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THE  
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MANASSEH; OR, ABOUNDING GRACE.

When a traveller emerges suddenly from a dark and dreary wood, on some beautiful scene, the contrast between his situation before and then, adds a charm to the spot. Thus in exploring the word of God, while sadly pursuing our way amid evidences of the blight of sin on our nature, we may light on some cheering passage illustrative of abounding grace, and be thrilled with the discovery. The greater part of the reign of Manasseh was characterized by unsurpassed wickedness. "Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem; but did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel." There was, however, a great and radical change before the close of his life. After passing through a sterile desert, we come to an oasis. The history of Manasseh takes a sudden and unexpected turn; he becomes a true penitent—a monument of grace. Is not this a brand plucked out of the fire? His case was as bad as it could be; the catalogue of crime seems to have been exhausted by him; his name is proverbial for wickedness. His daring acts of idolatry cause a shudder in the recital. From the height of towering ungodliness, we expect to see him fall into the pit of perdition. God's ways are not as ours. Grace intercepts this man in his way to hell. While we wait to see the murderer arrested by insulted heaven, and dragged forth to justice, a greater wonder appears in the change of that hardened heart. What redeeming grace has done, it may do again. Reader, ponder what it has done for you. Take heed of begrudging heaven to the guilty; there may be a self-righteous spirit that shrinks from others as if they were specially vile—that would almost give up the hope of heaven before it would consent to be touched by the vulgar. Yet profoundly is that spirit rebuked. Publicans and sinners shall enter the kingdom of heaven, washed in the blood of Jesus, but the children of the kingdom may be cast out. From the outermost circles of want and woe, the gospel may gather its trophies. It has planted jewels in the Saviour's crown which have been found in the mire. The power of God unto salvation is seen in every case of conversion. Sin's form may vary, but it is ever deadly. It may now be fitly represented by the savage lion or prowling wolf, and anon be as a flower of fair appearance, yet of pernicious and deadly qualities. The outward manifestations of sin may differ from circumstances of temptation, of education, of opportunity, of restraining mercy; it springs, however, from the same evil root, a heart estranged from God. Out of the heart proceed evil thoughts, and all wickedness. That heart a divine hand alone can

change—a divine physician alone can cure. Who maketh thee to differ? And what hast thou, that thou hast not received?

The case of Manasseh shows that efforts for the salvation of men are not to be abandoned. The most unlikely may be saved. Many instances of abounding grace are on record. When argument has failed, an arrow from the quiver of the Almighty has wounded the conscience. Man has to stand aside, and let God preach. There is, however, an instrumentality by which God is pleased to work. Into the hands of his servants he has placed weapons of war, not carnal, but mighty through God to the pulling down of strongholds. These weapons are to be plied industriously. In looking at the field for effort it may seem impossible to do anything; all grown over with weeds—an unreclaimed and waste-howling wilderness; yet the wilderness may become as the garden of the Lord. The last man in a community whom you expect to become religious, may be the first. Could you in Israel have looked for its haughty, idolatrous, murderous king turning to God? Would you expect Saul of Tarsus to own the crucified Jesus?

We see also that grace can reach the chief of sinners. Conviction of sin may be so strong, that a despairing sense of helplessness fills the soul. Sins may rise mountain-high, and shut out the light of mercy. Are there no blessed truths calculated to dispel the darkness? Yes; Manasseh was not too great a sinner to be saved. Jesus is mighty to save—grace abounds to the uttermost. Scarlet and crimson stains may be washed out; the guilty are justified, the condemned are pardoned, through the blood of Christ. There can be no case found so desperate, so far gone, as to be beyond the power of the Healer of the sin-sick soul.

“Not the righteous;  
Sinners, Jesus came to call.”

The time of the triumph of grace in this case is remarkable. A long period of prosperity was followed by severe calamities. *Then* Manasseh knew that the Lord he was God. Though surrounded by the grandeur of a court, he must have long carried a fire in his bosom. It must have been after many struggles that he gave himself over to work sin with greediness. God spoke to him—spoke in the accusations of conscience—in the remonstrances of holy men, some of whom he in all probability caused to be put to death, for he shed innocent blood like water. His religious education must have produced an abiding irksomeness, the counsels of a pious father startling him even in dreams of the night. All this he resisted. But God still strives with man; he seeks to win him for heaven and glory; he pleads with sinners. To the terrible consequences of chosen sin, God might give over the sinner. His abounding grace, however, says, “How can I give thee up?” Afflictions, therefore, must come: the joys of the soul depart; its hopes are blighted, its confidences shattered. The pelting storm breaks on the head; refuge faileth. Not all the gods trusted in before can save. The full cup is emptied. Stroke follows stroke, to defeat the policy of the ungodly. The forces of Manasseh are covered with defeat; the banner of Judah is no longer inscribed with victory; the king is led a captive, bound with fetters, to Babylon. Thus was he taken among the thorns. Then the emptiness of all earthly objects appears, and the sad depravity of his wretched heart evokes the penitential tears and the earnest cry. This is the furnace into which the bar of iron is thrust, and then the blows of the hammer of God’s word take effect. Hard, stern, unbending material is moulded by the power at work when God takes it in hand. This may show some why God sent affliction to

them. He hedges up the way with thorns, leaving no outlet but to himself. His grace abounding takes from the fearful pit and from the miry clay, puts a new song into our mouths and establishes our goings; for in the discovery of his love in Christ we find deliverance from all our sorrows, and salvation from all our sins.

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GLEANINGS FROM THE "CONGREGATIONAL YEAR BOOK" FOR 1864.

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The annual register of British Congregationalism, giving its statistics and public transactions during the year 1863, has recently come into our hands, and it has been thought that some items from its pages would be interesting to the readers of the *Canadian Independent*. The *Year Book* is a volume of nearly 400 pages, 8vo, and can be procured here for less than half-a-dollar. How many copies are taken in this country?

We pass by the proceedings of the annual and autumnal meetings of the Congregational Union of England and Wales, since they have already been reported in this magazine, and extracts given from the addresses, worthy of long remembrance, delivered on those occasions by the chairman, Rev. E. Mellor. Nearly one-fifth of the book is occupied with these reports.

Next comes a large body of "Statistical Information," covering 120 pages, while in another part of the volume we have 100 pages more. The first series of tables contains lists of Congregational ministers and chapels in London, of the members of County and District Associations in England and Wales, of those of the Scottish Union and Associations, and of the same in Ireland and the Colonies. Then follows an "Alphabetical List of Independent Ministers" in England, Wales, Ireland, Scotland, the Colonies, and heathen lands. The insertion of a name in this list is as near an approach to an official recognition of a minister as of the denomination at large, as can be given. It therefore becomes a matter of some interest to know "how they do these things in England." We find the following "Special Notice" prefixed to the tables: "*Accredited Ministers*.—Ministers are added to this list from time to time, when accredited by tutors of the colleges; secretaries of county, district or local associations; three ministers, members of an adjoining association, when no association exists in the county; or by five members of the Congregational Board, when the applicant resides within five miles of the postal district of the metropolis."

A recent writer in the *Patriot* has pointed out the fact, that in the column under which the place of "training" for the ministry is given, it appears that nearly one-half have come from other sources than what are called "the regular colleges." A large number are returned as having received a "private" education. We notice eleven who were trained at the Evangelical Union institution, Glasgow. The following result is given of the numbering of our Israel:

Congregational churches in Gt. Britain:		In Colonies—	
England .....	1,818	The Canadas .....	93
Wales .....	687	Other British Provinces, North America .....	20
Scotland .....	103	Vancouver's Island.....	1
Ireland .....	28	Australasia .....	121
Jersey .....	8	South Africa .....	10
Guernsey .....	5	Demerara .....	3
Isle of Man .....	2		
	2,651		248

To these may be added 203 mission churches among the heathen in connection with the London Missionary Society.

Making a total throughout the world of 3,102.

This number does not include the numerous village chapels, out-stations, school-houses, &c., in connection with the foregoing churches, amounting probably to double the number of these churches, making a total of some 10,000 places where, steadily or occasionally, the Gospel is preached.

In addition to the above, a considerable number of Independent churches exist in London and throughout the country, known generally as "High Calvinist," but which having no organized associations themselves, nor being in fellowship with the Congregational body, are not included.

Ministers newly settled during 1863, 77. Fifty-four of whom were from our Colleges and Home Mission Institutes, viz. :—New College, 9; Rotherham, 5; Airedale, 2; Spring-hill, 2; Lancashire, 4; Cheshunt, 2; Western, 4; Hackney, 2; Bala, 5; Brecon, 4; Carmarthen, 1; Edinburgh, 3; Cotton End, 1; Cavendish, 10.

Ministers resigned during 1863, 215; of whom there have removed to other churches, 134.

The number of Congregational ministers in the United Kingdom, the colonies, and heathen lands, is estimated at 2,612; the students in the various colleges at 456. There are on the continent 148 Independent churches, in Belgium, France, Switzerland, and Holland.

In America there are 2,643 Congregational ministers, and 261,474 church-members.

On turning to the notice of the Congregational Union of Canada, p. 134, we find, in the brief sketch given of its constitution, that the article on Membership (II.) is quoted, not in its present form, but as it existed before the last amendment.

After the statistics come "Biographical notices of Ministers deceased during 1863," containing over fifty obituaries, and covering as many pages. Dr. Raffles, of Liverpool, and Dr. Ross, of Sydney, are among those who have had such commemoration.

Then follow brief accounts of fifteen "Congregational Colleges," giving interesting particulars in relation to their constitutions, courses of study, resources, &c. Here, we regret to find, again, that the editor is behind the age, for the provisions of the constitution of our College, which was altered in 1860 are quoted as still in force—such as a course of "four years of nine months each." When our new plans are matured, we hope they will appear correctly in the *Year Book* for 1865.

A very interesting section of the volume is composed of "Architectural Descriptions of Congregational Chapels opened or projected," illustrated by fifteen woodcuts. Twenty-nine buildings are described. A list is given of seventy chapels, "new, rebuilt or enlarged," during the year, and of thirty-three of which the foundation-stones had been laid. The descriptions embrace particulars of the style, arrangement and cost of the buildings. Seventeen of the twenty-nine are in the Gothic style, six Italian, one Grecian, one Byzantine, one Elizabethian, and of three the order is not given.

After these descriptions are given short notices of Congregational and General Societies and Institutions for religious, literary and charitable objects, of much value for reference.

In an Appendix, we have some of the documents presented to the Union. One is a paper by Rev. Dr. Spence, of the Poultry Chapel, London, "On the Introduction of Ministers to our Churches," in which matter it seems to have been thought that there was need for more vigilance. Dr. S. suggests,

first, that there should be a closer fidelity in the matter of receiving students into the colleges. "One day a ministerial brother was boasting to the late excellent Mr. Algernon Wells, that he had been the means of sending seven young men into the ministry. 'And how many did you keep back?' said Mr. Wells. 'If you kept back ten, and encouraged seven, then I should think something of the seven; but if you encouraged all who came desiring the office of a bishop, then I fear much is not to be expected of them.'" Next he suggests due care in the matter of ordination. "There have been, and there sometimes are, ordinations and recognitions amongst us, without any due investigation on the part of the presbyters conducting the service, as to the character, qualifications and antecedents of the minister they set apart. To be an evangelist is one thing; to be a pastor is quite another thing. Many a man may be fitted to be a village preacher, who is totally incompetent to be a teacher of the whole counsel of God to the same people from week to week, and to rule wisely a Christian church. To continue as a village preacher, prosecuting his usual secular calling, may afford him the opportunity of being useful to many; while to leave his secular calling, pass into the pastorate, and write "reverend" on his card, may probably be the source of growing discomfort to himself, and of dissatisfaction and confusion in the church of God. . . . I maintain that, without infringing on our independency, or limiting the choice of our churches, much might be done by going back to the method of the earlier Nonconformists, and making ordination a more solemn and important matter than we generally do. 'Who applies for a grant to Wetterton?' asked a venerable pastor, whose name was a tower of strength among us, as he presided at a meeting of a certain county association, a few years ago. 'Who applies for a grant to Wetterton? I did not know we had a church there.' 'I apply for it,' said a voice that came from a little, rough, sharp-visaged man, not far from the enquirer. 'You, sir? When was the church formed at Wetterton?' 'Eighteen months ago.' 'And how many are there in Christian fellowship?' 'Eleven members, and nineteen or twenty of a regular congregation in the morning.' 'Who is the pastor of this new church?' asked the chairman. 'I am,' replied the same applicant for aid. 'Pray, sir, what is your name?' 'My name is Sorringworth.' 'Sorrington, Sorringworth,' said the presiding pastor, at the same time ruminating, and looking to the assembled brethren of the county, 'Sorrington?—I did not know that we had a minister of that name in this county;' when suddenly a gleam of light seemed to burst forth upon his mind, and turning to the applicant, he said, 'Pray, sir, are you the brushmaker of Green-street?' remembering a lay or local preacher of that name in connexion with one of the churches of the town where he lived. 'I am, sir,' was the prompt reply. 'And have you been ordained?' 'Yes, sir.' 'Who took part in your ordination—who ordained you?' 'Mr. Chargeless, your deacon, sir.' 'My deacon! my deacon!—I will settle with him!' and he ceased his inquiries, with a frown of righteous indignation on his brow. It is right to say that this deacon had been himself ordained, and at one time had been in the ministry." Dr. Spence next mentions the need of enquiry with respect to any minister coming from another body, in respect to his "blameless reputation and honorable standing in the church from which he comes." "I do not refer, of course to doctrinal questions; for in a body like ours, where theological opinion varies or vibrates from a stiff Calvinism to a loose Evangelical Arminianism, we necessarily have a wide door of entrance, and can set up no doctrinal test or barrier as a fixed and certain standard. In the general but

well understood designation, Evangelical, we hold our position, and welcome all who faithfully preach the unsearchable riches of Christ, irrespective of mere metaphysical subtleties or distinctions of scholastic theology. But, for the sake of the brother coming among us, as well as of the body to which he comes, it is surely desirable that he should come duly accredited, not by the recommendation of one only, but by the recommendation of all who may be invited to conduct the recognition service; and that after a due investigation of his past ministerial history." The next point is, greater scrupulousness in recommendations to vacant churches. "The greatest names amongst us have sometimes been unwise in this respect. To oblige a friend, to oblige the acquaintance of a friend, to find a place for some needy brother who has no pastoral charge, is the motive which often leads to a recommendation, without any thought of the circumstances of the place, or the suitability of the person recommended for it. Yea, more; to give one, about whose character in one sphere of labour some clouds have gathered, an opportunity of dissipating them, and beginning, so to speak, afresh in another sphere; to see whether one whose indiscretion has produced disturbance and division in one place will not be wiser in another, are reasons and explanations sometimes given for thoughtless recommendations. Indeed, it is no unusual thing for one to recommend another, of whom personally he knows little or nothing, and of whose godly character and ministerial capability he has had no evidence whatever. . . . Doubt that has unsettled a man in one place may properly shut the pulpit against him in another, until that doubt is removed by a fraternal and unbiassed investigation, conducted by the ministers in the neighbourhood. From such an investigation no innocent or honorable man would shrink. Our ministers and preachers should be above suspicion; and when moral doubt or mist gathers round any name, it is just and fitting that that name, for a time at least, should sink into shade. It is surely a good and safe rule to name or recommend no one for a vacant pulpit whom you do not personally know, or about whom you have not certain information, or of whose character and competence you stand in any doubt. Never seek merely to find a place for a man, but rather always a man for a place. The obliging of a friend, or the getting of a place or pastorate for some one who wants a home or a living, or the fear of being called unbrotherly, is not for a moment to be regarded, at the expense of Christ's honour, in the character of His public servants, or in the peace and prosperity of His church." A better arrangement is also called for, in respect to the introduction of ministers to vacant churches, now too much left to individuals, "as if they had the patronage and care of all the churches." "When a student leaves college, without having received an invitation to settle as a pastor of a church, he is left, for the most part, to the care of private friendship, or the exercise of personal influence." . . . . "So soon as a church is known to be vacant, many are ready to recommend themselves as most suitable and desirable pastors, forwarding occasionally testimonials in abundance. Without a word of inquiry or consultation with any one, the officers or managers of the vacant church probably listen to the boldest of these overtures, and send for the preacher to supply on probation. He comes, preaches fluently—perhaps a borrowed sermon; the bulk of the people are delighted, an invitation is given, and accepted, and a happy settlement is accomplished. Happy settlement! Why, six months sometimes do not elapse before rumours, which were whispered before the minister came regarding some of his antecedents, become rife, discoveries are made, discontent arises, and bitterness,

strife, and division are the miserable fruits, to the dishonour of Christ, and the injury of the cause of a godly non-conformity. We cannot indeed control the action of any independent church, or interfere with its liberty, nor would there be the least desire to do so, but as pastors we can refuse to recognise the choice which churches sometimes thoughtlessly make, to their own sorrow; we can refuse to take part in the ordination, or public recognition, of any man whom we do not personally know, or of whose character, capabilities, and antecedents, we have not either had some satisfactory evidence or sufficient information. Such refusal, however some might interpret it, should be viewed by us in the light of duty to conscience and of duty to Him who is at once Lord of the conscience and Head of the church. The mere choice of a church, a choice which is often hasty and inconsiderate, should in no case be deemed sufficient of itself to guide or warrant an action in this momentous business. We cannot hinder any number of thoughtless people who prefer sound to sense and flashy talk to holy principle, from following a preacher whose character has broken down or proved to be doubtful, nor can we prevent them from forming themselves into a so-called church under his teaching; but we can show before the world that we have no christian fellowship with them, and that they go out from us because they are not of us." Such are the chief recommendations of this important paper. We believe that many will be glad to see them thus quoted at some length.

Other papers follow, on "English Preaching in Wales," "On the best methods of developing the Resources of our Churches," and on "Our Trust Deeds," but the present article must not be extended. We shall be glad if this taste of the *Year-Book* leads to its being found hereafter more frequently in the libraries of Canadian Congregationalists.

F. H. M.

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#### CANADA AND FOREIGN MISSIONS.

No argument is needed, it may be presumed, to establish in the conviction of the true disciples of Jesus their duty to make known to their fellow-men the Gospel of our salvation. Nor is it necessary to show that, although this "charity begins at home," it is not to end there. If the early disciples were to "begin at Jerusalem," they were to "go into all the world," and to "preach the gospel to every creature." All experience tends to prove that no policy can be more short-sighted, in respect of the Home field, than that which restricts efforts to its culture. Invariably it has received greater and more effective attention, and been much more blessed, where the churches have, with largeness of heart, given themselves to the Foreign work. A chapter of surpassing interest might be written on the retro-active influence of missions to the unevangelized nations, demonstrating the fact that the Lord ever graciously waters those who are most engaged in watering others. There is no truer way to secure home prosperity, than, while cultivating its field, to be engaged in sowing the seed of the kingdom broadcast among the nations. All this will be admitted, and to some extent Canadian Christianity engages in the blessed work. It may be assumed that all the Evangelical bodies in the country do more or less for foreign missions. In some cases poor churches make it a point to take up every year a collection for this object, feeling that in all their poverty they may not forget the claims of the heathen. The larger congregations in the land, one may hope, send forth considerable sums of money to aid this good work. It would be well for themselves, and well for



the good cause, if every congregation had its place in these efforts : not one should be barren of this kind of fruit to the glory of the Master. Were this the purpose of the present article, one might urge several considerations upon the smallest and poorest congregations, why they should have a part, however small, in the Christian agency for the evangelization of the nations that sit in darkness. How many have that part, and how much is done in the aggregate by Canadian Christianity, we have no means of ascertaining. What is done, however, is in the form of money contribution, accompanied, it may be supposed, by earnest prayer. Canada has not her name on the field of heathenism, as Nova Scotia has, in those far-off islands of the sea. Canada has not sent her sons and daughters to preach the gospel of salvation to the dwellers in "the dark places of the earth, which are full of the habitations of cruelty," as nations with half her population and a tithe of her wealth and resources have done. In her concessions, villages or cities, are not found families and a wide circle of connexions, who are looking to Africa, India, China, or some other pagan field, with the intense interest and sympathy which are created by having son or daughter or near relative toiling amid the heathenism of those climes to bring men to Jesus. Her post offices deliver no letters from her sons and daughters in such far-off regions, telling their friends of God's dealings with them in their noble work. Her schools of the prophets are not stirred in the depth of their heart of hearts by the wants of earth's thousand millions, and by high yet humble and trustful purpose to go forth and spend and be spent for Christ, where Idolatry has held its fierce sway for centuries. If in any heart the flame should be kindled, there are no arrangements to fan it, nor is there any channel near through which it may burn with any hopeful effect. Canada, as such, has no foreign missions. She may help English and American societies, and does so, but she has no field of her own.

Now, whatever may be true of the past, it is the conviction of the writer that the time has come in which the name of Canada should be found on some missionary banner, waving for Christ in some part of the Mohammedan or pagan world. For,

1. *She has pecuniary ability.*—If it were to be considered utopian to expect an union of all denominations in such a work, yet if our's and the Presbyterians were to unite, as they do in the London Missionary Society, and in the American Board of C. F. M., the means in the hands of these two bodies are ample. Not to go out of our cities, the churches within their bounds have means that should be available for the maintenance of a vigorous mission. And in the rural parts there is greatly needed a sphere of noble Christian enterprise that would take the mind and heart off the jealousies and warrings of sects hither and thither maintained. There are very many hearts and hands in all these parties that are striving with or against each other, that would stretch forth lovingly and generously towards well-considered Canadian efforts to evangelize heathen nations.

2. *She has the right material in men and women.*—The training of this new country is more favorable than that of an old one for the development of such characteristics of shrewdness, versatility, self-reliance, tact, suppleness in regard to unwonted circumstances, as must be of great advantage to missionaries abroad. The writer, born and educated in the old world, may thus aver without a violation of delicacy. The training of circumstances in this western world is favorable to the formation of a character most valuable on the foreign field. Having the material amongst us, we can also educate our young men and women for the work. This fresh and ennobling element is

greatly needed in our colleges: by God's blessing it would act like a charm on our young men, arousing thoughts and aspirations in their hearts that would greaten them, whether they eventually went abroad or remained at home; and it would enrich our young women with many precious graces, for there would be none more ready than some of them to devote themselves to the education of the young in far-off lands.

3. *There are large fields filled with perishing men* wholly unoccupied by any of the missionary host, and likely to remain so because of the increasing claims of those which are occupied, on which Canada might enter at once if she would. These are spheres of action composed not of the dying races, such as our own aborigines (whom however let us not neglect), but of races that have lived for centuries and are destined to have a long future history. It does not require much prescience to arrive at the conclusion that some of the races inhabiting the earth are so melting away that the last of them, as distinct and unmixed with others, will, ere very many years, be no more. While there are others which have in them the elements of longevity as races. Among one of these should Canada rear the standard of the cross. It would be easy to select a district of India containing several millions of souls, which would be left entirely in our hands. The same may be said of a portion of China. The almost unapproached sphere afforded Arabia, into whose Arabic the whole Scriptures have been most accurately translated,—a language spoken by thirty-six millions of the human race: an ancient and a living people, is open to us. A suitable spot might be easily chosen, and would be cheerfully left in our hands by other societies. There is so much work to do for all, that truly evangelical missions are not likely to fight one another for the possession of given fields. They will leave that work to Rome. There is a field to which the venerable William Swan, now of Edinburgh, has recently called attention in "*Christian Work*." It is formed by about sixteen and a half millions of Mongolians. Perhaps the *Canadian Independent* will transfer Mr. Swan's article in the January (1864) number of "*Christian Work*" to its columns. For more than twenty years the mission has been closed because of the antagonism of the Russian government. But during the twenty-five years' labor of Messrs. Stallybrass & Swan, the Scriptures were translated and printed among a people to whom the arts of reading and writing are familiar. And now the millions of this people resident in China are accessible by missionaries; for China is open! Those faithful brethren who are labouring in that empire have all so much work in hand among the Chinese that they cannot undertake to learn another language that they may minister to the Mongolians, and these last cannot understand Chinese. Mr. Swan asks who will enter in and carry on the work which has been so long suspended, but which was so auspiciously commenced forty-five years ago. There is no time to be lost, for the Romanists are already on the field. These are mere indications, but they shew that a suitable field would not be lacking.

Is it asked, "*What ought to be done*" in view of the present position of Canadian Christianity and of these claims upon it? I respectfully reply, let the pulpit throughout the land take up the matter in the name of the God of missions, and let the people hear His voice as uttered to Jonah, "Arise, go to Nineveh, that great city, and preach the preaching that I bid thee." At the June meeting of our respective ecclesiastical bodies let most stirring appeals have utterance in the midst of them. Let some soul that burns with the ardour which the theme is fitted to inspire pour out itself upon the assembled brotherhood "in thoughts that breathe and words that burn." Let

much prayer be offered that it may please God to raise up some one of suitable age and qualifications to offer himself for the work of missions abroad ; so that a definite object may be presented to the churches. Yea ! let prayer be unceasing that He would raise up two or three suitable labourers, whom the churches might at once combine to send forth. We can do nothing to purpose in the way of machinery until we have the men. With them, plainly called of God to the work, the construction and working of the machinery would not be difficult. There is indeed a Canada Foreign Missionary Society on a catholic basis, through which any number of the churches and of individuals, whatever their particular denomination, might act ; and all its arrangements could be adjusted to suit the exigencies of the case as they might arise. This little seed of christian thought in respect of Canada and Foreign Missions is cast into the soil, shall it bear fruit ?

Montreal, 23rd March, 1864.

H. W.

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### EDUCATIONAL DEPOSITORY.

We have received a letter calling in question some of the remarks made in an article of "D. M.," in the February issue of the *Canadian Independent*, regarding the cost of the management of the Educational Depository. This letter was too late to receive any notice in the March number, and now we may state that the matter is involved in considerable obscurity to ourselves. The correspondent states that the Depository is self-supporting, and gives figures to show that a large amount of business is transacted in books, maps, and school apparatus, apart from the library books, to which reference was made in the article of February. If it is deemed needful to refer again to the subject in our pages, we feel that we must have information as to what is meant by the phrase "cost prices," as applied to library books, and what proportion of the management is to be charged to these books.

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## Trans-Atlantic Retrospect.

A want which has for a long time been felt in England is in a fair way of being supplied—that of a class of men, with an aptitude for preaching, to whom should be given a sufficient theological education to make them useful as home missionaries, village pastors, and, generally, to do such ministerial work as does not call for the usual classical education given at the colleges of our body. There are many reasons why this plan should be tried, and we are glad to find that the three years' experiment of Cavendish College, Manchester, has been successful, so much so as to encourage the promoters to bring the subject before the Christian public. Two meetings are recorded during the month on the subject, one at Leeds, and one at London. The report of the former being the shorter we give below. Those who are acquainted with the spiritual necessities of the class whom this plan is designed to reach will heartily wish it success.

CONGREGATIONAL INSTITUTE FOR THEOLOGICAL AND MISSIONARY TRAINING.—A conference of ministers and laymen connected with the Congregational churches of Leeds was held, in the school-room of East-parade Chapel, to receive a deputation from the committee, consisting of Mr. James Sidebottom, of Man-

chester, chairman of the committee, and the Rev. J. B. Paton, M.A., theological tutor. The chair was taken by Mr. W. Scholefield. The Rev. G. W. Conder introduced the deputation, and stated the origin and objects of the institute. It arose, he said, out of an experiment for three years in Manchester, which expired last August, and which had been so successful as to induce its supporters to submit to a conference of gentlemen from all parts of the country the desirableness of establishing it upon a wider and more permanent basis. This conference met in Derby in June last, and unanimously resolved to continue the institution in one of the midland towns. At a further conference, held in Nottingham, it was resolved to locate it in that town. The object of the institute is to train a class of men who shall do the work of evangelists, home missionaries, foreign missionaries, and village pastors. Communications have already been made to the committee by the committees of the London Home and Colonial Missionary Societies respectively, which it is fully expected will issue in their using the institute for the education of their students. The course of instruction comprises a sound and thorough English education, with the elements of theology and accurate Biblical knowledge. Mr. Sidebottom then gave some further account of the success of the experimental effort in Manchester, and pointed out that on the plan which had been adopted fifty students might be trained at a cost of 2,200*l.* per annum; that more than 200 applications had been received by the committee of Cavendish College, and that thirty students are now receiving training in the institution at a cost of 1,500*l.*; that the income at present was 1,200*l.*, but that a general canvass had only just commenced. The Rev. J. B. Paton then supplemented the previous statements, and gave a little more detailed account of the kind of training given, dwelling especially on the fact that each student, every Thursday, does a full day's town-mission work, under the direction of a minister, and that some of the students are engaged every Sabbath in evangelists' labour in the district of the midland counties. The Rev. E. R. Conder, M.A., then moved, and the Rev. W. Thomas seconded, the following resolution:

That this meeting expresses its interest in the statements of the deputation, and its opinion that the Congregational Institute for Theological and Missionary Training is worthy of the hearty support of the denomination.

A subscription list was then commenced, which amounted to nearly 40*l.* per annum.

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THE CHAIRMANSHIP OF THE CONGREGATIONAL UNION.—Our readers will learn with great regret that the Rev. J. C. Harrison, of Park Chapel, Camden-town, who had accepted the office of chairman of the Congregational Union for the present year, has been so seriously indisposed that his congregation have thought it necessary to request him to take a three months' holiday for the purpose of recruiting his health, which has suddenly given way in the midst of his unintermitting pastoral labours. Finding himself thus incapacitated for the task of filling the chair of the Union, Mr. Harrison has remitted his trust to the committee, and at their request the Rev. Henry Allon, of Islington, has undertaken the office. This arrangement has probably anticipated by a single year what would have been the natural order of choice in the Union.—*Patriot.*

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John Remington Mills, Esq., M.P., has accepted the office of treasurer to New College, left vacant by the death of S. M. Coombs, Esq.

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DRS. CANDLISH AND COLENZO.—Dr. Candlish, of Edinburgh, having in the preface to a new edition of his work, "Reason and Revelation," repudiated the change of his views on the subject of Inspiration ascribed to him by Bishop Colenso in the preface to the last part of his work on the Pentateuch, and declared his unshaken belief in the inspiration of every word of Scripture, Bishop Colenso, in a letter in the *Scotsman* newspaper, withdraws the statement, and admits that he had misinterpreted the lecture of Dr. Candlish on which he had grounded his idea, but then goes on to improve the occasion by holding up Dr.

Candlish as, by his own declaration, an example of a living and conspicuous believer in that form of the doctrine of plenary inspiration which most of his (Bishop Colenso's) reviewers had maintained to be now obsolete. Dr. Candlish replies in the same newspaper in terms of considerable acrimony, asking what confidence is to be reposed in the Bishop's powers as a critic of ancient books when he so misinterprets modern discourses.

THE BISHOP OF MAURITIUS AND THE MADAGASCAR MISSION.—Bishop Ryan brought his visit to England to a close on Saturday last, when he embarked at Southampton in the Peninsular and Oriental Company's steamer *Pera*. He is accompanied (says the *Record*) by Mr. James Taylor, a student from the Church Missionary College, Islington. They go first to the Seychelle Isles, where they will remain a month, and then proceed to the Mauritius. Mr. Taylor is there to be ordained, and is afterwards to join Mr. Rebbmann in the East Africa Mission. The Bishop of Mauritius is shortly to be joined by the Rev. F. S. Royston, late of the Madras Mission, and formerly one of the tutors in the Church Missionary College.

## NOTES OF MISSIONARY TOURS.

### EASTERN DISTRICT.

The occasion of Brother Lewis' ordination, and the dedication of the new church at Vankleek Hill, brought together the Revs. Henry Wilkes, D.D., Joseph Elliot, Alexander McGregor and John McKillican, who resolved themselves, according to previous arrangement, into a Deputation to hold the missionary meetings of the season in that region. Accordingly, on Monday, the 29th ultimo, the first meeting was held at Hawkesbury village. Here, brother Lewis preaches every Sabbath evening, with acceptance, as the increasing attendance evidences. The chapel is neat, cheerful and commodious; in the pulpit there obtains a warm, devoted, evangelical spirit—elements of promise, under God, and indispensably necessary, in view of the fact, that here, literally, the field is *the world*.

The meeting was presided over by the newly ordained pastor, and addressed by the deputation as follows: Revs. Dr. Wilkes, John McKillican, Alexander McGregor and Joseph Elliot. In course, amongst other points, the *tenacity of life* characterizing some of our missionary churches was dwelt upon, and the church addressed instanced as a case in point, seeing that within the last twelve months, it was on the eve of disbanding, but now again, with fresh vigor and considerable promise, its banners were set up in the name of the Lord. Immediately connected with this fact, a forcible warning and lesson were deduced from the silence with which Jonah's after-life is passed over, after the petulance and disobedience manifested in the Nineveh mission. With striking effect, the duty of the Church in its missionary capacity was pointed out thus: First, Come out of the world—"Be ye separate." Go back to the world (possessed of life and light)—"Arise, shine." Prepare to leave the world—"Let your loins be girt about, and your lamps burning."

Mr. Boyd, who threw himself cordially and with practical efficiency into all the movements of the occasion, conveyed to the friends there assembled the fraternal feelings of the Hill portion of the Church. Collectors were appointed, who will doubtless do what they can in the village and neighbourhood. The collection amounted to \$5 96.

*Tuesday evening.*—The deputation were present at the social meeting, held in

connexion with the opening of the chapel at the Hill, which, we aver, will be reported by another pen.

*Wednesday evening* found the deputation with the friends at Indian Lands, 19th concession. As usual, a large attendance. Mr. McGregor presiding. Rev. Mr. Ferguson and Mr. Rainboth, resident ministers, of the Presbyterian and Baptist bodies respectively, kindly aided the deputation. An efficient choir discoursed some excellent pieces in course of the evening. Subscriptions on the spot amounted to \$18, the collection \$5; making a total of \$23.

*Thursday evening.*—At Martintown. Here also we were favoured with a large audience, and with an accession to our speaking staff, in the persons of Rev. Mr. Mair, of the Presbyterian Church of Canada; Mr. Purkis, of Dickenson's Landing; and another good brother of the Canada Presbyterian Church, under "roving commission," whose name has escaped us. Subscriptions on the spot, \$13; collection, \$5; total, \$18. The church of Indian Lands and Martintown is without a pastor at present; notwithstanding, it is engaged with energy in erecting a parsonage, which bids fair to bring credit to the hearts and purses of all concerned. Would that others would go and do likewise! The intention, we understand, is, when the building is completed, to make an effort to secure a pastor, and become a *self-supporting* cause. May the Lord speed them, and bring it about, that no longer they may be "forsaken," but a "city sought out."

A. McG.

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#### MIDDLE DISTRICT.

The deputation on the Northern route held their first meeting at *Newmarket*. This meeting was rendered interesting by a model speech from the chairman, both appropriate and telling, forming what is always important, an excellent keynote. In the course of the evening a deputation of boys and girls from the Sunday School came forward with a donation of eight dollars. The thanks of the Missionary Society, accompanied with a short address, were presented to the children by one of the speakers.

*Bell Ewart*, the next station, occupied by brother Raymond, seems to be a new and busy little village. Our meeting, although not largely attended, was very interesting: its contributions were in advance of last year. This field was once termed *Innisfil*, and occupied by Mr. Climie, sen. Many removals have taken place since then, and yet the field seems to be promising. The present pastor is compelled by his health to confine his labours to the village and its immediate vicinity, and notwithstanding domestic affliction, he seems to be encouraged and hopeful.

We were met at *Barrie*, by Mr. McLeod, and driven in his sleigh to brother Sanderson's, at *Oro*, where we had a good meeting. We heard here the good old English tunes, which in so many places are superseded by others which do not surpass them. The next day, we held a recognition service, for brother Sanderson, and brother McLeod was set apart to the diaconate.

A meeting at the second church, some eight miles distant, was held in the evening. A heavy snow-storm influenced the attendance, but the spirit of the meeting was good. We were driven by deacon Thomas to *Barrie*, where we parted with Father Denny, he having completed the work assigned him, returned to his home with an honourable discharge. This veteran is not worn out yet,

but his venerable looks must soon claim for him immunity from the more laborious part of the service.

From Barrie, we took the cars to Collingwood, thence twenty miles in brother Taylor's conveyance, to Meaford, going on by stage to *Owen Sound*, the next day, where we arrived about ten o'clock on Saturday night. We preached three times on the Sabbath; the congregations were small. On Monday evening, the meeting was interesting. We were assisted by the Wesleyan, Baptist, and New Connexion ministers, and brothers Duff and Campbell of our own body. Brother Campbell made a thoroughly missionary speech, showing how many openings among the Gaelic-speaking Highlanders there are in the new townships of Arran, Saugeen, Sullivan, and other places; work which he could not overtake because compelled to divert his attention to the things of this world. This brother is not in receipt of missionary aid, although labouring in a promising missionary field where much of the work has to be left undone, for want of the needed assistance. The meeting at Owen Sound was, on the whole, a good one, realizing a collection equal to all that was got there last year, and a subscription list which will make it nearly three times the sum, notwithstanding it was thought at first by some to be of little use to hold a meeting there at all. Our brother Hooper, who is labouring here in the town and in the settlements around, is not receiving missionary aid. Tell it not in Gath! With a family of eight small children, he is compelled to struggle and labour on with the small sum that can be raised for him there. This would be a promising field under other circumstances. Our heart is deeply grieved that a faithful and laborious servant of God should be called to pass through such a trial. Whatever the reasons are for withholding missionary aid from such a field, a man must be blind not to see that an important cause is suffering as a result. No person can imagine that a cause can be built up with such drawbacks. The Owen Sound church seems to have some members of a thoroughly missionary spirit, who are labouring to give the gospel to the surrounding settlements by establishing Sabbath schools and preaching stations. Since we have been on this missionary tour, how often have we wished that some influential members of our Colonial Committee could visit the fields and see for themselves, and hear from the mouths of men on the spot! We do not mean visit our cities, and get their impressions from men who know as little about the rural districts as themselves, but form a party with some of the metropolitan brethren, and visit every church that puts in a claim for missionary aid. Such a deputation would gather some truths that no amount of writing or studying of maps can give them. Then, instead of worrying our struggling churches into self-support, crushing both the churches and the ministers in the premature attempt, larger things would be contemplated; the whole work would widen out into vastness and importance not less than that of converting the heathen; more comprehensive plans would be gone into, and efforts put forth commensurate with the work to be done; the moulding time of the country would be improved—the gospel, in connection with the important principles we hold, would be cheerfully imparted in the plastic period of our country's history.

The missionary meeting in *Meaford* happened on one of the cold evenings of the year, the storm making it undesirable to go out of doors, and very difficult to keep the house warm with a red-hot stove. The meeting was nevertheless fairly attended. On the following day the cold continued, being about 15° below zero

in the morning. Instead of going on to Collingwood, we remained to attend a tea meeting in Meaford, brother Duff having, according to a custom in these parts, one at 1 o'clock, and another at 7; both well attended, considering the weather, which made it almost impossible to come from a distance. The proceeds of this meeting were appropriated to the building fund of the new church, a neat little brick edifice, not pewed as yet, but in a condition to be used for worship, with comparative comfort. Meaford is a hopeful village, and seems to have been growing when nearly all other places were standing still. Brother Duff, if he has patience, has ground for hope and encouragement. Difficulties he may expect, for they meet us everywhere; but he certainly has made a fair start here.

All our missionary meetings on this route will, when their returns are completed, be more or less in advance of last year, so far as present appearances go. These annual visits to the churches, and the intercourse thus afforded to the ministers, are not to be estimated by their pecuniary results. Both churches and ministers are refreshed by them in proportion as they are interested in them. A good missionary meeting, with a full house and animated speakers, exerts an influence on a cause for weeks after the meeting is over.

W. II. ALLWORTH.

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#### WESTERN DISTRICT.

Another winter tour of the Western district has been made in behalf of our home missions. The notes of one of the members of the deputation, so far as these cover the ground, may contribute somewhat towards the bird's-eye view of the churches' missionary gatherings which the readers of this Magazine will expect.

*Hamilton:* Here the circumstance of our appointment clashing with the standing arrangements for Union Prayer Meetings, both as to time and place, was converted into an auxiliary, through the goodwill of the ministers who sustain the Union services, it being proposed by them to blend the two. We thus had a refreshing devotional service, in which Rev. Messrs. Cheatham, Shaw, and Burnet took part, as a prelude to the missionary addresses, which were delivered by Rev. A. McGill, Rev. Thomas Lightbody, (whose was altogether the weightiest speech, both in respect to quantity and quality) Rev. Dr. Irvine, and the writer. The Pastor also gave sundry brief and effective utterances from the chair. The contributions though small at the meeting are likely to be increased.

*Barton:* Mr. King presided. The deputation consisted of three brethren, Rev. R. Robinson, being the third, together with the worthy pastor. By a slight railway casualty, Mr. Robinson had been so delayed as to be unable to do service the previous evening; for which he made ample amends by a very good address to the Barton friends. Owing to the intense cold, many whose hearts were not much warmed by the love of Christ ventured not out. Those who did come together obtained such a warming, of the outer man at least, as their shivering neighbours might covet. The collections and cards will yield much about the same as last year. Some subscriptions have yet to be collected.

*Guelph:* Here we were not troubled with superfluous heat! The lack of caloric was poorly supplied by an extra force of speakers. The characteristic speech of the evening was given by Rev. William Hay, who, rising superior to sundry disadvantages, excelled himself on this occasion.



*London*: Sermons in behalf of this object were preached in the morning and evening of Sabbath, 17th January, by the writer, and in the afternoon, by Rev. Mr. Caswell, New Connexion Methodist Minister. Owing to the extraordinary snow storm, the deputation to the public meeting was blocked up on the railway, and a second appointment was made with better success; but the writer not being present cannot give particulars.

*Paris*: The annual sermons were preached by Rev. R. Robinson, of Dresden, on the same Sabbath. The public meeting was held the following evening, addressed by Revs. T. Lightbody, S. Snider, and R. Robinson. Up to this point the deputations were without the Annual Reports! Several other meetings were held, under the same serious disadvantage.

*Scotland, Burford, and Kelvin*: Through a mistake of the pastor, the Burford meeting was appointed on the same evening as the other two. In ordinary circumstances, the meeting of the Western Association, then in session at Scotland, would have furnished ample forces for the three meetings; but it happened, unfortunately, that we were very few in number. Rev. S. Snider and the writer were assigned the Burford meeting. Rev. J. Wood and Rev. J. Armour were left in charge of that in Scotland, with the understanding that the latter, after making the first address, should drive five miles to Kelvin, to relieve Rev. W. Hay, who proceeded thither single-handed. The meeting there was very crowded. At the other places the attendance was about as usual.

*New Durham*: This is the principal church to which Rev. S. Snider ministers. They are busily engaged preparing materials for the erection of a place of worship in the spring. At present they meet in a commodious school house. This was crammed at the missionary meeting, and some still remained outside unable to get in. Rev. W. Hay and the writer constituted the deputation. A resident Baptist minister and the pastor rendered effective service. An excellent choir with melodeon added much life.

*Noriehville*: The pretty little church here was well filled. Rev. J. Armour followed the pastor with a choice train of thought. Then an able address by Rev. Mr. Donald (Presbyterian) left only the clinching work for the writer. The village band with several instruments, and some good voices, discoursed repeatedly in most delightful strains.

*Brantford*: The meeting here was postponed a month, and when held presented no special features of interest. These services seem much more attractive to country congregations. It becomes every year more difficult to render them effective in our towns and cities. Rev. C. P. Watson, Rev. W. Hay, and the writer constituted the deputation, the first-named speaker leading off with a lively and telling address. The collections will be about the same as last year.

Thus ended the tour of one of the deputation.

E. E.

#### ADVERSITY.

A smooth sea never made a skilful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity like those of the ocean rouse the faculties, and excite the invention, prudence, skill and fortitude of the voyager.—The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of person and a moral heroism worth a lifetime of softness and security.

## Literary Notices.

THE SUNDAY SCHOOL DIAL. Toronto, January, 1864; monthly; 15 cents a year; postage free.

We bespeak for this interesting and undenominational religious paper for children the warm support of the friends of Sabbath-schools in Canada. It is now printed and published in Toronto, and has, consequently, passed from the nurturing care of Mr. W. W. Smith, Owen Sound, whose labours in establishing an illustrated paper of this character among us, are worthy of all praise. Many advantages arise from its emanation from a centre of population, among which we may mention superiority of workmanship. The number before us contains much excellent matter, including a sermon to children by the Rev. W. F. Clarke, Guolph, on "Remember now thy Creator."

Business communications should be addressed to Mr. A. Christie, Box, 696, Toronto.

## Official.

### RECEIPTS FOR CONGREGATIONAL COLLEGE, IN MARCH.

St. John, New Brunswick, after sermons by Rev. R. Wilson:—

Union Street Church.....	\$17 22
Zion Church .....	13 18
Rev. J. P., Toronto .....	3 00
G. S., Ganaraxa, per Rev. R. Brown .....	0 50

Scarcely one-tithe of the missing books have been received during the month. Have the book shelves of alumni been searched? "Withhold not good from them to whom it is *due*, when it is in the power of thine hand to do it. Say not unto thy neighbour, 'Go, and come again, and to-morrow I will give;' when thou hast it by thee."

Toronto, 25th March, 1864.

F. H. MARLING, *Secretary.*

### COLLEGE BOOKS MISSING FROM THE LIBRARY.

The following list is again inserted for convenient reference.

Will the alumni of the College, and any others who may have "borrowed" books from it, *at once* return any volumes in their possession per Book-post or Express?

Henderson on Isaiah; Key to the New Testament; Dickson on Matthew (A.D. 1647); Ferguson on the Epistles; Bettes Evidences; Credibility of the Gospel shown by the efficacy of Christ's death; Institutiones Christianæ (1718); Dwight's Theology, vol. 4; Paynes Lectures on Divine Sovereignty; Orme's Lectures on the Holy Spirit (2 copies, one wanting); Antedote to Arminianism; Pye Smith on the Sacrifice and Priesthood of Christ; Chillingworth's Romish History, (2 vols.); Russell on Infant Salvation; Ewing on Baptism; Mason on Episcopacy; Coleman's Church without a Prelate; Claims of the Pulpit Defended; Discourses on the Nature and Work of the Holy Spirit; McLaine's Works; Witherspoon's Works (vols. 4, 8); Bellamy's Works, (vols. 2, 3); Hall's Contemplations (vols. 1, 3); Clarke's Biblical Cabinet (vols. 17, 27, 30, 31, 33, 35, 36, 37,

43); Good's Lectures; Chalmer's Sermons; Mitfud's Sermons; Walker's Sermons (vols. 3, 4); Fern's Sermons; Walker's "Christ the Purifier;" Gorkan's Sermons on Isaiah; Robinson's Sermons (vols. 1, 2); Marsden's Ilulsean Lectures; Parson's Sermons (vol. 1); Binney's Discourses on Faith; James' Pastoral Addresses; Dick's Philosophy; Serious Enquiries; Wardlaw on Dispensation of God with Adam; Burk on Religious Experience; Fawcett's Essays; Fawcett on Anger; Self Defence; Scripture Characters (vol. 1); Jeremy Taylor on Repentance and Original Sin; Gorman's Catholic's Farewell to Rome; Wardlaw's Systematic Theology; Wardlaw on Congregational Interdependency; Morle D'Aubigne's History of the Reformation in the time of Calvin (vol. 1).

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## News of the Churches.

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### DONATION PARTY.

The friends of the Reverend F. Barker, pastor of the Congregational Church of this village, being desirous of testifying their esteem for him as a man and as a minister, assembled, recently, at the Mechanics' Hall, which was prettily decorated for the occasion with pictures, &c. The company assembled was quite numerous—exceeding one hundred considerably. Tea was served in the basement. At the close the donation amounted to over \$80—of which, more than \$70 was in cash—which sum was presented to the reverend gentleman, and by him acknowledged in a suitable speech.—*Newmarket Era*.

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### CONGREGATIONAL CHURCH, VANKLEEK HILL, C. W.

#### DEDICATION AND ORDINATION SERVICES.

On Sabbath, February 28th, the new sanctuary of the Congregational Church, Vankleek Hill, was solemnly set apart for public worship.

In the morning, at 11 o'clock, the place was filled to overflowing, and the service of the Lord's House commenced, the Rev. H. Wilkes, D.D., leading the devotional exercises.

After selections from the Holy Scriptures had been read, the Rev. Jos. Elliot, of Ottawa, offered the dedicatory prayer, and preached from Rev. xix, 12: "On his head, many crowns." The sermon was one calculated to encourage all friends of the Redeemer to increased activity in His cause, and especially those under whose auspices had been erected a "house for the Lord." The concluding devotional exercises were conducted by the Rev. A. McGregor, of Brockville.

In the afternoon, the ordination of Mr. Richard Lewis, jun., of the Congregational College, B. N. A., as pastor of the church, took place. The interest in this part of the services was enhanced by the presence of the Rev. P. Currie, of the Canada Presbyterian Church, with as many of his congregation as could obtain admission into the new church. After singing, the Rev. P. Currie read portions of the Word of God and engaged in prayer. The usual questions having been proposed by the Rev. Dr. Wilkes, and satisfactorily answered by the pastor elect, the ordination prayer was offered by Dr. Wilkes, after which the right hand of fellowship was given by the Rev. Jos. Elliot. The charge to the pastor was delivered by Dr. Wilkes: it was replete with valuable counsel. The remaining exercises of the afternoon were conducted by the Rev. J. McKillican.

The evening services were also most cheering; the devotional exercises of the first part of the service were conducted by Jas. Boyd, Esq. The charge to the people was delivered by the Rev. A. McGregor, from 1 Thes. v, 12, 13. The concluding exercises were by the pastor.

At the close of the evening service the members of the church, with a goodly number of *friends* from the sister churches of Martintown and Indian Lands, one from Zion Chapel, Toronto, and some members of the Wesleyan and Presbyterian Churches of the neighbourhood, sat together at the Table of our one Master, the Lord Jesus Christ, and together commemorated "*His dying love.*" The former pastor of the Church presided. Addresses were delivered by the Rev. Dr. Wilkes, Rev. P. Currie (Pres.), and the pastor. Thus ended the Sabbath services. The interest shown by Christians of every name in the locality cannot easily be described; while the spirit that pervaded the whole of the services was such as could only be known by a participation in them. It is the prayer of many that *that Lord's day* may be "the beginning of days" to a people who have long needed a sanctuary and the stated ministrations of an under-shepherd.

On the following Tuesday evening a social meeting was held, the result of which was highly satisfactory. Tea was served in the Town Hall, which was tastefully decorated for the occasion. The addresses were delivered in the new church. Over 300 persons were present. The pastor presided. The speakers were Rev. P. Currie (Pres.), Rev. J. McKillican, Rev. W. Blackstock (Wesleyan), Rev. A. McGregor, Rev. Jos. Elliot. Words of welcome were addressed to the pastor in behalf of the Church by Jas. Boyd, Esq. The closing address was given by Dr. Wilkes.

An efficient choir, under the direction of Mr. Doherty, added much to the interest of the occasion.

The building, which is of brick, is a neat Gothic structure, and reflects credit upon the architect and builder, Mr. J. W. Higginson, of Hawkesbury, C.W. The cost of the building thus far, including site and furniture, amounts to \$2,147 36; payments made and assets in hand, \$1,636 87; proceeds of social meeting, including Sabbath collections, \$175 00; total assets, \$1,811 87, leaving a balance due on the building of \$335 49. To meet this balance an effort was made at the social meeting which resulted in the promise of the sum of \$423 00, which not only will pay off the debt, but leave a balance towards the completion of the spire.

The result of these services is the more pleasing from the fact that about a year ago "the brethren," owing to various discouraging circumstances, met to take into consideration the advisableness of disbanding, and of uniting with other churches. But their love for the principles so long held by them led them to make another effort for "life." And surely it has not been in vain! Now the stated ordinances of the Lord's House are observed, and the people worship, "every man under his vine and under his fig-tree: and none shall make them afraid." Truly may they say, "The Lord hath done great things for us: whereof we are glad."

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#### COWANSVILLE.

The members and friends of the Congregational Church, Cowansville, lately paid their pastor, Rev. J. A. Farrar, a donation visit, spending a very agreeable evening at the Parsonage, leaving as a token of regard one hundred dollars, 80 of which was cash.—*Communicated.*

## Correspondence.

### SUNNYSIDE.

*To the Editor of the Canadian Independent.*

MY DEAR BROTHER,—Will you afford sufficient space to put upon record the goodwill which has been shown to one of our Nova Scotia brethren, the Rev. John R. Kean? It comes as pleasant confirmation of the emphatic testimony of our Home Secretary, as found on the 30th page of the Tenth Annual Report of the C. C. Missionary Society.

More than two hundred persons, many of them young people, assembled at the parsonage in Canning, on Monday, 22nd February, to testify their appreciation of his ministerial labors in a practical and tangible way. The house was not built for the accommodation of so many, but the inconvenient crowding was bravely borne for the sake of the object which had brought the good people together. Ministerial and lay brethren of other denominations were present, and contributed largely to the social enjoyment of the evening.

It was, in some respects, a model donation visit. A purse, containing *ninety eight* dollars, was presented to brother Kean, near the close of the meeting, by one of his deacons, who also reported contributions in *useful* articles to the value of *eighty-four* dollars more, which with additional gifts subsequently made, put *two hundred* dollars to our brother's credit, as the proceeds of the donation. One of the gifts was a very handsome cutter, or sleigh, as we Bluenoses call it. You may be sure that for once, at least, our brother's tongue failed him. He had not anticipated anything so generous and hearty, and very properly regarded it as a proof that the people had previously given him their confidence and affection. He felt humbled by what he calls "their munificent kindness." Speeches from the resident Methodist and Baptist ministers followed; and the meeting closed with prayer and praise.

When donation visits become the channel through which a loving people pour their gratitude for spiritual services, they are productive of good, and bless alike the givers and the receivers. It is difficult to decide which are happier; for although "It is more blessed to give than to receive," yet in such cases both are givers and both receivers. The Lord enrich pastors and churches everywhere with "the spirit of power, and of love, and of a sound mind," that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work."

Yarmouth, N. S., March 7th, 1864.

A. B.

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### A PLEA FOR OUR MISSIONARY CHURCHES.

It is well known that thirty years ago, there was scarcely a Congregational church in Canada, and perhaps not one Congregational church building. There are now about seventy churches, and church property worth at least one hundred and sixty thousand dollars. Many of these churches are of comparatively recent date, one-half, we should think, have not been in existence twenty years, twenty of them are less than ten years old. Most of these churches have received aid from the Colonial Missionary Society for a longer or shorter period: between forty and fifty of them are still dependent for more or less assistance.

That these churches do not in the course of a few years become self-sustaining is a matter that puzzles the friends in England and our city friends in Canada.

It is difficult to make it understood by any but those who have lived long enough in the country to be acquainted with the details of the matter, hence there are many mistakes made in the judgment of those not in that position. There is a feeling abroad that many of our missionary churches are composed of wealthy farmers who are sponging on the Society for the support of their ministers. Let me emphatically say that this is in many respects a false impression. The farmers, as a class, in Canada are not wealthy; some of them, as far as available resources go, are very poor, having begun with nothing, and having been compelled to get in debt at the start, are for many years compelled to keep in that unhappy position.

When the writer came to this country, he could not imagine how a man with a hundred acre farm could be poor and heavily in debt, and with other old countrymen pronounced it to be the result of improvidence and mismanagement: a little more experience taught him to take another view of the question. It is a fact that now many farmers are wealthy; but many more are yet struggling with difficulties, with, however, hope in their heart and light in their eye. We have a good country for poor patient labouring men, but men do not get rich here in a day, or as it were by chance, as in the gold regions, it must be by years of toil, slowly but certainly advancing. Again, it is a mistake to suppose that all our dependent churches are composed of farmers. Some of them have a hold on the farming community. Some in our small towns and villages have but few farmers among them, yet the membership are more or less depending on the agricultural interest for their prosperity. It is a false position to suppose that our farmers, as a class, are stingy or mean. There are some doubtless in every church who fall short of their duty—who give on too narrow a scale. We doubt not but churches may be found who altogether fall short of the mark they should attain, in a large and liberal support of the means of grace; but, as a whole, we believe our dependent churches, in proportion to their means, are doing more for the support of the gospel than they who judge them harshly. We invite a scrutiny, candid and fair, into the sums raised by our missionary churches, the amount per head, with a fair estimate of their means. We ask examination. It is not for any man, by looking into a man's face or on his farm, to pronounce what he ought to give or what he is able to give for religious objects. We cannot tell by the membership of a church how much that church should raise. We must know how many young persons, how many widows, how many who are rich in faith and yet in a condition to do but little for the cause of God, before we can pass judgment on the matter. It is a mistake to suppose that the ministers of our dependent churches are satisfied to be the beneficiaries of a missionary society, or that they do not educate the churches to the grace of giving. We have little doubt that they put on all the pressure they can. There is a point in pressing this matter where prudence bids us stop. Every minister may be supposed to be best able to judge of the ability of his own people, knowing more of their circumstances than strangers or visitors can know. Such ministers are quite as anxious to be self-sustaining as the officers of the society can be to see them so. Nay, some of them have chosen to suffer, and others have abandoned the field rather than depend on foreign aid, under the circumstances.

It is a mistake to take merely a commercial view of our missionary operations, viewing their value and importance with relation only to their pecuniary returns, as though principle were nothing, as though purity and spirituality could be expected to grow and spread and command the wealth of this world like dead forms and mere outside religiousness. We may doubtless buy wealth and independence if we sell our principles. A weak church may be of as much value morally as a strong one, may be doing as much good, may be as important to the community, may be as much subserving the end for which churches have an existence. The weakness of a church is not *prima facie* evidence that it is not worth sustaining. Many of our churches are made weak by depletion, the state of the country being such, that we are spreading and multiplying not so much by emigrants from home—as some do—as by removals among ourselves. Again and again the membership of our churches is thinned by removals of those who form the nucleus of other causes, or who swell the number of our city churches. It is often the case that our members move into neighborhoods where we have no churches, and they join with other denominations; they are lost ostensibly to us, but not to Christ; a church may be left apparently small, but her record is on high, and at last may prove to have subserved her end as well as her more wealthy sisters.

Every church should be judged on its own merits, spiritually and morally, not commercially. We ought not as Christians to ask about a mission, will it pay and become speedily self-supporting? but, will it glorify God? will it honour Christ? will it save souls? It does not appear to the writer and many others to be wise to bring churches along for years, and then abandon the work before it is completed, to do the same with others. It is like a man rolling stones up a hill, who, when about two-thirds of the way up with a stone, lets it roll back, and commences with another in the hope that it will reach the top sooner. Nearly all our new churches will have to pass through the same struggling before they reach the self-sustaining point. It is well for any society, before they undertake missionary work in Canada, to sit down first and count the cost: lest haply, after they have laid the foundation, and are not able to finish, all that behold it begin to mock them, saying, this society began to build and was not able to finish.

W. H. A.

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### INFANT BAPTISM, A PRIMITIVE INSTITUTION.

It is sometimes said by the opponents of Infant Baptism, that it originated with Popery, and is one of the mainstays of that false system. Bible Baptists (we do not use *Pedobaptists*, as the term is too narrow) admit neither the one nor the other. As to its being a pillar in the edifice of Romanism, as well might it be said that immersion is a chief support of Mormonism and other erroneous systems in which it is practiced. The one assertion is just as true as the other. Then as to its origin no age short of the Apostolic will answer. No one can gainsay that it existed in the beginning of the third century. To this Tertullian bears evidence; and though this father dissuades from haste in administering it to infants, we must remember he did so not because he thought it unscriptural, unapostolic, or novel to baptize them, but was forced to write as he did from the erroneous views he held on the subject of baptism. His view was that sin committed after baptism was unpardonable—no wonder then

that he counsels delay. But to show that Tertullian is not to be held up as one who proves that infant baptism was unscriptural, we have only to quote a little further on than is usual by our opponents. Thus, after writing—"Why does this innocent age hasten to the remission of sins?" he goes on—"With no less reason *unmarried persons* should be induced to delay, who are exposed to temptation, both *virgins* arriving at maturity, and *widows* on account of singleness, until they either marry or be confirmed in continence. *Those who understand the weight of baptism, would rather fear the reception than the postponement of it.*" Thus we see that, in his view, it was as wrong to baptize unmarried persons, virgins and widows, as infants. Previous to his time we find such indications and references to infant baptism as we could expect from the scanty remains that have come to us from Irenæus, Justin Martyr and Polycarp. The late Dr. Woods, of Andover, in his lectures on Baptism, makes a strong protest to the candid among the rejectors of infant baptism, against the unfair manner in which the testimony from history is treated by their party. Is the end in this case to sanctify the means? The following quotation from a living writer is perhaps about as complete a presentation of this matter as can well be expressed in words:—"I turn over the page of ecclesiastical history, not to find infallible or decisive authority in favor of infant baptism, but to shew that whatever were its errors, we have on this point nothing to fear from its testimony, were it as authoritative and sacred as Catholic writers commonly represent it. \* \* \* The position which I advance has long been before the world, but I do not believe it has ever been controverted. Our Baptist friends can find no clear instance of any child of parents who were professedly (*i. e.*, baptized) christian at his birth being baptized in adult age, or of any such child being among the catechumens, or, in short, of any such child being unbaptized in the time of his youth during the first half of the Christian era; nor do I confine them to the Catholic church, under its various patriarchs and its different branches spread over the world, Latin, Greek, Syrian, Coptic; but extending the enquiry to all heretics and schismatics of all kinds whatsoever, who practised Christian baptism at all, I ask them to find a solitary Baptist in their sense of the word, a clear, well-defined, honest-looking, plain-spoken Baptist like themselves, down to the close of the first millenium of the Christian faith. And if amidst all the varied shades of Christian antiquity passing in review over the wide field of vision, not one, Oriental or Western, Catholic or Heretic, Millenarian or Antimillenarian, Novatian or Donatist, Augustinian or Pelagian, Homoousian or Homoiousian, cleric or layman, canonist or divine, monastic or secular, in all their fierce controversies and interminable schisms and endless varieties of opinion, not one can be seen in any remote corner of the church, or outer court of it, doing as they do, not one making to them any certain sign of recognition. Our Baptist brethren may, if they please, think little of the opinions of antiquity (and I do not think very much of them) yet they should speak with a softer voice of the multitudes of the ancient immersionists, and of the paucity and dishonor of the clinics, as they themselves travel an unfrequented road, in which it is not easy to discover a single vestige of a solitary traveller for nigh a thousand years. Of the immersionists of that thousand years, were there producible in ever so remote a cell of the church, or out of it, were it only a ragged anchorite in his cave, or a poor Donatist in his schism, or even an Arian in his heresy, some solitary Christian who, being baptized himself, did not baptize his own children, he might supply an excuse for the propensity to plead so confidently the ancient and general practice of



immersion. If the Baptists know a brother of old times, let them tell us his name and his residence, the church or the heresy to which he belonged, that we may converse with him and enquire where he learned his peculiarity and what he means by its assumption. A dozen or more have been mentioned, but they will not bear examination, for on enquiry most of them appear to have been heathen, or unbaptized themselves when their children were born. The instance which has about it the fairest appearance of probability is the father of Gregory Nozianzen. At first sight that venerable bishop looks something like a Baptist, but upon closer examination, he speaks so ambiguously, that nothing certain can be understood from his answers respecting his being a Christian or a fire-worshipper at the birth of his son. As to the ancient British church being baptistical before the heptarchy—as a tract has lately re-asserted—we should have supposed that the testimony of Pelagius, himself a Briton, would have been sufficient to determine the question, since in his letter of apology, addressed to Innocent I., in repudiating the charge brought against him of not baptizing infants, he says—although Dr. Gill thought him a liar for saying so, or Augustine for so reporting him—that he had never heard of any impious heretic who held that opinion respecting little children. As to the shades which some of our friends say they can see towards the close of the millenium, of Baptists performing their mystic rites upon believers in the secluded vales of Piedmont, they are amidst the darkness of the time too indistinct for us to discern; but even if they could be seen clearly, we should only have to limit the period to some eight or nine instead of ten centuries. But as it is we abide by the millenium, and we ask, Is it not extraordinary that when almost all possible varieties of opinion respecting baptism may be found, no trace of the apostolic practice can be discerned for so many centuries in any household of the faithful throughout the world? Show me the unbaptized man or woman, boy or girl, born of baptized parents.”

The writer, after referring to the council which met at Carthage, A.D. 253, to decide on the question, “Whether baptism should be uniformly administered on the eighth day,” there being no dispute whatever about infant baptism, adds, “Subsequent to this date there is no opportunity to raise a doubt. The language of Ambrose in Italy, of Chrysostom in Greece, of Jerome in Palestine, of Augustine in Africa, and of many other fathers as well as councils, is clear and conclusive in proving the prevalence of infant baptism throughout all Christendom.” (*Halley*).

When this is the state of the facts, how disingenuous, how presuming on men’s ignorance is it to claim that the primitive churches were all Baptist in the modern sense of that term, and that the practice of infant baptism was a late innovation.

D. M.

Rev. Wm. Jay was once preaching at Wctton, when he noticed some of his congregation asleep. Pausing, he said, “I have heard that the miller can sleep while the mill is going, but if it stops it awakens him. I’ll try this method,” and so sat down. He soon had an aroused audience.

As far as the boughs of a tree spread so far spread the roots. As much corruption in our actions so much in our hearts.—*P. Henry*.

Much depends on the way we come into trouble. Paul and Jonah were both in the storm, but under very different circumstances.

## Poetry.

## AN INFANT'S VOICE.

What is that sound? 'Tis the wail  
 Of a new born child—'tis the first  
 Weak tones of a never-ending tale  
 Of mystery strange, that hath burst  
 On the ear of a father and mother,  
 On the ear of a sister and brother,—  
 That never will cease in symphonies deep  
 Along the valley of Time to sweep,  
 Adown the valley of Sorrow to sound,  
 The crags of Hope to circle round,  
 Over the heights of Love to soar,  
 And mingle with Misery's cataract roar,  
 To blend with the lisping infant's prattle,  
 With the widow's voice of weeping,  
 To shout with the warrior's voice in battle,  
 To sigh where the dead are sleeping :  
 And passing the barrier gates of Time  
 (But ah ! shall we follow it there ?)  
 To travel adown the doleful clime,  
 To moan in the wailing air,  
 And never never have pause or rest  
 In the caverns of the lost,  
 But mix with the wail of spirits unblest  
 On the flame or the ice-bound coast ;  
 With the howl of horrible fiends to mingle,  
 And ever sounding on  
 Causing Eternity's ear to tingle  
 With Agony's endless moan.  
 And sounding on, it will ever go,  
 Throughout the measureless vault of Woe,  
 To the terrible den, where sounds that greet  
 The lost one's entrance to despair,  
 Are music sweet to the tones that meet  
 The soul of agony shuddering there ;  
 Or haply to bend with the cherubim's song,  
 Happy in holiness, fresh and strong,  
 With all the joy of eternity past,  
 And all the bliss of the coming glory  
 Filling the aisles of Infinity vast  
 With the music of Mercy's story,—  
 With David's melody, Asaph's psalm,  
 The song of Moses and the Lamb,—  
 On the sea of glass, in the fields of light,  
 Where love is ever, and Faith is sight—  
 Where shade of sadness falleth never,  
 But all is glory and joy for ever.  
 Mother, thy infant's voice  
 Will sound in Eternity's ear !  
 Make it thy blessed choice,  
 To train it for heaven while here.

## THE HISTORY OF POOR SEPPELY.

TRANSLATED FROM THE GERMAN.

If you, dear children, ask your mother whether she can remember the winter from 1816 to 1817, she may answer you with a sigh: 'Alas! yes, that was a hard winter.' For at that time a great famine was in all lands, and many a poor child whose father could procure for him no bread and no potatoes, died miserably of hunger. It was during that sad winter that a poor boy, of twelve years of age, whose name was Joseph, but who was called at home Seppely, slept one night into a lonely farmer's yard, in order to seek there a shelter for the night. He looked pale and pined away, and hunger stared out of his hollow eyes. His clothes were miserable rags, which ill protected him against the cold evening air, and the only thing he carried with him was a bag, in which he seemed to have something heavy. When he stepped through the gate of the courtyard, a great dog rushed forward out of his kennel, with loud barking, and certainly he would have done some harm to the boy, had he not happily been chained. Seppely rushed back frightened, but took courage again when he saw the dog was chained. He stepped cautiously into the yard. The barking of the dog drew the attention of the people, and a maid-servant came to see who was there. Seppely asked timidly, whether he could rest for the night in a shed. The servant, who was compassionate, went in to her master, and spoke to him of the boy. The master at the moment was in a good humour, looked through the window, pushed towards the servant a warm potato, and said, 'There, take it to him and lead him to the stable.' The maid-servant took another potato from her own supper, brought them to Seppely, addressed him kindly, and led him into a warm corner of the stable, where she spread him a bundle of fresh straw for a resting-place. No sinner was Seppely alone in the dark but warm stable, than he threw himself on his knees and prayed thus:—

'Dear Saviour, I thank Thee that Thou hast given me something to eat. Thou hast known that I was very hungry, and now Thou hast thought of me, and hast not suffered me to starve. I pray Thee reward a thousandfold my benefactors, and give them a beautiful, holy heaven for it! Dearest Saviour, I thank Thee also, that Thou hast protected me to-day in all my ways, and that now Thou givest me a shelter where I can sleep soundly and need not freeze to death. Let thy holy angels be with me, that they may protect me. I pray to Thee also, to console my poor father at home, and my dear brother, and my dear sister. O Lord, do give *them* also something to eat, and do not forsake them! Yes, Lord, bless us.'

Thus prayed Seppely, then he ate his two potatoes, lay down, and soon fell asleep. Now, dear children, I think it is time to tell you where Seppely came from. He was the oldest child of a poor weaver in Graubundten, in Switzerland. This weaver had honestly but barely maintained himself and his family by means of his trade, and brought up his children in the fear of the Lord, in which his wife helped him greatly. She was a God-fearing woman, and a faithful mother to her children. To her Seppely clung with his whole soul; for she had always nursed him with the most tender mother's love, she had herself instructed him in reading, taught him sweet psalms and hymns, and especially told him daily stories about our Lord Jesus. Then Seppely learned to love the Saviour; and nothing gave him greater joy, than when his mother took him with her into her quiet closet, kneeled down with him, and prayed to the dear Saviour. Thus the boy's heart was made new. Now came the famine of which I spoke before, and with the poor weaver in Graubundten the misery and distress became great; he could no longer earn anything, nor procure bread for his children.

The mother worked day and night in order to appease their hunger. But, from grief and sorrow, she became ill, and because she had no attention, and no medicine, her illness became worse and worse, and she herself felt that she would soon die. On the eve before her death she called her Seppely, now twelve years old, to her side, laid her cold trembling hands upon his head and blessed him. Then she took a Bible, which she had formerly bought for her Seppely, gave it to

him, and said; 'My dear son, here, I give you my inheritance. I am now going to the Saviour, and can no longer instruct and guide you, but this Bible can instruct you for your eternal salvation. Read it diligently, and cling to your Saviour. God bless you and guide you by His hand. Farewell, my child! I hope I shall meet you again with the Saviour.' When she had said this, she gathered the other children around her, with their father, and took leave of them. The next morning, when the sun rose, she fell peacefully asleep. Seppely could not be comforted; he wept the whole day. But the famine increased, and so did their misery.

Then one day his father said to him: 'Listen, my child. I can no longer find food for you. Go out in the name of God into the world, and seek among good people your bread. God will help you. I shall see how I will manage for myself with your younger sister and brother, God helping me. Seppely was silent. Weeping, he put his Bible into a little bag, shook hands with his father, brother, and sister, and departed alone.

Without knowing whither his road led, he went silently and in tears along the broad turnpike road. He did not, however, feel as if he was forsaken, but felt as if his mother was ever at his side to comfort him.

He had now gone a long way, when he was obliged to sit down, being exhausted with hunger and fatigue; for although he had been accustomed to run about for whole days, the want of food made him so very weary and powerless, that he could not travel for two hours without being obliged to rest again for a time. But while he was resting, there came a peasant along the road, who saw him sitting weeping. He felt compassion for him, took him to his cottage, and shared his piece of bread with him, and gave him also a refreshing drink. The Lord reward you, dear unknown friend, on the great day to come!

Refreshed and comforted, Seppely went on, and again and again found, by means of God's faithful providence, some kind heart which took pity on the poor boy and gave him some food. The Lord did not forsake him, because he prayed to him continually, and feared and loved Him with all his heart. Thus he happened to arrive, after a week or more, at the Lake of Constanz, at the sight of which he was greatly astonished. But because he could not get across that large water, he turned to the left toward Schaffhausen, and wandered along the road on the banks of the Rhine. Also in Schaffhausen he could not remain; for, however many looked on him with pity, nobody wished to take him home, because of the great scarcity.

Thus he continued his journey till he came to the cascade of the Rhine, where he remained standing for a long time, overpowered at the sight. There the labourers took him with them to the iron forge, and gave him a few old potatoes roasted on the fire. After some days, he drew near to Basle. He had sometimes heard this town spoken of on the road; and they had told him that there were many rich and compassionate people there, who would be very likely to receive him and give him food. Greatly then did he rejoice, when towards sunset, he recognised the towers of the town. He thanked his Saviour, and believed that he had at length got to the end of all his troubles. But as it was still a considerable way to the town, he thought within himself, he would rather enter it by daylight next morning, and would ask for a night's lodging at a farm-house. Now, near the road stood the farm-yard which we saw our dear Seppely enter at the beginning of our narrative, and where the brave maid-servant had given him a resting-place in the stable. Now we shall hear how our Seppely has slept. It was about five o'clock in the morning when he awoke, quite refreshed and joyous, and immediately began to repeat the beautiful hymn by Paul Gerhardt, which his deceased mother had taught him:—

'Awake my soul, and praise.'

The servant, who was just on her way to milk the cows, had listened outside, and was very much moved by the beautiful hymn. She then stepped into the stable with the lantern, and wished the boy a good morning. Whilst she began her work, she asked Seppely all sorts of questions about his past life, and he related to her, while she milked the cows, all that had happened to him. At this

Margarethe (that was the servant's name) was very much moved; she gave the boy a drink of the warm milk, and then said to him, 'Wait, Seppely, I will speak with the master; perhaps you can remain with us.' Margarethe was much esteemed by her master, for she was a faithful and honest servant. She went to him, explained to him how his two men-servants could not manage all the work that was to be done, and how already, long ago, another had been needed; and how she thought the poor lad who had arrived last night could manage in the meantime, and if he should be found able, he might afterwards be employed as a servant. The master frowned at first, and said he could not in such dear times take up every rover that came; but Margarethe quieted him down with all sorts of kind and friendly arguments till he gave in; and then she ran to Seppely, and announced to him that he might now remain in the house, and if he would be active and diligent he would be well off, and get enough of food. She set him to work immediately. Seppely went to work with a very joyous heart, and thanked God in his soul for this gracious help; for he was very tired of a wandering life, and was glad to be able to earn his bread by honest labour.

His stay, however, at the farm has become for him a school of great suffering. For the two servants who were there, and also the master, were rough and godless people, and had no fear of God in their hearts. Even on the first day, when the bell was rung for breakfast, and they were all sitting down to table, the men-servants came with wicked and frivolous discourse. They uttered wicked oaths, and mocked Seppely for being afraid and disturbed by them. When he folded his hands before eating, to ask a silent blessing, they broke out into loud laughter, and began to use wicked and terrible expressions about God and those who feared God. Then Seppely got frightened, and began to weep, and would rather go away than remain among such people. For the psalm came into his mind, which said, 'Blessed is the man that sitteth not in the seat of the scornful;' and again, 'I would rather be a door-keeper in the house of my God, than to dwell in the tents of the wicked.' But Margarethe rebuked the bad conduct of the men-servants, and comforted the boy.

When the night came again, Seppely had to sleep with the two men in one closet. He trembled both in body and soul when he perceived this. He thought within himself, that now he durst not even pray in their presence, a thing which he never had missed in his life; and he feared that the servants would treat him ill. These thoughts were terrible to him. At last he determined to lie down silently, and to wait till the men had fallen asleep; yes, then he could raise his heart to God with undisturbed peace. This he did; he lay down, as also did the servants. But they now began such shameful and godless conversation, that our dear Seppely felt as if he should die; they addressed him also, and directed detestable words to him, but so great were his anguish and fear, that he could not pronounce a word. At length they got tired, and fell asleep. Now Seppely rose very softly, knelt down beside his bed, and began to pour out before his Saviour his alarmed and troubled heart. Then he began to feel better, and he felt as if he were again in his parents' home, and as if his mother were standing beside him and consoling him; he even so far forgot where he was, and those who were beside him, that he prayed louder and louder, as if he were quite alone in the world with his Saviour. But one of the men, who was only in his first sleep, was aroused by it, rushed up, swore, and cried, 'Who is there?' And now their began a scolding and threatening; he said he would throw the boy out on the road if he would not be silent, with other rough and hard words, until the other servant also awoke, and became as bad as he.

Seppely crawled, terrified and breathless, into his bed, and trembling all over, hid himself under the clothes. Sleep had fled from him, and with death-fear he looked for the morning, when his hard companions would wake again. He had taken the firm resolution to leave this house; for he feared, that if he should remain, sooner or later God would fulfil their terrible oaths, and destroy the house with lightning; and then he would also perish with the ungodly. When morning came, the men rose earlier than usual, dressed themselves quickly, and without saying a word, went away to their work. Soon he heard the regular

scound of thrashing in the barn. He now rose quickly, and with a few sighs to his Saviour, as if he was afraid to be again so painfully interrupted as on the night before, he was going now, the little bag over his shoulder, to escape secretly. But when he stopped into the court-yard, Margarethe passed him with a lantern, going towards the stable, and wished him a friendly good morning. He stands still, perplexed. Then Margarethe turns once more, and asks him to follow her. Seppely follows her, without knowing what he does, and without remembering that he has his little bag on his shoulder. Astonished, Margarethe looked at him and asked him whether he wanted to go? The poor boy was quite perplexed, and could not pronounce a word. But when the maid kindly asked him once more, he burst into tears, and prayed her for pity's sake, to let him go his way, for he could no longer remain here. She at once guessed what had brought the poor fellow to this resolution, and used all her kindness to soothe him. For God had warmed her heart toward the poor boy. Seppely felt this, and was so much consoled by it that he promised to remain.

'Come, Seppely,' said Margarethe, 'lay down your bag, and help me to prepare the litter and the food for the cattle.'

Seppely set to work, and soon everything was in order, so that Margarethe could begin to milk the cows.

'Tell me what heavy thing you have in your bag?' she asked, when she had begun her milking.

'That is my Bible,' said Seppely, 'the only inheritance which I got from my dear mother. I have always carried it with me; and when I was sad, it has always comforted me.'

I have already mentioned that Margarethe was a well meaning person; but she had never yet heard anything of conversion, and the Holy Scripture was for her almost a strange book, and therefore she was much astonished when she heard the answer of young Seppely. 'Can you read?' she asked him.

'Certainly I can,' answered he; 'my dear mother first taught me to read, and then I have been at school, where I have been well instructed.'

Margarethe gave him no peace now until he had shown her his Bible, and had sat down beside her on a bundle of fresh straw, and by the light of the lantern read to her from it. He turned to the third chapter of the Gospel of John where is related the nightly visit of Nicodemus to the Lord Jesus, and where, at the third verse it is said: Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.' With eager attention, Margarethe listened, but said not a word, and remained long silent after Seppely had finished. At last, when she had done with her work, she showed the boy, with few but friendly words, what he had to do, and went away. Nothing else happened worthy of notice on this day, excepting that in the evening, when the master and the men-servants were in a neighbouring beer-house, Margarethe called the boy into the room beside her, and bade him read the chapter to her once more. When Seppely afterwards went up to his bedroom with the servants, who had now come home, he heard from them again some coarse remarks; but they were tired, and went to bed without speaking many words, soon falling asleep, whilst Seppely silently prayed in his heart to God.

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### JUVENILE BOOKS.

The world has, probably, never been without juvenile books since books began to be printed; but, while in former days they were comparatively few, in the form of some simple tale or traditional legend, they are now as "thick as leaves in Vallombrosa," embracing every topic supposed to afford materials for instruction or amusement, and constituting a distinct department of literature. The object seems to be, either to bring the subject treated nearer the juvenile comprehension, by simplifying the thoughts and the language, or to render it more attractive, by blending with it a little romance. Much of the most respectable talent of the time is engaged in supplying the demand for these books, and this supply

joined with that which evinces no talent at all, is devoured by the child, with a rapidity unknown to the tardier movements of riper intellects. Whatever the subject which the progress of knowledge has brought forward, sooner or later it gets into the shape of a book for children, with all the accessory attractions which the ingenuity of the printer, the binder and the engraver can furnish. Is it desired to acquaint the young pupil with the history of a certain period, or the life of a great man; it would indicate a long distance behind the times, to refer him to those immortal writings in which the events and the actors are described. There is always at hand some little book containing the desired information in miniature, divested of all hard words and troublesome reflections, and, peradventure, invested in the garb of an attractive tale. Is it desired to inculcate some important truth in religion, suitable to guide the life and keep the heart from evil; it is thought that the purpose cannot better be accomplished than by means of a story abounding in incident and adventure, and ending, probably, with love and a marriage. Is a lesson in morals to be stamped on the tender mind; still the never-failing little book will render unnecessary any recurrence to such obsolete authors as Johnson or Paley. Is botany or chemistry, or physics, to be taught; still the means are the same. Even the beautiful simplicity of the sacred oracles has not saved them from being converted into nambypamby, to accommodate them to the taste of the rising generation. In short, nothing seems to be too profound, nothing too simple, nothing too high, nothing too ignoble, to be brought within the compass of this class of books; and, as if they were the most approved means of leading the steps of the young into the paths of virtue, and enlightening their minds with a knowledge of the truth, they form the great staple of every Sunday-school library in the country.

It is a sufficient objection to this juvenile literature, that it vitiates the taste, weakens the understanding, and indisposes and unfits it for a more elevated kind of reading. By having the results of science and art, the lessons of morality and religion, ever presented in the garb of a story, with lively incidents and an agreeable ending,—vice punished and virtue rewarded, according to the most approved methods of romance,—the youth imbibes false ideas of the stern realities of life, and finds the common and unadulterated truth too insipid to awaken any interest in his mind. Indeed, these books are read, or, more correctly speaking, devoured, not so much for the sake of instruction as amusement; not so much for the principles they may profess to inculcate, as the incidents and adventures in which they abound. This result is just what might have been expected; and I submit to those who have better means of judging, whether, as a consequence of this result, the youth of our time do not manifest a marked unwillingness to give their attention to anything calculated to excite any activity of the higher mental faculties.

We greatly underrate the youthful intellect in supposing that a special class of books is needful for furnishing it with intelligible and attractive reading. The mistake is the more curious, inasmuch as it occurs by the side of another of the opposite character. The very boys and girls who are practically supposed to be unable to read a history except in a diluted state, are kept, for years together, upon the study of grammar—a science which, even in its elementary state, is of a most abstruse and metaphysical character. And many other school studies, such as geometry, algebra, rhetoric, mental philosophy, require a far greater reach of intellect than many of those works which are the glory of English literature. I believe that those works will furnish an abundance of suitable reading for a youth ten years old and upwards; and no one can suppose that they are not better adapted to improve the taste and cultivate the higher powers of the mind than the juvenile books of the day. He may not perceive, at every step, the keen sagacity of Gibbon, nor fully appreciate the quiet graces of Prescott and Irving, but he will learn on good authority the facts of history, and feel somewhat of its grandeur and dignity. He may not perceive the full significance of Shakespeare's greatest thoughts, nor be charmed with the harmony of Spenser's verse, "in lines of linked sweetness long drawn out," but he will catch an occasional

glimps of the clear upper sphere in which the poet moves, and fix in his mind many an image of purity and loveliness, of tried virtue and high souled sacrifice, that will preserve it, in some measure, from the contamination of ignoble thoughts and desires. I think no one will maintain that boys or girls twelve years old, of fair parts and tolerably educated, are incapable of understanding and enjoying the greater part of Addison, Pope, Goldsmith, Robertson, Hume, Cowper, Southey, Macaulay, Scott, and Crabbe. And yet how many such youth there are, who never read beyond a page or two of these authors, nor even heard their names! Indeed, if a person, recollecting the delightful hours they furnished him when first gratifying his love of intellectual pleasures, should propose them to the youth of this generation, he would be likely to be regarded with a look of curiosity, as a man born out of due time, or, at any rate, quite behind the age which has provided more suitable aliment for the tender mind, in the preparations of "Peter Parley" and his prolific school. This is a serious matter and well-deserving attention; but I can only say, in conclusion, that we may carry our systems of school-instruction to the highest point of perfection, yet, so long as the juvenile literature of our times maintains its present place in the popular estimation, it will be in vain to expect a generation of vigorous self-relying, healthy minds.—*Mental Hygiene*

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### PRAYER A TELEGRAPH.

"It was a noble achievement of modern science, when the Atlantic and Pacific shores of our country were brought into immediate intercourse. Still more sublime was the event of instantaneous communication between two remote continents—when persons began to talk across and under the ocean, and it was supposed that almost as readily as messages are sent at night from the outer door to the pillow of a physician, they might be sent through the dark and silent sea to a friend thousands of miles away. No intercontinental event so stirring has transpired since Columbus' first voyage of more than two hundred days. It was fitting that there should be demonstrations of delight in the ringing of bells, in processions and illuminations, at an occurrence which was announced simultaneously in the evening journals of two hemispheres, and which was to give impulse to the whole civilized world, helping on to a practical ubiquity of enterprising minds, and to a recognition of the brotherhood of all nations.

If now from this world, as Valentin Harbor, there were carried a cable across the vast ocean of space, touching at the moon, then at the nearest planet of our system; thence to the farthest one; thence to some fixed star; and so onward from constellation to constellation, till that distant place were reached where we may suppose is the more immediate presence of God—the Trinity Bay of the universe—and thus between that remote abode and our world, this mere islet of the great sea, instantaneous communications could take place, what a sensation ought it to create! How should the mountain tops be lighted up! How would the spheres give a new and louder chorus; the sun come forth from his tabernacle with a more smiling face, and the pale moon fill her horns anew:

"While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole."

Such a spiritual telegraph exists; it was laid centuries ago, and has held two worlds in unbroken connection. This spiritual telegraph is no private enterprise; nor is it designed for the few, but for the many, and is open gratuitously to all. The old man and the child, the learned man and the one who can neither read nor write, the millionaire and the beggar, are alike welcome to the freest use.

There are no mistakes in transmission. Much as it may be crowded, various as messages may be in length, topic and character, they are sent forward without loss of a word. Be the language what it may, grammatical imperfections what they may, there is no confusion and no inaccuracy when despatches reach their destination. Peter on the housetop, the thief on the cross, Daniel in the lion's



den, Jeremiah in the dungeon, Jonah in the depths of the sea, may alike send up a word. Every one at home or abroad, by land or sea, in the counting-room, the closet, or the sanctuary, can lay his hands at once upon the keys of this divine instrument. Break or derangement can never take place. Constant access and constant success are the privilege of all.

Who need ever be lonely? Here is a nerve going direct to the central heart of the unseen world, and along which every feeling, every desire, may pulsate immediately and sensibly to Him who is at the head of the Church; and along which in return the Holy Spirit sends the fullness of his consolation to waiting souls.

A British soldier in India was lying near death. He had neglected, and even reviled religion; but now he was dying, and had no one near to tell him how he might be saved. He bethought himself of a Christian friend, living at the distance of one hundred and sixty miles, to whom he sent a telegraphic message, "I am dying; what shall I do to be saved?" Instantly the message went back to him: "Believe on the Lord Jesus Christ and thou shall be saved." Thus messages kept passing till the soldier sank in death; and he expired with words of hope and joy on his lips. To every wounded, sin-sick mortal, there is telegraphed from the best of friends, "Believe on the Lord Jesus Christ! Look unto Me, and be saved!"—*Dr. A. C. Thompson.*

### INDIVIDUAL INFLUENCE IN CONVERSION.

The Christian spirit is essentially a *missionary* spirit—so much so that it is probable that the disciples who became apostles were elected to that office chiefly because they were pre-eminent in this respect. There is no greater mistake than to suppose that "the twelve" were *arbitrarily* chosen and called to be "apostles" from the beginning. They were *first* called, as we and all others are, to be the disciples of Christ, in the sense of accepting him as Lord and Master. Afterwards, as they evinced their peculiar and personal fitness, they were promoted to the "apostleship."

Some Christians seem to think that it is the exclusive business of ministers to seek for souls, but it is not so. When Andrew sought his brother Simon, and Philip his brother Nathaniel, neither of them was an apostle, nor so much as a deacon in the Church. The apostolic office had not been instituted. Jesus himself had just begun to preach that men should repent, for the kingdom of God was at hand. These brothers were among the first who heard him preach; and no sooner had they left their nets to follow him, than they became "fishers of men," drawing them to Jesus. And so should his disciples do to-day. They should regard this as their principal business, their highest duty—to bring others to the Messiah, to a knowledge of his salvation. To this high calling all others should be made subordinate; for the duty of thus serving our Lord is superior to all other duties.

When this becomes the common conviction of Christians, we "shall see greater things" than have been seen yet in the Church; for then will many a little congregation become a thousand, and many a small church "a strong nation," "until they shall no longer teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know him from the least to the greatest."—*Christian Times.*

### ADOPTION.

There is not a privilege of which human nature is capable that can so much deserve to be gloried in as this, that we are the children of God. To be his children by adoption is to have a right to his kingdom, being heirs and joint-heirs with Christ Jesus; but to be made children by regeneration is to be made partakers of the Divine nature; and shall we not think this matter of glory?—*S. Wright.*