the town where I preach outdoors in summer, thought to be hopeless; but He who hath said that those "who sow the precious seed weeping shall doubtless come again rejoicing, bringing their sheaves with them," is faithful to His promise: To Him be all the glory! O the infinite resources of the "residue of the Spirit." "Brethren pray for us."

I am my dear Brother,

Yours in much affection,

Belleville, 24th April, 1860.

J. C.

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#### MISSIONARY MEETINGS.—LOWER CANADA DISTRICT No. 2.

*To the Editor of the Canadian Independent.*

MY DEAR BROTHER.—An account of our missionary tour in the district of Glengary may be of interest to many of your readers. On Sabbath, 29th January, Missionary Sermons were preached by your correspondent, at Roxborough Front and Martintown, the two sabbath stations of our brother McKillican, where he is doing a good work. His people seem in earnest, and though meeting with much opposition in some quarters, have yet to rejoice in some tokens of the Lord working among them. Here we were not a little gratified to find that the services of former labourers in this field were still gratefully remembered: not only those of the parent of our dear brother McKillican, but also of an earlier Congregational Missionary, now the Rev. Dr. Reid of Frelighsburgh.—"Cast thy bread upon the waters, for thou shalt find it after many days." On Monday our first Missionary Meeting was held in the log school house, Roxborough Rear. Though such a gathering seemed new to some, it was yet appreciated, and, we trust, will yet produce happy results. Tuesday our work was on Vankleek Hill. The speakers were brothers McKillican, Campbell, Boyd, and Duff. The meeting was a choice one. Many apologies were made for the absence of friends and the smallness of the meeting. Considering the state of the Church here, without a pastor, or even stated preaching, the meeting was most encouraging: we felt it was good to be there. Wednesday we travelled back to brother Campbell's bishopric, and enjoyed a precious meeting in the chapel, 19th concession, Indian Lands. Here we were highly favoured with the assistance, on the platform, of a talented brother belonging to one of the Presbyterian bodies, whose early recollections of the "*Missionaries*" in the north of Scotland, lent no small interest to his address. Another Presbyterian brother in the neighbourhood did not find it convenient to be with us, though he expressed his good wishes for the success of our Mission. Thursday, we met in the log chapel Roxborough Front. This might be called our "Field day." At three Divine Service was commenced by the Rev. Mr. Ferguson of the Scotch Kirk,

after which your correspondent preached to a most attentive audience, who seemed to enjoy the season as one of special interest. After public worship the ladies of the congregation supplied all present with a sumptuous tea. When we had been regaled, our Missionary Meeting commenced, presided over by our excellent friend Mr. McCallum. Here the speakers were the same as last evening. The whole idea of this day's engagements was a good one, the product of the fertile mind and warm heart of our good brother of Martintown; the intermission of the tea allowing the people to enjoy the double blessing of a sermon and the Missionary Meeting without the necessity of retiring to their homes. On Friday the friends in Martintown welcomed us in their neat and commodious church edifice. The meeting here was quite equal to any we had had, and though we had no assistance *ab extra*, it was quite noticeable that neither ministers nor people of other denominations were present, yet the Head of the Church was present, and our hearts burned within us as He talked to us, and broke to us the bread of life. Brother Campbell's address was especially refreshing. Sabbath, 5th Feb. was spent in Vankleek Hill and Hawkesbury. Brother McKillican preached for Rev. Mr. Currie, Free Church, and your correspondent in the Town Hall, (the place of meeting of the Congregational Church), and in the Congregational Church Hawkesbury. There is a most important watch tower in this township, at present without a watchman. May "the things that are wanting" be soon "set in order," and this ripe field be speedily occupied by a faithful labourer. *Monday evening* closed up the series. The meeting was in the Congregational Church at St. Andrew's, which was well filled by a most respectable and attentive audience. Brother Sims was peculiarly happy in his opening remarks, and was followed by brother McKillican in a strain which made us feel that the Lord was with him. Signs of revival have of late gladdened our good brother Sims' heart. Several of the youth of his congregation and of the Rev. Mr. Henderson's have lately made profession of love to Jesus. Meetings for prayer have been held, conducted by these ministers conjointly, and the first fruits have been gathered. May the future be still more abundant. Your correspondent felt the influence of these cheering news on his heart as he rose to address the meeting, and he trusts good may yet be found to have resulted. The Missionary Funds were not held back; all has not yet been gathered up, but the Lord is all-sufficient, His gold and silver will be forthcoming.

Yours,

Cowansville, C. E.

A. D.

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## Literary Review.

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THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS STATED ANEW, WITH SPECIAL REFERENCE TO THE DOUBTS AND DISCOVERIES OF MODERN TIMES, by George Rawlinson, M.A.—Boston: Gould and Lincoln. Toronto: Maclear & Co.

A book in every way worthy of the subject, scholarly, candid and precise:—fully appreciating modern doubts and difficulties, and fairly meeting and answering them. Its notes are enormously copious, and fetched from a vast variety of sources, constituting the work one of great value to the student; while the body of the work cannot fail to be interesting to the general reader. To gather to-

gether the scattered evidences which modern travel and research have brought out, and combine them into one harmonious whole, is a task that could not have been placed in better hands than in those of the editor of Herodotus, and a careful study of the work must tend to confirm the faith of the believer, and to remove stumbling blocks from the way of the sceptic. An admirable idea of the scope and style of the work may be gathered from the extract given further on.

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THE WORLD'S BIRTHDAY, by PROFESSOR GAUSSEN of Geneva. A book for the Young.—London: Nelson. Toronto: Maclear & Co.

This is a charming book. It consists of a series of lectures to children on the first chapter of the book of Genesis, and is a model of perspicuity and simplicity. There is learning without pedantry, and science without technicalities; so clear that the youngest could understand it, so suggestive that the oldest would be instructed. As a book for Sabbath school Libraries we would give it a high place; to another use too, we cordially commend it, viz., to ministers, superintendents, and others desiring to study the right method of addressing the young.

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TWELVE YEARS OF A SOLDIER'S LIFE IN INDIA; being extracts from the letters of the late Major Hodson.—Boston: Ticknor. Toronto: Maclear & Co.

A very choice book indeed, and one that cannot be read without profound interest and emotion. A man of consummate abilities, both civil and military, taking a most active part in all the stirring events of the past twelve years (and what a twelve years!) in India—the book, more than any we ever read, gives an idea of the manner in which India has been held, and governed, and reconquered. The man himself was a very choice spirit, trained under Dr. Arnold, and doing everything in a magnificent style—the word is not too strong—from a high sense of duty. A man ranking with Havelock and Lawrence in point of character, and in personal bravery and coolness unapproached. He it was who captured the two sons of the King of Delhi, having only a troop of soldiers with him they being surrounded by thousands, but awed by the commanding spirit of their captor; an exploit perhaps the most remarkable of modern times.

The book we most strongly recommend to the study of ministers and others, whose business is to draw lessons from the events of life. It is very choice in style and treatment, being mostly composed of original material, (for the man *wrote* as well as he fought or governed,)—and though pervaded by a strong dash of the military spirit, its lessons of steady labour, patient endurance, and calm trust in God under heavy trial are invaluable. If we had a memoir of Havelock as good as this, it would be worth its weight in gold.

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REASONS FOR MY FAITH, by REV. F. H. MARLING.—New York: Phiney, Blakeman & Mason. Toronto: John C. Geikie.

A tractate of pleasing appearance and commendable execution. The good impression produced by its external look is not destroyed on further acquaintance with the intrinsic merit of the effort. Its object is to aid a class of anxious inquirers after salvation in the solution of some of their difficulties. After briefly showing the important place of faith in the Son of God, to the possession of salvation, the Author proceeds to remark, "When, therefore, we ask for Reasons for our Faith,"

we mean, in other words, *can Jesus Christ be trusted with our souls?* When we come to Him, and "commit the keeping of our souls to Him," are they safe? Is there sound reason so to believe? This is then shown, on an intelligent basis, to be no blind, unreasoning, superstitious confidence that rests on Jesus the Lamb of God. Ignorance is not the mother of devotion. The line of argument by which the object of the Writer is sought to be achieved is cogent and clear, we would therefore be glad to know, that some "tossed on dubious waves," have by the perusal of "Reasons for my Faith," been led to calm repose on the love of an Omnipotent Redeemer. We heartily commend the work.

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### Extracts from New Publications.

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"The saints shall judge the world." Let us understand this phrase. Putting aside all speculations, we are all agreed on this, and we are drawn to a recollection of it this advent-time, that this earth shall be one day a kingdom of God. We cannot tell *how* it may be consummated, whether, as some think, by a miraculous and personal coming, or, as others hold, by the slow evolving, as ages pass, of christian principles; by the gradual development of the mustard seed into a tree, and of the leaven throughout the meal. But this, unquestionably is true,—human society *shall* be thoroughly christianized. "The kingdoms of this world *shall* become the kingdoms of our Lord and of His Christ." Legislation *shall* be christian legislation. Law shall not then be a different thing from equity. And more, a time is coming when statute law shall cease, and self-government and self-control shall supersede all outward or arbitrary law. That will be the reign of the saints.

Let me then pause and examine the principles, as they are declared in Scripture, of this kingdom which is to be.

"The saints shall judge." The first principle, then, of the kingdom, is the supremacy of goodness. It is by holiness that the earth shall be governed hereafter. For the word "judge" in this verse is used in the same sense as it is used of Deborah and Barak, and others who ruled or judged Israel. So here it does not mean that the saints shall be assessors with Christ at the day of judgment, but that they shall rule the world. Successively have force, hereditary right, talent, wealth, been the aristocracies of the earth. But then, in *that* kingdom to come, goodness shall be the only condition of supremacy. That is implied by the expression "the saints shall judge." The second principle is, that the best shall rule. "The apostles shall sit on twelve thrones, judging the twelve tribes of Israel." Now, take that literally, and you have nothing more than a cold barren fact. You lose your time in investigating theories about thrones, and the restoration of the ten tribes, and the future superiority of the Jews. But take it in the spirit of the passage, and it means, and typically expresses, that in *that* kingdom the best shall rule.—*Robertson's Sermons on Corinthians.*

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The true consciousness of this life is as a tombstone, on which two dates are to be inscribed; the day of birth is engraven at full length, while a blank is left for the day of death. Born on such a day; died ——— ?

The time in which that blank has to be filled up is short. The great idea brought out by christianity was the eternity of the soul's life. With this vast idea the Corinthian church was then struggling. So vast, so absorbing was this idea to them, that there was ground for fear lest it should absorb all considerations of the daily life and duties which surrounded these converts. The thought arose,—"Oh! in comparison with that great hereafter, this little life shrivels into nothingness! Is it worth while to attempt to do anything; what does it concern us to marry, to work, to rejoice, or to weep?" All deep minds have felt this at some period or other of their career—all earnest souls have had this temptation presented to them in some form or other. It has come, perhaps, when we were watching underneath the quiet, gliding heavens, or perhaps when the ticking of a clock in restless, midnight hours, made us realize the thought that time was speeding on forever—for this life beating out fast. That strange awful thing, Time! sliding, gliding, fleeting on—on to the cataract; and then the deep,



deep plunge down, bearing with it and swallowing up the world and the ages, until every interest that now seems so great and absorbing is as a straw on the mighty bosom of a flood. Let but a man possess his soul with this idea of Time, and then unworldliness will be the native atmosphere he breathes.—*Ibid.*

The period with which we have been dealing is one of comparative light. We possess, it is true, no continuous history of it besides that which the Sacred Volume furnishes; but we have abstracts of the writings of Berosus and Manetho, which contained the annals of Egypt and of Babylon during the space; we have considerable fragments of the Tyrian histories of the time, and in the latter portion of it we begin to enjoy the advantage of those investigations which the inquisitive Greeks pushed into the antiquities of all the nations wherewith they became acquainted. Above all we possess the contemporary records—often in a very copious form—of all the great Assyrian monarchs whose reigns fell within the period in question, while we derive a certain amount of information from the monuments of Egypt. All these sources have been examined, and all have combined to confirm and illustrate the scripture narrative at almost every point where it was possible—or, at any rate, where it was probable, that they would have a bearing upon it. The result is a general confirmation of the entire body of leading facts—minute confirmation occasionally—and a complete absence of anything that can reasonably be viewed as serious discrepancy; a few difficulties—chiefly chronological—meet us, but they are fewer in proportion than are found in the profane history of almost any remote period; and the faith must be weak indeed to which they prove a stumbling block. Generally, throughout this whole period, there is that ‘admirable agreement’ which Niebuhr observes upon towards its close, between the profane records and the accounts of scripture. We have not for the most part by any labored efforts to harmonize the two—their accord is patent and striking; and is sufficiently exhibited by a more juxtaposition of passages. The monarchs themselves, the order of their names, their relationship where it is indicated, their actions so far as they come under notice, are the same in both the Jewish and the native histories; which present likewise, here as elsewhere, numerous points of agreement connected with the geography, religion, and customs of the various nations. As discovery proceeds, these points of agreement are multiplied; obscurities clear up; difficulties are solved, doubts vanish. It is only where profane records are wanting or scanty, that the sacred narrative is unconfirmed, or rests solely on its own basis. Perhaps a time may come, when through the recovery of the complete annals of Egypt, Assyria and Babylon, we may obtain for the whole of the sacred history that sort of illustration which is now confined to certain parts of it. God, who worketh all things after the counsel of his own will, and who has given to the present age such treasures of long buried knowledge, may have yet greater things in store for us to be brought to light at His own good time. When the voice of men grows faint and feeble, then the very stones are made to cry out. Blessed be the name of God for ever and ever; for wisdom and might are His. \* \* \* He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.—*Rawlinson's Evidences.*

## News of the Churches.

MR. GEORGE A. RAWSON.

This young brother having finished his studies in the Canadian Congregational Theological Institute, has gone to NOVA SCOTIA, to enter upon the work of the ministry. It was announced from the pulpits of the two churches in Toronto, that he would be ordained in Zion Chapel; but from the omission of one of the preliminary steps, the service did not take place. But a united prayer meeting was held in its stead, in which both pastors, and others, offered solemn prayer on his behalf.

Mr. Rawson, has preached to the first church with great acceptance, and gives large promise of becoming an able minister of the New Testament. May the Great Head of the Church go with him and open up for him in the sister province a wide and an effectual door for the proclamation of the everlasting gospel.—*Communicated.*

REV. J. T. BYRNE.

We learn from the *Whilby Chronicle*, that our Brother has been encouraged at one of his out-stations, by the presentation of substantial testimonials of regard, as a token of their appreciation of his gratuitous services among them for nearly eleven months.

THE PRIMITIVE METHODIST CONFERENCE.

The annual Conference of the Primitive Methodist Church in Canada met in session in Ebenezer Chapel, Toronto in the Gore, on Friday, April 13th, when the Rev. Wm. Rowe, of London, was called to the Presidential Chair; Rev. R. Boyle, of Brampton, Vice-President; Rev. J. Garner, of Victoria Square, Confidential Secretary; Rev. J. Davison, Missionary Secretary; Rev. J. Lacey, General Committee Delegate; Rev. L. Natrass, British Representative; Rev. S. Adams, Friendly Society Agent; R. Walker, Esq., Connexional Treasurer.

There are some very pleasing features with regard to this Conference. It has been the largest—as regards its representation, ever held under the auspices of the Church in Canada. The different districts report very cheering increases in membership—and the various funds of the church have been well sustained.

Under the authority of the General and General Missionary Committees, several ministers have been appointed to new fields of labour during the year.

The meeting and greeting of the brethren, the kind reception of the members of Conference and of hearers by the friends of Ebenezer neighbourhood, the cheering aspect of things touching the progress of the church, the beautiful spring weather, and the snug and comfortable chapel wherein the Conference were assembled, altogether went to make the commencement of this assembly very satisfactory.—*Hamilton Spectator*.

REVIVALS IN ILLINOIS.

A correspondent of the *Congregationalist* writes: In the State of Illinois alone, the names of between one and two hundred places, where there are now revivals of religion, have come to my notice. All evangelical denominations share in the blessing. The revival in the Congregational church at Grinnell in this State, is one which we all greatly rejoice in, as it is our cherished desire that the place where our beloved Iowa College is located, may be richly and continually visited "from on high." That community, both from its position and its composition, seems to be destined of God for the happiest and healthiest moral influences. On the last Sabbath, 66 persons were received into the Congregational church. The people have also decided to erect at once a house of worship, to be ready for occupancy in six week's time.

REVIVAL IN BRITAIN.

There is no abatement in the Religious Revival throughout the country. The very frequency of awakenings leads to their being less noticed, as ceasing to possess the novelty that once drew to them so large a share of public attention. On the whole, we believe that the characteristics of the revival in England differ from those in Scotland and Ireland in this, that there is less excitement, and no physical prostration, but the new life chiefly manifests itself in a deeper interest in prayer-meetings, and in more earnest attendance on the means of grace. The change in this respect is most remarkable. Not in London only, but everywhere throughout the country, wherever public places are opened for the preaching of the gospel, the mass of the population, who had utterly lost the habit of church-going, are now found to attend the services that have been opened specially for them. And it is gratifying to observe that there is no attempt on the part of professing Christians to confound these services with the regularly appointed means of grace. As a rule, the churches in the neighbourhood of the theatres continue to be attended as before. The reason is, that the theatre services are looked at in their true light, as a special means for reclaiming the outcast and the wandering, and not as intended for the edification of those who are already in the habit of attending the sanctuary. There is always a sprinkling of such persons no doubt drawn by the interest of the unwonted spectacle; but we believe it would

be found, on inquiry, that even of the well-dressed and apparently well-to-do people in these theatres a large proportion consists of persons who, equally with their poorer neighbours, had ceased to attend the house of God. Of such a class London contains, probably, a larger proportion than any other town in England.

In Scotland the Revival manifests itself in its more salient features, chiefly among the fishing population along the sea coast from Spittal and Eyemouth, in Berwickshire, to Ferryden, in Banffshire. We hear of excitement accompanied with prostration, which we look for in vain on the western coast, and in the inland towns. Now it is remarkable that this population differs considerably from their landward neighbours. There is little association between them. The habits and usages of the fishers are of a very primitive order; their very dress is peculiar and picturesque, and many people suppose that they are of a different race from the rest of the population. It is among this primitive people, who are less in the habit of controlling their feelings than the rest of the population, that these remarkable manifestations take place; but the same work is carried on elsewhere, though the subjects of it are less given to proclaim what they feel.—*Evangelical Christendom for April.*

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#### WORK OF GOD IN TURKEY.

Dr. Hamlin remarks, in a recent letter, that "the work is now so extensive, that were the whole of the *Missionary Herald* devoted to Turkey alone, it could give only an imperfect idea of the questions we have to deal with, and of the hopes and fears, the anxieties and consolations of our missionary life." Dr. H. mentions two remarkable conversions. "One is that of Homdi Effendi, a nephew of a Pasha high in office, a relative of the celebrated Mahmet Ali Pasha of Egypt. He was baptized about the last of October, with Ali, an interesting young Persian, now a member of the Mission Seminary. The Pasha had tolerated his Christianity up to the time of his baptism, but soon after expelled him from the palace. He proclaims the truth boldly, sometimes perhaps rashly; has been often threatened, but is up to this time uninjured. Passing by two other interesting cases of conversion and profession of faith, the most recent one, and the most remarkable, is that of the Iman Abdi. I think he is the first Mohammedan Ecclesiastic that has been baptized in Turkey.

The Iman Abdi long since withdrew from the service of the Mosques. "He is a mild, dignified old man, of 60 years; has received the gospel with great earnestness and simplicity, and was baptized about two or three months ago. He has been threatened with exile, and the Minister of foreign affairs declared to the Dutch Ambassador, that all such should be banished. Nothing, however has been done, and the old Iman is living quietly in his own house, and every day Musselmans are coming to him to learn about the Gospel and the Koran, Jesus and Mohammed. There are other cases scarcely less interesting. Two Persian officers in the Turkish service, with the rank of Colonel, are apparently sincere followers of the truth. Another Musselman, of considerable distinction, seems to be held back only by the difficulty of polygamy. He has two wives."

Dr. Hamlin says, that "out of Constantinople we hear of Musselman inquirers in various places." "It is the 'beginning of things,' but it is a wonderful beginning—the Lord's doings are marvellous in our eyes." "It is so extended and simultaneous in distant places, that we cannot doubt it is the work of God. Islamism and Popery seem destined to fall together. Then may the Church well sing, 'Hallelujah, for the Lord God Omnipotent reigneth.'"

A recent letter from Mr. Schauflier states that the Sultan himself is known to spend much time in reading the Bible,—a splendid cult of which is taken with him wherever he goes.

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#### A "CASTE" DECISION.

The *Missionary Herald* of March has an account of a decision made by an English magistrate at Ahmednugger, India, which, if acted upon, will completely revolutionize the position of Christians in India. It seems that some Christian converts connected with the society under the charge of the American missionaries drew water out of the public tanks, which as outcasts or low caste people

they had no right to do. An appeal was made to the magistrate, who decided that the Christians might have all the rights which they had before conversion.

The Hindoos not satisfied with this appealed to the Governor in Council, who not only confirmed the decision of the magistrate, but went one step farther, and reminded the Hindoos that, according to their own Shasters, "the caste of the Ruler" is equal to the highest. Thus, all Christians being of "the caste of the Ruler," or of the British Queen, are made the highest at once. This, if carried out, will relieve Christian missionaries in India of a great deal of annoyance.

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#### MULLER'S ORPHAN ASYLUM, BRISTOL.

The following are some particulars connected with the Orphan Asylum at Bristol, and which has been described as the "modern miracle" carried on by Mr. Muller, at Ashley-down, near Bristol. Were not Mr. Muller and the Asylum well known, the details would be thought unworthy of belief. As it is, we can only express our grateful wonder at such results. Mr. Muller tells us that the year's income has reached to 25,221*l.*, while the expenses were 16,993*l.*; and the total amount received for the building fund, "since I began to pray for it," is 41,911*l.*, of which 20,508*l.* remained as a balance in hand. The most surprising thing is that not one farthing of the money has been solicited in the usual way, yet the accounts show no less than 3,614 different sums for the support of the orphans; and, of these, 2,369 are under 20*s.*, and there is one of 200*l.*, one of 300*l.*, one of 500*l.*, one of 1,000*l.*, and one of 3,350*l.*! Even this, being only a division of Mr. Muller's works, gives but an imperfect idea of his resources. One day brought 7,000*l.*, another 1,700*l.*, another of 300*l.*, with a promise from the last donor of 900*l.* more in the course of the year. The contributions are from all parts of the world: from India, Australia, Tuscany, Prussia, Holland, Belgium, &c. They are also of various kinds, some in gold coins, many in silver plate and jewellery, some in clothing, needlework, postage stamps. In no case is the name of the donor given, but simply the initials or the place. In many instances Mr. Muller does not know the name or residence of the giver. A letter comes for example, from Manchester, bidding Mr. Muller to call at a certain bank in Bristol for 110*l.*, as a new-year's gift to the orphans, with a request that he would not seek to know the name of the sender. From Portishead he gets six gold, 81 silver, and 182 brass and copper coins. While he is thinking of the expenses of daily feeding 650 persons, a lady sends from Sunderland a gold ring set with six pearls and a ruby, a gold ring set with three emeralds and ten small diamonds, a gold ring set with turquoises, and a pair of gold earrings. Another who had never seen Mr. Muller, writes to say, "I wish at this time to make over 3,500*l.* New 3 per Cent in the funds of the Orphan Institution, to be disposed of as you think proper, after deducting 100*l.* for your own use, and 50*l.* for Mr. Craig." The expenditure of these sums is fully accounted for by Mr. Muller. The report states that there are 672 orphans in the two houses now occupied. A third house is erecting, to accommodate 450 more and when that is ready there will be room for 1,150 orphans in the whole establishment. The average expense per annum of an orphan is 1*l.* 19*s.*, and the current expenses in connexion with the past year are 6,638*l.* for the two orphan houses. One day we find an entry of the outgoings being 330*l.* For missions, 4,149*l.* have been expended; for Bibles 430*l.*; for tracts, 392*l.*; and a large amount for schools, including four day-schools in Bristol, containing 242 children. The concluding statement of the report gives the total results of the work of faith and charity in which Mr. Muller is embarked. He says:—"Without any one having been formally applied to for anything by me, the sum of 120,730*l.* 12*s.* 2½*d.* has been given to me for the orphans as the result of prayer to God, since the commencement of the work."

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"THE SABBATH.—That fragment of heaven let down upon the bosom of earth; that brightest and best interlude amid the weary weeks of our pilgrimage; that foretaste of the eternal rest, is trodden under the feet of popery, and the Lord of the Sabbath thus sinned against."—*Cumming*.

## Bills from the Fountains of Israel.

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LOVE TO CHRIST OUGHT TO BE, IN INDIVIDUALS AND IN CHURCHES, NOT A DECLINING  
BUT A GROWING PRINCIPLE.

The "first love," should be the last love; only with the difference of a constantly progressive accumulation of energy, during the entire course of Christian experience. "The last" should be "more than the first." The case is a widely different one from that of any love we can bear to a fellow creature. When, in an earthly friend, we discover those excellencies which become the basis of an admiring and fond attachment—that friend may indeed turn out one whose engaging qualities, the longer and the closer our intimacy, are ever presenting themselves in increasingly attractive and interesting lights, and in whom, to our partial fancy at least, new ones are ever opening to our view. But where, among human friends, is that extraordinary one to be found, in whom such intimacy detects no failure, no defects, no flaws, no drawbacks? In the case of the Saviour, on the contrary, the character is one in which all is the absolute perfection of divine and human excellence,—unblemished loveliness—every attribute of the divine, infinite—of the human, sinless. There is no defect, no flaw, no drawback there. And, as to what he has done for us, and the amount of obligation under which he has laid us, we must be able to comprehend divinity and eternity, before we can form a just estimate of either. Before we can calculate the amount of his condescension and grace, when, "though he was rich,"—divinely rich—"for our sakes he became poor, that we through his poverty might be rich." We must comprehend *divinity*, so as to measure the distance between what he was and what he became—between the throne of the universe and the manger of Bethlehem; and before we can duly appreciate the value of those riches which, in possession and in hope, he has made ours, we must comprehend *eternity*, with all the difference, too, between that eternity in hell, and that eternity in heaven. Here, then,—whether our "first love" be regarded as the love of gratitude for blessings bestowed, or the love of complacency in character manifested—we see room for everlasting increase; the excellencies of the character, and the glories of the work, being alike inexhaustible; every fresh contemplation of them, enhances those excellencies and that glory, to our minds, fills us with a growing admiration, and imparts additional intensity to both our delight and our thankfulness. And this will be the case *for ever*. The increase will be eternally progressive. We say of our love, that in heaven it will be *perfect*. And in a certain sense it is true. There will be no alloy in our love, no feeling out of harmony with it; and our hearts will be as full of it as they can hold. But if by *perfect* we mean *incapable of increase*, it is not true. It will be ever growing. This, through eternity, will be the case with our conceptions of the person, and character, and work of the Son of God. What mind, even in heaven, will ever be able to take in a full comprehension of that which, from its nature, is infinite? And what heart there will ever be able to love him up to the full extent of his desert to be loved, that desert too, being infinite? The angelic knowledge of God was, from the beginning, perfect. There was no error in it; and there was no deficiency from any one of its perfections being left out. They knew it in all its harmonious completeness. But still it was knowledge that admitted of infinite increase and amplification. It grew with their growing observations and experience of the creative and administrative wisdom, and power, and goodness, of the Maker and Governor of the universe. When our world was framed and furnished, "these Morning Stars sang together—these Sons of God shouted for joy." It gave them a new view of God. It amplified their conceptions of him, and elevated their sentiments and emotions of adoring homage. And incomparably more was this the case, as the mysteries of redemption were unfolded. By that most glorious of God's plans and doings, their knowledge of him was still more enlarged and elevated. "Unto the principalities and powers in heavenly places was made

known, by the church, the manifold wisdom of God." It was a new *study* for them. "These things the angels desire to look into."

"The first Archangel never saw  
So much of God before."

In the same way, our knowledge of Christ and love to Christ, will, in heaven, be perfect; while yet the knowledge will be ever growing; and ever growing knowledge will be the spring of ever growing love. Every mind there will be filled with the precious knowledge, and every heart with the blessed and blessing influence; while every mind and every heart will be for ever expanding with fresh accessions of both. There will not be a dark mind, nor a cold heart, in all heaven. Every beam of light that settles upon the mind from the divine throne, will impart a fresh glow of holy ecstasy to the heart's love. The "first love" of heaven will transcendently surpass, in purity and intensity alike, both the first and the last love of earth. While here, our song must ever be one in which self-complaining blends with delightful anticipation.

"Weak is the effort of my heart,  
And cold my warmest thought,  
But when I see thee as thou art,  
I'll praise thee as I ought."

But even on earth, it is far from being with any of God's people, as it ought to be when the first love is the strongest. It cannot surely be, that they who love Christ in sincerity, can *love him less* as they *know him more!* There may not be the same peculiar liveliness and rapturous buoyancy of emotion, as when the discoveries were new to the mind, and the affections new to the heart. But although when the novelty has passed away, the love settles down more into a principle, it does not, on that account, lose aught of its intensity. Its settledness is not its abatement. It does not become cold, because it ceases to blaze; any more than the furnace becomes cold when the flame subsides, and the white heat remains. *That* is the heat that fuses the ore. The "love of espousals with a wife of youth," may have more in it of thrilling, pulse-quickening excitement, and mental tumult, than the long tried affection of the conjugal union. But, where the affection is of the right sort, it gains in intensity what it loses in excitement; and becomes more and more prompt to anticipate the wishes, and to sacrifice self in every form to promote the happiness, of its object. Thus should it be with our love to Christ. As a settled principle—a heart-seated affection—an inward glowing, quickening, moving impulse—it "grows with the growth and strengthens with the strength" of the life of God in the soul. And then, this growth of it in the soul of each member of a church, constitutes the growth of the aggregate of love in the church as a body. O my brethren, cherish this love. Never let it decline—in your own souls, or in your fraternal union. Cherish it by the frequent contemplation of its objects. Cherish it by putting it into constant active exercise; for every principle is strengthened by such exercise; and every affection languishes without it. Cherish it by prayer—personal and social—for the influence of that Spirit, whose special province it is to "glorify Christ," who fulfils this his appropriate function, by revealing more and more clearly and fully to the soul, "the altogether lovely," and by teaching and disposing his people to trust in him, to love him, to imitate him, to serve him, and zealously to seek the advancement of the glory of his name. And let the churches cherish it. As it is the principle of Christian action, it is the bond of Christian union. Let it be an unrelaxing, nay, an ever tightening bond; encircling the social body, and drawing all its members more and more closely and warmly together in the "communion of saints." And, as it is the spring of personal, let it be the spring too of social activity. Let such activity be zealously maintained, both by each church, and the churches in union. "Provoke one another to love," as the most effectual way of provoking "to good works." Plan, and act, and pray together, for the interests of Christ's cause. Let faith produce "the work of faith," love, the "labour of love." Beware of every temptation to declension. Watch against, and promptly and steadily resist, in yourselves and others, every incipient symptom of it. "Be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord."

## The Fragment Basket.

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**STEPS IN THE JOURNEY OF LIFE.**—Let all bear in mind, and bear in mind not as a matter of mere belief, (for who on earth can question it?) but as a matter of practical influence, the uncertainty and brevity of life,—the certainty and nearness of death and eternity. So far as these are concerned, all alike are “strangers and pilgrims on the earth.” But there is another and a mightier sense in which they alone are such, who have the true spirit of pilgrims; who are sitting loose to the world; who are seeking in earnest the better country, and who are seeking it in the way which God himself points out, and which he has declared to be the only way in which it ever can be reached; who are heirs of God and joint heirs with Christ. Men of the world, who have your portion in this life, let me affectionately remind you of the great point of difference between you and the Lord’s people; let me remind you of it, not to glory over you, but in order to induce you to change your purpose and your course, to make a better choice, to join their ranks. The difference is this. Every step you take in life is a step away from your possessions—away from your all—away from that which in your dispositions and desires is your home, to which the wishes of your narrow and earthly minds are confined, which you would not leave if you could help it, and beyond which you seek no more, and when the last step of your journey is taken, you leave your all behind you. Mark the difference. They who are the children of God by faith in Christ, are, like you, travelling through life, but to them, every step, instead of being a step away from their possessions is a step toward them, a step homeward, a step nearer their inheritance above—“the inheritance of the saints in light,”—and when the last step of their journey is taken, instead of leaving their all behind them, they have their all before them. To you that last step is all loss—eternal, irretrievable loss; to them it is all gain—eternal, unspeakable, incalculable gain. O! be persuaded then to confess yourselves in this higher, this only scriptural sense, strangers and pilgrims on the earth, and to choose with enlightened decision of judgment, and full purpose of heart, the good part that shall never be taken from you.—*Ralph Wardlaw, D.D.*

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**Gossip.**—The bane of social life; always indicating a small mind, having affinity with petty concerns; often a malicious mind, delighting in traducing others; irreverence for truth, risking the violation of it for the pleasure of telling stories, which may be false—often are known to be so—great lack of honour, a sneaking disposition, saying behind the back of another what would not be said before his face; presumptive want of power to converse on nobler subjects, at least lack of interest in them. Generally supposed to belong exclusively to women, but supposed very incorrectly. Male gossips are very numerous, and worse than female. Their spheres are different. Women gossip chiefly about domestic life: love, marriage, flirtation, servants, entertainments, and a world of mischief they do there; of heart-burnings, heart-sickenings, and heart-breakings, of broken ties and alienated affections. But men gossip too; authors, professors, commercial men. Ah! what keen, biting, withering gossip they have, half untrue, wholly needless. Literary gossip, political gossip;—why, the world is half ruled by gossip; half its miseries are caused by gossip.—*Christian Treasury.*

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**BE NOT WEARY.**—Christ continued working while he continued living. His life and labor ended together. He fainted not at his last work. Oh, be like Christ in this; be not weary of well-doing. Give not over the work of God, while you can move hand or tongue to promote it. And see that your last works be more than the first. Oh, let the motions of your soul after God be, as all natural motions are, swiftest when nearest the centre. Say not it is enough, while there is any capacity of doing more for God. In these things, Christians, be like your Saviour.—*Flavel.*

A BEAUTIFUL SIMILE.—The heart in which the renewing Spirit of God has begun to operate, is like a bulbous root, in which beneath the dead leaves and scales of its old selfish and formal life is now deposited a new life, and nutrition as its most central force. This centre develops upward the stalk, leaves and flowers, and at the same time emits roots downwards; and the growth of the roots always keeps pace with, and insures the development of the leaves and flowers; for the moisture which is exhaled by the evaporation of the leaves or consumed in growth, must be continually supplied through the tender absorbing tips and cells of the root, which are renewed and increased by the growth of root-fibres. Faith quickened by the gracious Spirit which has taken possession of the heart shoots its fibres downwards and by a thousand rootlets fastens the heart to every truth and promise of God's word; and absorbing the water of life, conveys this upward to feed and stimulate the leaves and flowers that expand in the open air; so every visible growth in the graces of the Christian character marks an inward growth of faith, and every flower that breathes its fragrance on the outer world, only exhales something of that spirit of life and love which faith has absorbed from the living spring. Could you hold your heart in a glass you would see that for every virtue and grace which it makes manifest; Faith has roots in the waters. If no leaves and flowers are put forth, be assured there are no roots beneath. If there are no visible graces there is no living faith. If the heart does not open and expand with virtue, godliness and charity, it is not rooted in Christ, it does not drink in the spirit of Christ. It is nothing but a close, hard, thick mass of dry dead scales and leaves, without form or comeliness, without life or root "Faith without works is dead," even as the body without the Spirit. He who lacks all these vital graces of the Christian character cannot be a Christian.

—J. P. Thompson, D.D.

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## Poetry.

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### THE MINISTER'S CHASTENING.

"YE SHALL INDEED DRINK OF MY CUP."—*Matthew 20th, 23rd.*

Lord ask not this!

I could give up my dreams, my youth, my life,  
But now there comes an agony of strife,  
Too fearful for my crushed and trodden soul;  
This is the last; must I give up the *whole*.  
All that is dear?

O Lord, not this!

I could give up ambition's longed-for prize,  
Life's pride, the beauties that delight my eyes;  
Without a pang, I yielded hope of wealth,  
And throb by throb has gone my heart's best health.  
Must this go too?

Not this I pray!

Thy minister, I need it for thy cause;  
All else I gave without a sigh or pause.  
Lord, stay the stroke that would o'erwhelm with shame;  
All else I give, but *spare me my good name*.  
O take not this!

My Saviour said!

Canst thou not *taste* of that which I *drank up*?  
What else could fill my follower's bitter cup  
But scorn, and scoffing, and the hate of foes,  
Such as pursued me to the shameful close?  
Bear this for Me!



## Family Reading.

### TWO POISONS.

"Papa," said Arthur Wilson one evening, "will you give me the key of the book-case in your study?"

"Why, my Boy?"—"I wish to take out a book."

"Which book?"—"A book from the high shelf."

"That is not answering my question."—"A scarlet book, papa; I am not sure of the name. I wish to read it this evening."

"Who gave you that book, Arthur?"—"One of the boys at school. He said there were nice stories in it, and I began one of them. Was it you papa, who locked it up?"—"Yes."

"Why did you do so?"—"Because I did not wish you to read it. I have not read it myself, but I know the name of the writer well—he is a French-man, and a very bad man, who writes things that it would be very wrong in me to allow you to read.

Arthur looked much vexed.

"I am sure, papa, that was a very nice story I began last night, and I wish very much to finish it. Will you give it to me just for this evening, I will pass over all that is wrong."—Mr. Wilson smiled. "And how will you know what to *pass over* till you have read it?"—"But, papa, I am sure just reading it once, quickly, would do me no harm."

"Arthur, why is your mother always so careful to keep the bottle of laudanum locked up?"—"Because it is poison of course."

"Is laudanum the only poison in the apothecary's shop?"—"No, papa, there are many others."

"Yes, and of many kinds, which may hurt a man in various ways. Some will bring a deadly sleep upon you, others violent pains and convulsions. You may die from swallowing one kind or allowing another to touch an open scratch and so get into your blood, or by breathing another kind into your lungs. A sensible man will handle them all most cautiously; a sensible child will not handle them at all. But there are worse and more deadly poisons than any kept by the apothecary.—Which is of most importance, my son, to you and me—our soul or our body?"—"The soul of course."

"Why?"—"Because it must live for ever, in heaven or hell."

"Then, is not the poison, which would destroy our souls to be more dreaded and avoided than what would merely injure our poor mortal bodies?"—"Yes, papa."

"Well I believe that fatal poison is contained in your scarlet book, which I have locked up from you, just as your mother locks up the laudanum. The writer of that book is a wretched man, who is poisoning the souls of his fellow-creatures. He does not himself believe in God, and by his writings he is destroying the faith of others, and at the same time those moral virtues which can never stand if the foundation of Christian faith is undermined. And all this is done in the most dangerous way—under the form of most interesting stories. When you are older, and your faith and knowledge confirmed, you might, I hope, read the book, and note and loath its errors. But meanwhile, my dear boy, be as much afraid of *reading* poison as of swallowing it. Never begin a new author until you have asked myself, or some other friend whom you can trust, if the work is safe and suitable for you. Pray for the blessing of God upon all the studies to which we direct you; and, above all, study and value *the Book*, God's own precious word, where in every page you may find food and medicine for both mind and soul."—*Family Treasury*.

### "THAT'S ENOUGH FOR ME."

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not; her mother was dead.

"Mother told me who to go to before she died," answered the little orphan; "I go to the Lord Jesus; He was my mother's friend, and He's mine.

"Jesus Christ is up in the sky; He is away off, and has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan; "all I know is, *He says He will, and that's enough for me.*"

What a beautiful answer was that. And what was enough for this child, is enough for all.

Are you tired of carrying the burden of sin? "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." But I am unworthy of His forgiving love. Never mind that, "He says He will, and that's enough for me." Take the Lord Jesus Christ at His word, for the forgiveness of your sins, and for peace to your souls. "My peace I give unto you," He says. Will He? Oh, His peace is very precious. Will He give us His peace? "*He says He will, and that's enough for me.*" Trust Him; His word never fails.

"Don't be frightened into religion," some say; there is time enough yet to think of dying; besides, God is merciful; He will never cast the wicked down to hell."

Alh you may do as you please, but as for me, I will take Him at His word. "*He says He will, and that's enough for me.*" God is angry with the wicked every day. "There is no peace, saith my God, to the wicked." Let me act accordingly, and flee from the wrath to come.—*The Church of England Sunday Scholars' Magazine.*

#### THE DREAM.

I once heard a minister who stated that he preached a number of years in a certain place without any visible benefit to any one. Finally he concluded it was not right for him to preach, and in consequence thought he would give it up. But, while musing on the subject, he fell asleep and dreamed. "I dreamed" said he, "that I was to work for a certain man for so much, and my business was splitting open a very large rock with a very small hammer, pounding upon the middle of it in order to split it open. I worked a long time to no effect, and at length I became discouraged and began to complain, when my employer came. Said he:

"Why do you complain? Have you not fared well while in my employ?"

"Oh! yes."

"Have you not had enough to eat?"

"Yes."

"Have you been neglected in any way?"

"No, sir."

"Then," said he, "keep to your work—cease your complaints, and I will take care of the result." He then left me.

"I then thought I applied my little hammer with more energy, and soon the rock burst open with such force that it awoke me. Then," says he, "I ceased to complain.—I seized my little hammer with new vigor,—I hammered upon that great rock (sin) with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering of souls to the heavenly Shiloh.

"Thus you see, my brother, that to persevere in well-doing is the sure way to gain the prize."—*Youth's Guide.*

#### LONGING FOR OTHERS.

It is recorded of the devoted John Welsh, that he used to keep a plaid upon his bed, that he might wrap himself in it when he rose at night for prayer. Sometimes his wife found him on the ground weeping. When she complained, he would say, "O woman! I have the souls of three thousand to answer for, and I know not how it is with many of them." Possessed with such a responsibility to God, and to the people of his charge, how can any true minister of the cross withhold himself from an earnest devotion to his work of arousing souls, and pointing them to Christ? He feels his momentous responsibility during the week, while preparing the beaten oil for the sanctuary. It covers him like a garment. It haunts him in the silent watches of the night. It absorbs his thoughts, and breathes out in every fervid utterance of his closet.

#### "PLEASE SIR."

"Sir, do you want to know how I was converted, I, an old gray-headed sinner?" said a good old man to his minister. "Tell me," answered the minister, "I was walking along one day, and met a little boy. The little boy stopped at my side. 'Please, sir,' he said, 'will you take a tract? and please, sir, will you read it?' Tracts! I always hated tracts and such things, but that, 'Please, sir,' overcame me. I could not swear at that kind-spoken 'Please, sir,' no, no. I took the tract, and I thanked the little boy, and I said I'd read it; and I did read it, and the reading of it saved my soul. I saw I was a sinner, and I saw that Jesus Christ could save me from my sins. That 'Please, sir,' was the entering wedge to my old hard heart.