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THE DUTY OF CONFESSING CHRIST BEFORE MEN.

The public profession of religion we regard as the duty of all who love the Redeemer. In an age of profession, it may appear unnecessary to discuss the subject. We admit, and mourn over a tendency to assume too readily the mantle of profession. We dread the extension of any fashion that fills up the ranks of the sacramental host, without regard to the garments of salvation; we denounce any practice that would break down or take away the fence enclosing the Lord's flock. While, then we view a mere profession as a positive curse—rendering the salvation of the soul more hopeless,—since it soothes as an opiate and beguiles with a lie—yet are we convinced that when true religion is felt in the heart, it is right to stand up on the Lord's side. In penning this article we seek Divine wisdom, to guide us in the remarks we make, that the consciences of secret disciples may be quickened; and the hearts of any holding back from going forth without the camp to bear the reproach of Jesus, may be effectually touched. He that doeth truth cometh to the light, and hence we have faith in the power of God's authority, to guide into the path of privilege and duty. To the Bible then let us go. The "thus saith the Lord" is to those who have tasted that He is gracious, the word of a Father: it is never disputed and it is ardently loved. We ask then any who may have kept aloof from publicly joining the people of God, solemnly to settle the meaning of a few passages. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Women professing Godliness." "Let us hold fast our profession." "Let every one that nameth the name of Christ depart from iniquity." "Repentance to the acknowledging of the truth." "Ye are my friends if ye do whatsoever I have commanded you." "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God."

The continuation of a church on earth demands the public profession of religion. God has a people in the earth: the directions in the New Testament as to their assembling themselves together—their communion with each other while walking

in love—their mutual watch—care and discipline, are without meaning, if they are not to be viewed as constituting a people, set apart for conserving and propagating the truth. This body must be recruited. Death's inroads must be repaired. As the standard bearers fall, new and vigorous men must fill the gap, and valiantly display a banner for the truth. Ground already won must be held, and new accessions must be made to the Kingdom of Christ. Hence from sire to son in the spiritual world, is this sacred work bequeathed. In warfare it is not the chance achievements of camp followers that are to be depended on, but the vigilance, discipline and courage of the regular army. The churches of the living God are established to hold forth the word of life. To be of them, there must be profession. The language of Ruth to Naomi is appropriated, "Whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

This profession for which we plead is publicly honouring Christ. This view will touch the hearts of those we wish to influence. The "Lord, Lord!" of any who know Him not, is hypocritical and valueless. The utterance of the loyal hearted however, evinces the might of the Saviour arm—that he is strong to save—they have felt it, and it is owned. It is the gushing forth of the pent-up feelings of the soul, in hosanna to the King of Israel. In a sense the tongue of the dumb is unloosed. The faith that would but touch the hem of his garment secretly, is brought to confess before men what great things the Lord hath wrought. There is no longer delay to pull down the colour of the enemy; and if before the ocean of life was navigated at best under a neutral flag, now there is run up the ensign of Christ and his cross. The Master saith, do this, and the servant doeth it. A son honoureth his father, and a servant his master. Do this in remembrance of me, saith Christ, in instituting the ordinance of the Lord's supper; his people obey and shew forth the Lord's death till he come. They publicly avow and testify the preciousness of that blood which cleanseth from all sin. By their profession they appear before the world as Jesus Christ's men.

Nor can we omit, in considering this subject, the usefulness of self-crucifying acknowledgment of Jesus. The confession of Christ before witnesses is likely to awaken thought—to arrest the careless—to draw the hearts of others. Is it not saying, come near, I will tell what the Lord hath done for my soul? The profession of Joshua was, as for me and my house, we will serve the Lord: the answer of the people was, we will also serve the Lord, for he is our God: that answer was influenced by the example of their successful leader. The testimony of attachment to Christ points him out as the Lamb of God. Is not this the Christ? is a question pushed home to many hearts, that they may respond; he is all our salvation and all our desire. This usefulness too is affected by the enjoyment of religion. Christ brings into his banqueting house and his banner over them is love. Refreshed as with new wine they are strong to labour, and round them are thrown for their safety, encircling arms of love. They have taken their ground. Does infidelity toil to steal the hope of glory from the breast? does the worldling wait to see the allurements and enticements of sense, blight and wither the fruits of righteousness? Are appliances brought to bear on the mind, in hope of effecting a change? Consistency demands stedfastness: faithfulness requires obedience. To every temptation to sell Christ, and retire from his service it may

be said ; from henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.

We shall now look at some of the difficulties, which have proved hinderances to the public profession of religion. This duty has been doubtless delayed because of difficulties in some form. The recognition of obligation, we trust has been felt from what has been already said, leading to a readiness to follow Christ through good and through bad report ; so that with those who have been in doubt as to the will of Christ, but are now free from that entanglement, we need not occupy further remark. Some also who are convinced of their duty, postpone for a convenient season. They mean to change their place of abode,—they are but temporarily settled—the minister is leaving—these and kindred apologies assume that the future is sure ; but boast not thyself of to-morrow, for thou knowest not what a day may bring forth. It has been testified, that deferred profession in the experience of some has beclouded their sky on a dying day, and been the source of bitter regret. We shall therefore meet alleged and actual difficulties, that they may be taken out of the way.

The existence of false professions is a great stumbling block. It is to be regretted that many wear a garment to deceive. Though the garment is rough, it is worn, if it serves their purpose. Nominal Christianity has done much damage. Jesus has been wounded in the house of his friends. A flaming zeal may swear by truth, but a traitor's heart may hate that truth. Hence those who from their soul detest all double dealing, turn away sometimes from that which is good in itself, but has nevertheless been linked with hypocrisy. Is it then a reason to quit the field in the battle for truth, or to fail to enter publicly on that conflict, that you meet the coward in flight, or detect the dastard who turns his secret-steel into the bosom of his comrade ? It has come also, to be no uncommon remark of the men of the world, that there is no difference between the professor and themselves. Is this malignity or is it truth ? If malignity, let it be put to shame ; if truth, is it a time for those whose hearts the Lord has touched, to keep back from shining as lights in the world. Pity for souls requires them to show what true religion can do in the life: love to their Master, calls them to wipe off the stain from his sacred cause.

A sinful subjection to public opinion, may retard an open avowal of discipleship. The fear of man bringeth a snare. Society is constituted so that we are influenced by each other. It is a law of our social nature, to regard the views and sentiments of our fellow men towards ourselves. There is danger to our religious life, if that reverence to the opinions of the circle in which we move is excessive. We read of some who believed on Jesus, but did not confess him, lest they should be put out of the synagogue: for they loved the praise of men, more than the praise of God. Worldly or ecclesiastical connections may be of a nature to demand a strong faith, to break their bands and cast their cords away. The laugh of the world—the averted faces of former friends—the active opposition of those dear and near to us—these are dreaded should there be a coming out on the side of Jesus: but consequences must be risked in the service of the Saviour. To Him we ought to cling, not merely when the multitude spread their garments in the way, and shout their welcome to the Son of David; but when the cry is away with Him, away with Him. The follower of Christ does not

tread on a smooth highway of golden opinions, but with bleeding foot climbs the thorny path that leads to heaven. The determination of a mind made up to follow Christ, and abide by him at all hazards, is expressed in the hymn:—

“Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shall be.”

Many are kept back from a sense of unworthiness. They fear lest they should dishonour the Master, and prove a stumbling block to sinners. Far be it from us, to utter a word tending to check the growth of the believer in true humility. It strikes us, however, that this plea of unworthiness, springs from a defective reliance on all sufficient and sustaining grace. The basis of our acceptance can never be merit. The worth of Christ alone avails. In a true profession of Christ, the eye is turned away from self to the Saviour—the ear is closed to every whisper of good deeds and holy resolutions—the tongue utters no boastful words—the heart feels that worthy is the Lamb that was slain. This being felt, self is utterly renounced. To delay till we are worthy is to tarry for an impossibility.—It is, in fact, to be beguiled by a thought that strikes at the root of the gospel.—Our sufficiency is of God. His promise is, my grace is sufficient for thee: for my strength is made perfect in weakness. The true spirit is to go where duty calls, to follow where the Captain leads. Therefore do we with all affection urge the young, and others who have found the Saviour, to come out from a godless world—to be separated to the Lord—to celebrate their marriage to the Redeemer in holy solemnities—to listen to the saying of Moses to Hobab—“We are journeying to the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

LET EVERY MAN TAKE HEED HOW HE BUILDETH.

To build the walls of God's spiritual Temple is a solemn and responsible work! The Divine Architect formed the design and selected the foundation before He spread the heavens. He made choice of a stone, so precious, that in comparison with it, all the treasures of earth and heaven are as nothing! The erection, when complete will be the admiration of the universe, as the master-piece of infinite skill, and the grandest display of the Godhead's unlimited resources. Yet in the erection of this glorious edifice God has designed to employ human instrumentalities, in themselves, utterly unworthy of such honour, and inadequate to such service;—many of the chosen agencies, moreover, possess the humblest natural gifts.

It is no indication of reverence for the Divine Master, to withhold the required services, on the plea of inferior talents. But a due regard for the spiritual grandeur of the undertaking, and the honour conferred upon the human hands employed in this work, would surely cause the workmen to take heed *how* they build!

We are not left to build according to our own taste, either in the mode of operation, or in selecting and shaping the material. A plan, with all the requisite specifications, and directions in the art of building, is placed before us: and if we lack wisdom to make full use of these instructions we have but to ask, and it shall

be given us ; as it was to Bezaleel and his fellow labourers in preparing the ancient Tabernacle. The wisdom of this world is here entirely at fault. The worldly-wise man makes a sorry hand at the work of winning souls to Christ. He that would be successful in this sacred work, " must become a fool " in the world's opinion, " that he may be wise." He must be guided by the wisdom that cometh from above.

It is apparent to every enlightened observer of the Church, and her builders, in these days, that through carnal policy, and worldly expediency, much " wood, hay, and stubble " have been deliberately inworked in the superstructure of " God's building." The builder who has a conscientious regard for the Divine specifications, and instructions, will of course work at a great disadvantage, to present outward appearance ; and in prosecuting the undertaking to which he is called, his love of praise, and of ease, will undergo a severe discipline. But he knows who has said, " Woe unto you, when all men speak well of you ! " What signify the praises of men ! " Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." Every false appearance shall be exposed, every superficial piece of work,—every defective stone, or timber,—every spot daubed with untempered mortar shall be detected : even such errors as were the result of inadvertency, when seriously affecting the work, will entail on the labourer " loss," such as will infinitely outweigh the present gratification, and honour of a fair show in the flesh.

In gathering congregations in the name of Christ, we cannot too rigidly adhere to the Apostle's noble resolve ;—" I determined not to know *anything* among you, *save Jesus Christ, and Him crucified.*" It is comparatively an easy matter to attract a crowd ; and the man who skilfully pursues this as his primary aim, even though his gifts be of an inferior order, may have his reward ! The Rev. Baldwin Brown, of London, England, in a recent discourse on the " Popular Pulpit " says—" We live in times which demand the most serious, the most Christian thought, and action, if the holy name of Him who abides in the Church is not to be profaned by association with the worst forms of worldiness, and moral vulgarity. The earnest desire to gather great multitudes to hear the gospel, which has been growing for many years to its present height, has got itself associated with a system, in which all the worst elements of vain glory, and puffery, are pressed into the service of the Kingdom of God. I speak of a *system* : the thing is no longer represented by one, or two men, it has grown into a system, and develops with strange rapidity. In truth, these things grow like fungus :—the seeds of them are everywhere in our unwholesome world, and they need but certain atmospheric conditions, which our age is supplying, to grow even in a night, to monstrous height. There is a deliberate manufacture of public excitement, by newspaper paragraphs, by striking advertisements, and outrageous placards, which is precisely modelled upon the method which Mr. Barnum has associated with his name, all over the world. I have watched the system at work, with sorrow, and shame, and I do greatly dread this tendency to accept the verdict of a great crowd, as decisive of the truth, or the spiritual power of a preaching :—this intrusion into the most sacred region, of those principles which are already working such deadly evils in secular life, whereby the goodness of a man's ware is accepted according to the length and strength of his advertisements : and a man's

power to guide, or rule, are measured by the cheers he may draw from public meetings, by the shallow clap-trap of the hour.—Give us crowds : give us placards ; give us a good sale of tickets : give us notoriety, and a buzz of interest ; and be as worldly in the way of getting them, as you will." Let such builders count the probable cost of these laurels of worldly fame. If their reward should be *popularly* even to their heart's content, what will this prize be worth in the day when God shall try every man's work !

In forming and building up local churches, "upon the foundation of the Apostles, and Prophets, Jesus Christ himself, being the chief corner stone," we *cannot take too great heed how we build*. We are doing a *great work—the greatest work* that mortal hands ever engaged in, if efficiently advancing the walls of the Spiritual Temple. Especially should we take heed that the doctrines we teach and the materials we introduce are according to the pattern, and instructions given us by the Divine Architect.

Let not the *private members* of the churches suppose that such caution is requisite only on the part of Ministers. Every member of the church has a share of responsibility, in common with the pastor, for the church's purity of doctrine and fellowship, faithfulness of discipline, and integrity to apostolic spirituality. It is only while the whole church cherishes a sense of individual and collective responsibility to Christ, for the witness borne, and the influence exerted, by its ministry—its ordinances—its discipline—and the personal example of its members, that any fellowship of saints can long retain its candlestick, with Divine honour, and acceptance. Every disciple can render active assistance, in the conservation, and extension of the kingdom of Christ. There is no place in the Church for silent partners :—drones, however they may be regarded by their fellow men, are not the disciples of "Him who ever went about doing good." The "wise man" sends the sluggard to the ant for instruction : and surely some of the "children of light" might study with advantage the scene described by the Lord—"The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the Queen of heaven." If a heathen religion can thus enlist every hand, and heart, what intense activity, and zealous devotion should characterize the redeemed and sanctified church of Christ !

Let Zion's sons and daughters one and all take more pleasure in her stones, and devote their utmost resources, time, intellect, heart, and influence, to the rearing of her spiritual walls ; but withal, "let every man take heed *how* he buildeth ;"—and Zion's set time of favour shall have fully come. The Lord will take pleasure in the work of his people and "glorify the house of his glory."

Trans-Atlantic Retrospect.

ENGLAND.—The special Sunday evening services are "signs of the times : " St. Paul's, Westminster Abbey, and Exeter Hall, occupied by zealous dignitaries and distinguished ministers of the Church of England ! The torpor of former generations has surely passed away. A great change has also come on the spirit and tendencies of the age when these services continued to excite attention and are eagerly engaged in by thousands. The dissenting bodies (as they are called) are also displaying the same zeal for the benefit of the working classes, and have

inaugurated the new year by commencing special services in St. James' Hall: the Rev. Mr. Punshon, a popular and talented minister of the Wesleyan connexion delivered the first sermon; to be followed by the Rev. Newman Hall, of Surrey chapel; the Rev. John Graham, of Craven chapel; the Rev. Wm. Brock, of Bloomsbury chapel; the Rev. Henry Allon, of Islington; the Rev. Wm. Chalmers, of St. Marylebone; the Rev. J. Baldwin Brown, of Kennington; the Rev. John Stoughton, of Kensington; the Rev. Dr. Archer, of Oxendon street; the Rev. Francis Tuckor; and the Rev. F. A. West, late President of the Wesleyan Conference.

The Bishop of London, at a meeting held in the wide-spread parish of Islington, with a view to Church extension, observed that he most fully concurred in the recommendations of the Committee with regard to the advisability of constructing temporary churches until more permanent foundations could be made, because he had always held that the living church was that which should be first gathered together, and not the material fabric of stone and mortar. If men could be assembled to worship God in a temporary building there could be no doubt but that the zeal of the congregation would not rest satisfied until a permanent temple had been raised.

The year has opened in Europe with the dark thunder cloud of war looming on the political horizon. Northren Italy is especially excited: the falling of a spark may kindle the train which once fired shall spread havoc and death on a large scale. The attitude of France and Austria respectively to each other is not calculated to dispel the expectation of "war in spring" in sunny Italy. The state of the world demands the efforts of Christians to spread the peace giving word; and calls for strong faith in uttering the prayer, Thy kingdom come—Thy will be done in earth, as it is in heaven.

The Colonial Missionary Society has appealed to the churches in Britain, for special contributions to establish a mission to British Columbia. The Secretary—the Rev. Thomas James,—in a letter to the Editor of the *British Standard*, says—It is well known that the Imperial Government has resumed the territory heretofore occupied by the Hudson's Bay Company, and erected it into a new colony, under the name of British Columbia. The discovery of gold in that region will, no doubt, attract myriads of our countrymen. Indeed, we are credibly informed that there are already 50,000 English-speaking people to be found there? As far as we know, these are destitute of the means of spiritual instruction. Must they continue so? Will not every one, according to his ability, help to send them the faithful preacher of the Gospel? Believing this, our Committee have resolved to send, with the least possible delay, two or three well-qualified ministers, to enter on this truly promising field of missionary enterprise. But they cannot do this unless they obtain, by special contributions, a sum which will enable them to enter on the work free from anxiety. From the nature of the case, a considerable time must elapse before any local pecuniary help can be realized. The Committee, therefore, feel they should possess from £1,500. to £2,000. in order to carry on the mission with the energy necessary to justify the hope of success. Is this too large a sum to expect from the British churches for such an object?

This movement of our brethren in England will deeply interest the churches in Canada. Our future is closely linked to the "Far West."

THE ROMAN CATHOLICS AND LONDON UNIVERSITY.—The Roman Catholic Colleges have forwarded to the University of London an objection of the following kind against examinations in Mental Philosophy:—

That their grounds of objection to this regulation are, that it tends to exclude the Catholic body altogether from the B.A. degree at the London University, because mental philosophy, as studied by Catholics, is not a mere "inquisitio veri," or a history of opinion, but a "demonstratio veri," presupposing the dogmas of

faith. That hence the conclusions of Catholics in philosophy are ruled by the articles of the Catholic faith so far as render any theory inadmissible which in any way contravenes those articles.

The objection is accompanied by a hint that if the University should persist, the Roman Colleges must *defiliate* themselves, if that be the word. We trust that the University will not change the course intended. It is altogether out of reason that any religious sect should declare a secular subject to be ruled by the dogmas of their faith, and should thereupon propose its exclusion from academical education. As well might they revive the old decision against the motion of the earth, and demand that astronomy should be eliminated. Perhaps an exemption might be managed for Roman Catholic students as to this particular subject; and certainly this is all that ought to be proposed. This compromise is so obvious, that it may almost be suspected the Roman Colleges stand out for exclusion of the subject, and will not accept a special exemption; they surely would have proposed the middle term, if it would have satisfied them. If we are wrong in this supposition we should recommend them to communicate again with the University.—*Athenæum*.—On this subject the Senate of the University has finally reported—‘After carefully considering the reasons urged by the Catholic gentlemen both in writing and by word of mouth, the committee see no ground for altering the arrangement of subjects, as it now stands in the revised scheme for B.A. examinations. No objection derived from grave considerations of principle appears to them fairly merited by the extent and character of the change now proposed; while the objections of detail, arising from the established order of teaching in the Catholic Colleges, admit of being removed by accommodating regulations on the part of the colleges themselves.’

THE TRANS VAAL BOERS AND THE LONDON MISSIONARY SOCIETY.—Fears are entertained of an attack on the station of the venerable missionary Moffat. The Cape Town *Monitor* of the 20th November, remarks:—

‘With respect to the Trans Vaal Republic under Mr. Pretorius, matters do not bear quite so settled a character. On the opening of the local raad, or council, the president, in addressing the members, indulged in ominous threats against the missionaries connected with the London Missionary Society, stationed in that country. Mr. Pretorius declared it was his ‘decided opinion, that they (the missionaries) have done, and continue to do, so much harm and so little good among the natives, that it has become absolutely necessary to decide whether or not their continued labours, and even their presence to the north of the Vaal River, shall be longer tolerated.’ As we remarked, when the news first arrived, ‘This is strong language. Kuruman is a pleasant vale, and the Trans Vaal Boers have at last cast a longing covetous eye in the direction of it. They had better take warning in time. There was a good deal of indignation expressed against the attacks of the Free State burghers on the French missions of Basutoland—though these attacks were made during the progress of a fierce and relentless war. A deliberate plot, such as Pretorius is believed to be hatching against the missionaries of Kuruman, will be looked upon in a different and far more serious light. These missionaries are British citizens. So far from waging war against the Trans Vaal Republic, they have exerted their best endeavours nobly to maintain peace and extend civilization. And if they are attacked, as it is by no means unlikely they will be, Pretorius and his gang will discover that they must encounter something more than the indignation of public opinion. They will feel the resentment and the retributive vengeance of British power. They had better weigh their proceedings carefully before they embark on the mad policy they are now contemplating.’

‘Within the last few days further intelligence has been received of by no means favourable augury. The late war between the Trans Vaal and the old Bechuana chief Mahura was ended by a treaty, which bound that unfortunate potentate to pay up to the Republican Government 8,000 head of Cattle, 500 horses, 500 muskets, and £1,000. in cash to defray the expenses of the campaign. The terms are monstrously severe; and the pressure of the moment having passed, Mahura seems now to have no intention of adhering to them. At any rate, he

declines or refuses to surrender a single ox until the Trans Vaal authorities restore the hundreds of children captured by them during the recent war. This is one of the most painful features of the case. The children referred to are indentured, *aliter* consigned to modified slavery, or involuntary servitude, rather, with their captors. That they will be delivered up to Mahura and his people we can cherish but a very feeble expectation. And until they are restored that Mahura will pay the Trans Vaal Government that indemnity they demand, our anticipations are more dubious still.

EVANGELISATION OF LONDON.—The Rev. J. H. Wilson, of Aberdeen, now actively engaged in the work of evangelisation in the metropolis, had an interview with the Bishop of London, at his Lordship's invitation, at London House, Piccadilly. We believe his Lordship entered into a long conversation of the most frank and friendly nature, on the want of religious conviction and knowledge amongst the poor, especially in the east of London. His Lordship was much impressed with the fact, that in that district, one Bible was only to be found amongst some twenty or thirty families, and he strongly advised the employment of female colporteurs to sell Bibles amongst the unenlightened portions of the metropolis.—*Patriot*.

CONGREGATIONAL HOME MISSIONS.—Between fifty and sixty ministers met at the Congregational Library on Thursday, at the summons of a sub-committee of the Home Missionary Society, to confer upon the best mode of reorganising and carrying out the objects of that Society. S. Morley, Esq. was called to the chair. The questions before the meeting were discussed in a spirit of simple earnestness, which quite precluded anything like dissension; and it was unanimously resolved to recommend the Home Missionary Society to confine its operations to country districts, working as heretofore through the country associations, and that a separate Society shall be established for London, rendering aid to those Churches that can usefully employ evangelists, and helping to raise up new causes in the poorer districts.

MISS BURDETT COUTTS AND COLONIAL BISHOPRICS.—Miss Burdett Coutts has, for the third time, endowed a bishopric. She has given 15,000*l.* for the Bishopric of Columbia, and 10,000*l.* for the other clergy.

RELIGIOUS LIBERTY IN SWEDEN.—In Sweden a Royal decree abrogates a law enacted in 1726, interdicting all religious meetings of the members of the Lutheran Church, except at the regular services. This decree, which applies the law voted by the Swedish Diet last year, is a step in advance with respect to liberty of the conscience.

MUNIFICENT BEQUEST TO THE FREE CHURCH.—The Edinburgh papers state that the late Miss Mary Barclay, of Carlton-terrace, has bequeathed her entire property, amounting it is estimated to about 30,000*l.*, to the Free Church. Of this the trustees are to apply 10,000*l.* for the purpose of building a Free Church in the New Town; but the will gives them power to allow that sum to lie in abeyance till it accumulate to 20,000*l.*, when the erection of the church may be proceeded with. The other 20,000*l.* is to be devoted to the education of the sons of the clergy.

THE PERMISSIVE MAINE LAW BILL.—The United Kingdom Alliance have mapped out the British Isles into districts, and appointed superintendent agents, who are forming electoral committees and organisations for the purpose of agitation in favour of this bill, and already their efforts are telling on the people. Statistics sent in to the head-quarters of the alliance, Manchester, show that the returns received are greatly in favour of the project; as, for instance, St. Peter's parish, Bristol, containing 240 houses, 7 of which are void, and 20 devoted to the liquor

traffic, leaving 213 canvassed, of which 133 are in favour, 67 neutral, 4 undecided, and only 9 against; Cowling, near Skipton, canvassed by the incumbent, and containing 338 houses, 44 of whose holders are county voters, and 116 are ratepayers; and who, in the returns are thus classified;—favourable 264, opposed 9, neutral 44, absent 21; of the 44 county voters, 32 are favourable, 3 opposed, 4 neutral, and 5 absent; and of the 116 ratepayers, 88 are favourable, 6 opposed, 14 neutral, and eight absent. Grimsby, several wards of Glasgow, Manchester, Huddersfield, Blyth, Cowpen, and other places, canvassed, show similar minorities of inhabitants who are opposed to the bill.

RUSSIA.—The St. Petersburg correspondent of *Le Nord* states that a philanthropic movement has commenced in that capital, and a society has been formed for the establishment of Sunday-schools on the plan of those in England.

MISSIONS IN THE SOUTH SEAS.—At a recent meeting in support of the London Missionary Society in Edinburgh, the Rev. G. Drummond, who has lately arrived from the South Seas, briefly narrated the progress of the truth, and the result of missionary effort, in the principal islands of the Navigator group, since the first visit paid to these islands by Williams in 1830. In 1836, the Directors sent out six additional missionaries. The Gospels were printed in the Samoan language in 1841, and now they had the Scriptures complete, besides a considerable number of works expository and illustrative of the Sacred Volume. The mission had, to a considerable extent, been self-supporting; the first edition had been sold to the natives at 10s. a copy; the second edition of 2,500 copies, printed by the British and Foreign Bible Society at a cost of £1,388, 13s. 6d. had also been disposed of, the medium of exchange being palm-oil. Not very long ago one station had received 1,072 gallons of palm-oil, and another 1,100 gallons; these were brought to England in the ship John Williams, and sold at £140 a ton of 500 gallons, realising in all £300. They did a good deal for the support of their own pastors, and they had also furnished native teachers, the expense of whose education had been partly defrayed by the islanders. Some of these teachers he knew to be labouring in distant islands, and he could bear witness to the marked ability and zeal, as well as the success, which had hitherto crowned their labours.

FRENCH AGGRESSION ON THE FRIENDLY ISLES.—The New Zealand papers brought by the Australian steamer *Niagara*, on Sunday, contain an account of an aggression of the French at the Friendly Isles. It appears that, on the 7th of July last, some French priests landed at Lifuka, one of the Haabai group of islands, and insisted on leaving one of their number there to promote the Catholic faith. The native Governor said that strangers could not settle there without the consent of the King, who was then at Tonga. The French priests then left for Tonga, where a French frigate was lying; and on the ground that the Governor of Haabai's refusal was a violation of the treaty with the French, the King was compelled to agree to the dictation of the French.

THE MORTARA CASE.—The Jewish Committee on the Mortara case have come to a resolution to memorialise the Pope on the subject. They have also decided that for the present it will be better not to send a deputation to the Emperor of the French. Sir Moses Montefiore sent a copy of these resolutions to Sir Culling Eardley, representing the Evangelical Alliance, who responds that if they had sent a deputation to Paris the Alliance would have aided them by deputations from Protestant bodies in Turkey, Hungary, Switzerland, Piedmont, France, Holland and America. He adds:—"It was felt that such an appeal to the Emperor in support of a similar one from the Jews of Europe, would be gratifying to the French nation. We were also assured that the Emperor would appreciate it. He has more than once declared that the French flag should not float over ecclesiastical despotism at Rome. While President he liberated Achilli, though the case was not nearly so clear as the present one. In that instance

three Scottish municipalities were on the eve of sending deputations ; but he was informed of it, and anticipated their action. These things induced me to expect success. But I do not regret the course chalked out by the Jews. If you fail at Rome, your case will be all the stronger for your going, after all, to the Emperor."

Official.

MISSIONARY MEETINGS FOR 1859.

MIDDLE DISTRICT.

February 8th, Tuesday..... Brock.
Deputation :—Rev Messrs. Reikie, and Byrne.
 February 11th, Friday..... Meaford.
 " 13th, Sabbath..... Owen Sound.
 " 14th, Monday..... Owen Sound.
Deputation :—Rev. Messrs. Byrne, and Hay.

WESTERN DISTRICT.

The appointments for the Western section of this District are as follows:—
 London, Feb. 7th, 1859.—*Deputation* : Rev. Messrs. Ebbs, Hay, Allworth, Snider and Wood.
 Warwick, Feb. 8th and 9th.—*Deputation* : "The Western Association" which meets at Warwick at this time.
 Sarnia, Feb. 10th and 11th.—*Deputation* : Rev. Messrs. Ebbs, Allworth, Boyd and Wood.
 Plymouth, Feb. 10th, } *Deputation* : Rev. Messrs. McCallum, Snider, Hay
 Bosanquet, Feb. 11th, } and King.
 Southwold, Feb. 14th, } *Deputation* : Rev. Messrs. Allworth, Clark, and
 Bothwell, Feb. 15th, } Burgess.
 Dresden, Feb. 16th. }

NORTH WESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.

The above Association will be held in Bolton's Village, Albion, on the 22nd and 23rd of February.

The brethren will meet at the house of the Rev. J. Wheeler at 4 P. M. on the Tuesday evening.

The sermon will be preached in the evening at 7 o'clock, by Rev. E. A Noble, Primary, Rev. J. Unsworth, Alternate.

The Ministerial Session will commence at 9 A. M. on Wednesday morning when the Rev. J. Howell will read a sermon. Rev. F. Marling will read an exegesis.

The delegates Session will commence at 9. A. M. Wednesday morning. Subject—The practicability and importance of Fellowship Meetings.

In the United Session, Wednesday afternoon an Essay will be read by Rev. E. Barker on "Fellowship Meetings." A public meeting will be held in the evening, to be addressed by all the brethren present.

J. UNSWORTH, *Secretary.*

Georgetown, January 20th, 1859.

WESTERN ASSOCIATION.

The next meeting of the Western Association of Congregational Ministers will be held D.V., on Tuesday and Wednesday, the 8th and 9th February, at Warwick, C W. Public service, Tuesday evening at 7 o'clock, Rev. E. Ebbs preacher,

Rev. T. Pullar alternate. Brethren from the East will please take the trains from London at 2.15 P.M., and at Watford, conveyances will be in readiness to convey them to Warwick.

PRAYER FOR COLLEGES.

At the last meeting of the Congregational Union the following resolution was unanimously adopted. Will pastors and churches please take notice of the recommendation?

"Whereas the great interests of our Lord's Kingdom are involved in the spiritual character of our educational institutions, and of those who receive training in them, therefore resolved, That it be recommended to our churches, to co-operate, so far as practicable, with churches of other denominations, in observing the LAST THURSDAY IN FEBRUARY, as a day of *special prayer for colleges and other institutions of learning*, that the Lord would graciously and copiously pour upon them the Holy Spirit."

The day above named is observed as a day of fasting and prayer in this behalf throughout the United States by the various branches of the Church of Christ, and signal answers have been received to such united intercessions.

EDWARD EBBS, *Secretary-Treasurer.*
Congregational Union.

PARIS, C.W., 24th Jan. 1859.

Correspondence.

MISSIONARY MEETINGS FOR 1859.

MIDDLE DISTRICT.—No. 1.

To the Editor of the Canadian Independent.

DEAR BROTHER,—As it has been customary to furnish a few details of Missionary tours in previous years, I beg leave to submit to your readers the following brief record.

Your correspondent, with brethren Durrant, Denny, Noble, and Unsworth, occasionally aided by others, were associated, in a recent Missionary tour through the western portion of the Middle District. The public exercises were throughout of a serious, evangelical, and practical character; the particulars, I extract from notes taken by the way.

Monday, Jan. 10th.—A bitter cold morning. Left Whitby for GEORGETOWN. Being detained by the way, had an opportunity of hearing from a fellow-traveller, some of the absurd extravagances and childish fooleries of *spiritualism*. Rank infidelity became apparent as the conversation proceeded. What a contrast to the glorious gospel of the Son of God! I felt grateful that I had a better light to guide my steps and cheer my heart in the missionary enterprise. Brother Durrant arrived in time for the meeting, after a journey of fifty-two miles in his cutter! All the deputation took part in the service. About 40 hearers. Collection \$6. A subscription list yet to follow.

Tuesday, 11th.—Brother Denny purposed driving me to TRAFALGAR, but just as he was ready to leave, his wife arrived with the intelligence of their eldest daughter's death, which led them to start immediately on a journey of about a hundred miles, to see the remains of one they loved, and who had left behind her the savour of a christian life. May the Head of the church sanctify this bereavement! Thus deprived of one of their number, and one long known in this region of country, the deputation proceeded to Trafalgar, a distance of sixteen miles. At the public meeting about 120 were present. It was a solemn and practical meeting.

Wednesday, 12th.—Had a pleasant drive to CHURCH-HILL, or Swackhammer's Corners. This is the birth-place of our Upper Canada Missionary Society, 18 years ago. The adverse times have much affected this region of country. About

70 persons were convened at the public meeting. A collection was made and a subscription is to follow.

Thursday, 13th.—Visited Acton—proceeded to SOUTH ERIN, were met on our way by brother McLean, and Mr. McAffre. Assembled in a new chapel belonging to the New Connexion Methodists, who kindly permitted the use of their building. Above 100 hearers were convened. As this is a Highland settlement, we had a mixture of English and Gaelic speeches; brethren Unsworth, Noble, Durrant, and Byrne speaking in the former language, and brethren McLean and McAffre in the latter. The last brother is well spoken of, and we hope, ere long, to see him labouring among his country-men in connexion with our society. A fine tone prevailed throughout the meeting. Collection \$3.43. A subscription yet to come. Mr. Sinclair, a Presbyterian, very kindly entertained the deputation.

Friday, 14th.—Proceeded to SOUTH CALEDON; although the weather was very wet and disagreeable, about 40 convened at the house of Mr. Macdonald in the evening. The exercises were of a solid, instructive character. Collection \$7.69; more to come.

Saturday, 15th.—Weather far from pleasant. Drove to ALTON.

Lord's Day, 16th.—Preached for brother Noble, to about 110 hearers, much attention paid to the word. Brother Durrant preached at South Caledon with much satisfaction. Brother Unsworth returned to Georgetown on the preceding day in order to preach to his people, but joined us again on the Monday. In the evening of this day held the Missionary meeting in the Congregational chapel—full attendance—about 200. Mr. Alexander Bell, a Presbyterian, presided. This was a union meeting, for besides Messrs. Durrant and Byrne, and ministers of other denominations, took part in the exercises, Messrs. Dyer, (Wesleyan Methodist) McFaul, (United Presbyterian), Hill, (New Connexion Methodist) and Grey, (Primitive Methodist), delivered appropriate addresses. Collection, \$6.73. Subscriptions to follow.

Monday, 17th.—Proceeded to ALBION, a distance of 25 miles. Our dear Brother Wheeler has a working people around him, and has much cause for thankfulness; for the Lord has abundantly blessed his labours after years of toil. It was unfortunate that our Wesleyan brethren held a Missionary Meeting the same time we did, as it must necessarily have affected the attendance at each place. Still we had above 100 present—the Pastor in the chair. The Deputation each spoke in turn, and at the close the Secretary (your correspondent) received a collection of \$72.25. Of this \$8 were collected on Sabbath, \$18 at the Missionary Meeting; and \$46.25 by two ladies who have yet more to collect.

Tuesday, 18th.—Proceeded to PINE GROVE. Our brother Durrant left for home, to be in readiness for the Missionary meeting at Stouffville. The meeting at Pine Grove was large, numbering at least 120 persons,—Mr. Bywater in the chair. Besides the Deputation, we were very much gratified in hearing a speech from Mr. John R. Kean, now a Deacon of the Church there, and a teacher of a District School at Burwick. Collection, \$5.60. Subscriptions to come.

Wednesday, 19th.—Drove to ST. ANDREW'S. At the public meeting Mr. William Wallis presided. Besides the Deputation, Mr. Kean again aided, and our brother Wheeler, being unexpectedly there, did his part also. About 100 were present, Collection, \$14.05; Sabbath School Missionary Box, 70 cents; Juvenile Fund, \$1.05; total, \$15.80. Subscriptions yet to come.

On the 20th we returned home in safety. The funds, we apprehend, will scarcely equal what was raised last year; but if we are successful in imparting a Christ-like tone to those we visit, we shall gain largely for the time to come.

I am yours fraternally,

Whitby, Jan. 21, 1850.

JAMES T. BYRNE.

WESTERN DISTRICT, No. 1.

To the Editor of the Canadian Independent..

DEAR BROTHER.—I send you notes of our recent Missionary Meetings in this region.

BARTON.—Monday evening, Jan. 10th. Attendance good, considering the

severity of the weather. Collections also good. The deputation consisted of brothers Ebbs, Pullar, and King, with the Pastor. It is evident that brother Allworth is made the instrument of a good work here, both in strengthening the foundation and rearing the superstructure.

GUELPH.—Tuesday evening, Jan. 11. If this thriving town feels the influence of the "hard times" as much as other parts of Canada, its appearance belies it. Handsome and substantial buildings are rapidly improving its streets; and business seems uncommonly brisk. The attendance at the Missionary Meeting was small, owing partly to other meetings in the town at the same hour. Congregation addressed by brothers Allworth, Barker and Ebbs, aided by Messrs. Ryan and Delve of the town, the pastor in the chair. Collections and subscriptions nearly the same as last year. It is to be hoped that the church here has weathered the worst storm, and is keeping pace with the town in its progress.

On Wednesday the 12th, the deputation drove through the beautiful villages of Elora, Salem, and Fergus, all of which have the prospect of being united in one at no very distant day. In the two former, there are about 8 or 10 persons, heads of families, who are anxious to be organized into a church of the Congregational order, and who now keep up a regular Sabbath evening service under the ministrations of our excellent and active, though aged brother—the Rev. James Middleton. There are also a number in Fergus who earnestly solicit our efforts. In the evening a public meeting was held in the chapel in

GARAFRAXA.—Addressed by the same deputation as at Guelph, with the addition of brother Pattison, who is supplying there for a few Sabbaths during the vacancy of the pastorate. The meeting was very interesting; collection fair; subscriptions not completed.

ERAMOSA.—Thursday evening, 13th. An excellent congregation, ably addressed by brothers Ebbs, Howell, Pattison, and Allworth; with the valuable help of the Rev. W. Barrie, U. P. minister of the neighborhood. Contributions to the Society about one-third more than last year. The tour of the deputation was finished by the meeting at

EDEN MILLS.—Friday evening, 14th. Weather very unfavourable, and congregation necessarily small, addressed by brothers Barker, Howell, Allworth, and Ebbs. Taking all the circumstances into account, the amount raised was considered good, though falling somewhat short of last year. The pastorate in this ambitious little village is also vacant; but the pulpit is being well supplied by Mr. F. Mould, who, we trust, will yet take his place among the ministers of our Body.

On the whole, this first week's work was pleasant and encouraging, beneficial alike to the churches visited and to the Society, which received thus about \$100 to its funds. May the coming meetings be even more successful.

E. B.

MIDDLE DISTRICT.—No. 2.

To the Editor of the Canadian Independent.

DEAR BROTHER,—The following is a brief account of a Missionary meeting tour in the Northern and Eastern sections of the Middle District.

Monday, Jan. 10th.—Left Etobicoke, where the writer had been engaged at the re-opening of the church at St. Andrews, now seated and otherwise much improved, before sunrise, on that bitter morning, to meet the Northern Railway cars at Thornhill. Took up Brother Hooper at Newmarket, and were met by Brother Raymond at Barrie, drove on 12 miles to Oro. Owing to the extreme cold and defective notification, the meeting was small. Several dollars, arrears of last year's subscription, were handed in, an example worth commemorating, and a good subscription list commenced, and paid in part.

Tuesday, Jan. 11th.—Went to ORO 2ND CHURCH, in "the Scotch settlement." A better attendance. Mr. Raymond again presided, and Messrs. Marling and Hooper made addresses. Collectors were appointed to secure contributions.

Wednesday, Jan. 12th, BELL EWART, where Brother Raymond now resides, teaching a day-school, supplying also four stations in the neighbourhood, and Oro every

other Sabbath, too much work for any one man. This was a good meeting. The contributions for this field will probably fully equal those of last year.

Thursday, Jan. 13th.—NEWMARKET, a large attendance. R. H. Smith, Esq. presided, Mr. Hooper gave a sketch of the Report, and Revs. Dr. Lillie, T. Baker, Potts (Wesleyan), and F. H. Marling, spoke to the resolutions. Before the meeting closed the amount given last year was equalled, and it will be surpassed.

Tuesday, Jan., 18th.—TORONTO 2ND CHURCH, a fair attendance, W. D. Taylor Esq., in the chair. Speakers, Revs. Dr. Lillie, J. Porter, J. Hooper, F. H. Marling, and Messrs Kimball, Hague, and Patrick Freeland. On this occasion, and the Sabbath following, over \$100 were contributed.

Thursday, Jan., 20th.—A rainy evening, but a very good turn out at STORFVILLIE, Chairman, Mr. T. Millard; addresses by the Pastor, and Messrs. Marling and Hooper, Collectors to go round after the meeting.

Friday, Jan., 21st.—A crowded meeting in the Primitive Methodist Chapel at PICKERING, one of Mr. Durrant's stations. He occupied the chair, and the speakers were Rev. J. Hooper, F. H. Marling, Baird (U. P.) and — Gostick and — Graftey (Baptists) The collection was the largest ever made at this station, and cards were issued to collectors.

Sabbath, Jan., 23rd.—Rev. J. Hooper supplied MARKHAM, having a good congregation. The sum of \$33.83 was handed to him, most of which had been collected by one lady.

Monday, Jan., 24th.—An excellent meeting at BOWMANVILLE, W. McMurtry Esq., in the chair. Resolutions spoken to by Rev. J. Hooper, J. Chapple (Bible Christian), Dugald McGregor, J. Smith (Free Church), and F. H. Marling. \$61.26 handed to the Deputation, and a little more will follow.

Tuesday, Jan., 25th.—The last meeting of the series was held at WHITBY. Mr. Bigelow presided, and Rev. Messrs. Willoughby (Methodist) and Lowry (Free Church) assisted the Deputation in pleading the cause. Collections not yet completed.

Thus ended a very agreeable tour, throughout the whole of which the deputation were not only entertained with true Canadian hospitality, but were brought forward on their journey at several points by friends who fulfilled every engagement with unflinching punctuality. We hope this district will not contribute less than in 1858, spite of "hard times."

F. H. M.

EASTERN TOWNSHIPS.—ST. FRANCIS DISTRICT, CANADA EAST.

Our Annual Missionary Meetings commenced January 4th, in STANSTEAD.

We were here cordially welcomed by Rev. A. McDonald, the recently settled pastor. Rev. A. Duff of Cowansville, who had been requested to attend these meetings as our deputation, was present. Also brethren Bucher, of Granby,—Dunkerley, of Durham,—Adams, of Georgeville,—Hall, of Stanstead, and myself. Ministers of other denominations took part in the exercises. We assembled in the house of God to stir up each others' minds, and address the people on the subject of Canadian Missions. The evening was stormy, but the attendance proved that there was no decrease of interest among the people in the missionary work.

Wednesday Evening, 5th, we met on BEEBE PLAIN, in the township of Stanstead. This is one of brother McDonald's preaching stations. The meeting was in a large school house filled with attentive hearers. The cause of Missions has many warm friends in that place.

Thursday, 6th, after a ride of forty miles we reached EATON. The numbers present at our meeting and the amount collected were sufficiently in advance of any previous year to show encouraging progress in the spirit of missions. Brother Parker of Danville, here joined us. The addresses from the ministers of our body, and a Wesleyan brother who was with us, made a deep and favorable impression on the hearers.

Friday Evening, 7th, we met in SHERBROOKE. Rev. Mr. Robertson was in the chair. His age numbers more than fourscore years, yet "his bow abides in

strength." It was the largest and best missionary meeting we have ever had in that place. The confidence and support of the christian public are secured in favor of our Missionary Society, as the work which it is accomplishing is better understood. We had nearly the same speakers in Sherbrooke as in Eaton. The spirit of God was present, and we said at the close "It is good for us to be here."

Monday Evening, 16th, we met with the friends of missions in MELBOURNE. But the night was severe, and many to whom God had not given strength to "stand before his cold" were prevented from being present. The congregational church too, is without a pastor. Circumstances were not favorable for a large meeting; but the attendance was good, and collection was liberal. The professors of the St. Francis College with brethren Duff, Dunkerley, Torrey of Sherbrooke, and myself addressed the meeting. We believe that permanent good will be the result. The exercise closed by a public expression of thanks from the people for the privilege of participating in the services of the evening and of again identifying themselves with our Missionary Society.

Tuesday, 11th, brought us to DANVILLE. In the evening we assembled at the house of God, and engaged in appropriate missionary services. Speakers—Brethren Dunkerly, Duff, Torrey, Powis of Quebec, and myself. Our deputation, brother Duff, who has addressed each of the meetings, renewed his acquaintance with the people, will bear testimony, that a true missionary spirit pervades the churches he has now visited. At the close of these meetings, having enjoyed largely the hospitality of the people and having witnessed a deep and growing interest in Canadian missions, we offered united praise—"Thanked God and took courage."

On Wednesday, 12th, we rode to DURHAM. But the missionary meeting which was to be held in the afternoon, failed, owing to a *tea meeting* which was in the evening for a local purpose. But brother Dunkerley assured us, that something would be done by his people at a future time for the Missionary Society.

Eaton, C. E.

E. J. SHERRILL.

EASTERN DISTRICT.

To the Editor of the Canadian Independent.

DEAR BROTHER,—According to usage, it devolves upon me, as Secretary of the Eastern District, to communicate a few particulars of Missionary Meetings at Cold Springs, Port Hope, Cobourg, Belleville, and Kingston, held on the evenings of the 20th, 21st, 22nd, 23rd, and 24th of December. They were arranged by the Committee to come off, with the consent of the Churches, thus early, as best suiting the convenience of the Deputation, and least likely to interfere with other denominations. The result, on the whole, was satisfactory. We had the benefit of moon light, and good roads. Our first Meeting was held at

COLD SPRINGS.—Father Hayden continues to occupy this post, and enjoys the confidence and affection of his people, who appreciate his ministrations, and prefer them to those of strangers. Having drunk old wine they have no desire for new, for they say the old is better. His worthy partner continues the life of the Sabbath School, a model Missionary collector, and a dispenser of munificent hospitality. "We speak that we do know, and testify that we have seen." Long may both live to bless the neighbourhood in which Providence has cast their lot.

The congregation was large and attentive. Addresses were delivered by the Pastor Brethren Climie, Fenwick, and Burpee. The collections on the preceding day and at the meeting amounted to \$13.50; Mrs. Hayden promised to raise \$40; Sunday Missionary boxes were emptied, containing small sums; and one Sabbath School pupil gave in \$3.75, which, with subscriptions taken at the meeting, make a total of nearly \$73, to be expected from this Missionary Church.

On the following day the Deputation proceeded to

PORT HOPE.—Never before had the claims of the Canadian Congregational Missionary Society been presented to a Port Hope audience. We were unfortunate

in the evening chosen, as, besides a Lecture before the Mechanic's Institute, other meetings, and some of them connected with Municipal Elections, were going on at the same time. Taking all things into account, the gathering was respectable. Robert Hume, Esq., occupied the chair. The Rev. H. Lloyd, Baptist Minister, was present, and bade the Society and the recently organized Church God speed. No subscriptions were taken at the meeting. The collections amounted to \$7.05.

From Port Hope we went to

COBOURG.—John Field, Esq. presided. The meeting was addressed by the Pastors of the Baptist, Episcopal Methodist, and Wesleyan Churches, Father Hayden, and Brethren Climie and Fenwick. The contributions of 1858, more than seventy-five per cent. in advance of preceding years, will be exceeded this year, if pledges are redeemed. \$95 are already contributed and subscribed. I think we may safely promise \$100 from Cobourg. Messrs. Climie and Fenwick spoke early, and left by the 9 p. m. train for our next appointment,—Church business requiring their presence,—leaving me to follow the next day, and endure the inconveniences of the freight train, not the least of which was inhaling the fumes of the vile weed by some perversion of language denominated “fragrant.” Sickened and half smothered, I escaped the train at

BELLEVILLE.—Although the evening was not very favorable, the appearance of the audience from the platform was most cheering. Dr. Hope, an Episcopalian, presided, and gave so much statistical and other information, as proved him to be more familiar with the denomination than many among ourselves. The Wesleyans were represented by the Rev. E. B. Harper and the Rev. W. C. Herderson; the Presbyterians by the Rev. A. Walker. As yet no Church is organized, but this deficiency, it is to be hoped, will soon be remedied. Persons connected with other denominations, and with no denomination, have not been wanting in sympathy and co-operation with Brother Climie. The collections amounted to \$19.41; subscriptions (including one of \$25 from an occasional hearer) \$65.50, making a total of nearly \$85, which, it is thought, may reach \$120, as the application for subscriptions at the meeting was very partial.

The last meeting of the series was held in

KINGSTON.—As was anticipated, the necessary bustle and business of Christmas eve, seriously affected the attendance; and an engagement at another meeting deprived us of the help of several Ministers of other Churches, with one exception, the Rev. Peter Gray, Presbyterian, who attended both. The chair was occupied by Dr. Mair, the well known Secretary of the Kingston Sabbath Reformation Society. The Lord's Day and Missionary collections exceeded those of any other Church, being nearly \$30; and if the subscriptions, yet to be taken up, bear the same proportion to the collections as they do elsewhere, Kingston will head the list of contributors in this section of the Eastern District;—a result which would gratify us all, and none more than their worthy pastor, whose best efforts are steadily and cheerfully given to render the Society a blessing to the Missionary Churches, and to the Missionaries.

The other section, comprising Brockville, Lanark Village Rosetta, and Middleville, will be visited at a time to be agreed upon by the resident Pastors and the Deputation.

Cobourg, January 12th, 1859.

A. B.

Literary Review.

NOTES FROM PLYMOUTH PULPIT, BY A. MOORE. New York: Derby & Jackson. Toronto: Maclear & Co.

These Notes are stated to be chiefly from memory; and we do not therefore wonder at Mr. Beecher having objections to their publication. He withdrew the objection however, and they come forth as a sort of continuation of a former volume, entitled “Life Thoughts.” The author, however, is not the same. Even through such an imperfect medium as this the genius of Henry Ward Beecher

shines forth, and the volume is very well worth reading. We are not of those who would make a man an offender for a word; and the vocation of heresy-hunting is not exactly to our taste, else we would take exception to passages here and there. Mr. Beecher, however, may not have spoken them.

THE LAND AND THE BOOK, BY W. M. THOMSON, Missionary of the American Board. New York: Harper. Toronto: Maclear & Co.

This is on the whole, perhaps, the most interesting work on the Holy Land that has yet been written. The author has resided there some twenty years, and has thus acquired a knowledge of the detail of Eastern life, which travellers and casual residents could never possess. His style is conversational, (rather flippant occasionally, but agreeable on the whole,) and the valuable illustrations of Bible truth which crowd the page make it as interesting to the lover of sacred record as the last novel of Dickens to the general public. It cannot be compared with Stanley's Sinai and Palestine, in point of scholarship and literary execution, but there is far more information in it, and information precisely of that kind which only a long resident could obtain. It sheds much additional light on many passages, of the word of God, and this is saying a great deal after the research of the last twenty-five years; and confirms our faith in it as a revelation from God. It has numerous illustrations, the best of them, however, being copies from drawings by British artists. We very cordially commend it.

THE AMERICAN REPRINT OF THE ENGLISH REVIEWS AND BLACKWOOD. Leonard Scott & Co., New York. Maclear & Co., Toronto.

We do not know any way in which ten dollars a year can be better spent on the literature of the day, than in subscribing to the above publications. The ablest writers in Britain contribute to their pages. All current events, opinions, and discoveries, are there recorded and discussed; every new publication of mark analysed; many recondite points in the bygone history of Literature, Science, Commerce, Politics, and Religion carefully investigated; and all this, generally speaking, with high intellectual ability, copious learning, and various felicity of style. In an age of which it may so emphatically be said, "of making many books there is no end," those who have no money to buy nor time to read a tithe of all that is published, but who yet desire to know what is going on in the world of letters, can hardly attain that object better than by means of the Reviews.

Each of these publications retains the distinctive peculiarities that have been formerly described in these columns. The *Edinburgh*,—Whiggish in politics, Broad-Church in Religion, more fair and liberal to authors than in its trenchant days of old;—the *Quarterly*,—Conservative rather than Tory, intelligently orthodox, with invariable thoroughness in every part;—the *Westminster*,—advanced in its political views, with a high standard of literature and art, but pervaded throughout with an intense dislike to Evangelical Christianity—a publication, therefore, most dangerous to the "unlearned and unstable;"—the *North British*,—"sound" once more, written with considerable carefulness, but not equal to the first three in scholarly finish;—and *Blackwood*, the light infantry company of the regiment, which always makes us think of the charming fireside talk of a most cultivated man on every theme that comes up. The December number has one of the best essays on "Sermons" we have seen for many a day.

Will not some friend in more than one congregation, who is wishing to do his Pastor a kindness, send him these Reviews for 1859?

NEWS FROM DR. LIVINGSTONE.

Letters have just been received in Cape Town from Dr. Livingstone. He had arrived in safety as far up the Zambezi as Tette; and he and his whole party were in perfect health and high spirits. Of his Makalolos, whom he had left there two years before—about a hundred and fifty in number—thirty had died of smallpox, and six more had been killed during his absence. The remainder were still at Tette, and would proceed up the country with him.—*Cape Town Monitor*.

News of the Churches.

DAILY PRAYER MEETING.

A meeting for the revival of religion is held in the lecture hall of the Mechanics' Institute, Court Street, Toronto; from twelve to one o'clock. It is chiefly attended by merchants and men of business.

MONTREAL RELIGIOUS TRACT SOCIETY.

The anniversary of this Society was held on Tuesday the 25th January. The issues of tracts and books from the depository for the year has exceeded 100,000. The income from sales, \$2,687, and from free contributions, \$1,019. Five colporteurs have been employed, and twenty-five voluntary agents have engaged in the weekly distribution of tracts. Instances of conversion had come to the knowledge of the Committee.

MONTREAL AUXILIARY BIBLE SOCIETY.

The annual meeting of this Society was held on the 26th January. The issues of copies of the Scriptures for last year were 12,502; of which 1,922 were gratuitous. The reports of the labours of seven colporteurs have been interesting and encouraging. The Treasurer's report shows, that this year \$3,672 had been contributed, the whole receipts, \$4,857, and the expenditure was \$3,787.

GRATIFYING.

The Rev. A. Duff, of Cowansville, lately received an anonymous communication containing a present of one hundred dollars.—*Montreal Witness.*

SUPPRESSION OF INTEMPERANCE.

We are glad to learn, that a new bill is to be introduced into the House of Assembly, to restrain the liquor traffic. The measure is similar in its character to the "Forbes McKenzie" act of Scotland. We lay before our readers the first clause of the bill:—

1.—That in each and every place, and places where, by the present existing laws of that part of said Province called Upper Canada, Intoxicating Liquors are allowed to be vended and sold and disposed of by wholesale and by retail, no vendition, sale or disposal of the said Liquors shall take place therein or on the premises thereof, or out or from the same, to any person or persons whomsoever, from and after the hour of seven of the clock on Saturday night, till the hour of eight of the clock on Monday morning thereafter, save and except in cases on a requisition or certificate signed by a Licensed Medical practitioner, or by a Justice of the Peace, Reeve or Deputy Reeve, and in such cases only for the purposes of the sick and for medicine."

It strikes us, that in the exceptional cases it would add to the effect of the act, were the parties empowered to grant certificates, required to be themselves unconnected with the traffic.

We go for Prohibition, but would accept this measure as a valuable instalment; and would rejoice to see it the Law of the land.

THE PLYMOUTH CHURCH.

The recent annual renting of pews at Plymouth church, Brooklyn, N. Y., realized the round sum of \$25,000! This amount, it will be remembered, results not from a permanent sale of the pews, but merely from their hiring for the year. The total amount for last year was \$15,000. The increase experienced on Tuesday evening, is owing to the large additions made to the membership of the church during the past year, and to the number of those who desire to attend its public services. It is stated that nearly *four hundred* church members (or nearly one-third of the entire membership) are left unprovided for!

THE REVIVAL IN NEW YORK.

The *Christian Intelligencer*, of last week, says, "the number of prayer-meetings is increasing. Some new union prayer-meetings have been instituted since the commencement of the year, in this city, Brooklyn, Jersey City, Newark, and other places in this region.—Some of these are daily, and some are less frequent. These are well attended, and are very spirited. The manifest presence of the Spirit of God is felt in these meetings. The vast gatherings on Sabbath evenings, at the national Theatre and the Academy of Music, the solemn attention, especially at the latter place, which is given to the preaching of "the glorious gospel of the blessed God," is abundant proof of the prevalence of the revival element. Then, too, that all our churches are more full than usual, and are constantly filling up; also, that all our Mission chapels are better attended, and with increasing interest. All these things encourage the people of God to faith and effort. God is *waiting* to be gracious. What an attitude for him to assume in relation to his people. New fields of usefulness are opening, which should be improved. There never was a time when labor was more abundantly rewarded than now. All Christians, in city and country, should put themselves into active service, and gather in the spiritual harvest."

AMERICAN TRACT SOCIETY.

The *Independent* says, that the late Hon. Henry Ellsworth originally bequeathed \$1,000 to the American Tract Society at New York, and that it was transferred to the Tract Society at Boston, in a codicil written since last May, and that one lawyer in Hartford, Ct., has recently been called to alter *three* wills in favor of the Society at Boston, in place of that in New York.

Dr. Kirk of Boston, at the formation of a new society in Hartford, called "The City Tract Society Auxiliary to the American Tract Society at Boston," is reported as saying on behalf of the Boston Society, that he disclaimed any quarrel with any body. He had told Mr. Eastman, when in Boston attempting to avert the separation, that he might as well attempt to hold the north west wind with his fist as to keep New England after the course they had taken. He desired to be charitable, and thought there was abundant work for all, both sides have now a fair field; and let them both labor for the one great object, the salvation of men. Now, those who were willing and able to aid, but have stood aloof because dissatisfied with the doings of the New York Society, may contribute with the assurance that a fair portion of the publications shall treat of the subject of slavery. Now all may go with one or the other Society. The late revival has created increased demand for their publications, and afforded opportunities and facilities for doing the work. He congratulated the meeting as the first formal demonstration in behalf of the Boston Society, and expected other similar demonstrations, and before long in New York itself. We shall use a large portion of the excellent books of the New York Society, finding fault with nothing but omissions. We take for our motto, "The Gospel, the whole Gospel, and nothing but the Gospel," sparing no sin because it is popular, huge, or splendid. Dr. Kirk remarked that he had in his pocket letters from the South for the publications of the Boston Society.

FRUITS OF MISSIONARY LABOUR IN SOUTHERN INDIA AND IN CEYLON.

We extract the following encouraging statistics from the statement and appeal from the General Conference of Missionaries convened at Ootacamund, representing nearly all the Protestant Evangelical Societies labouring in Southern India and North Ceylon to the parent societies and churches in Europe and America:—

We have, as the fruits of missionary labour in Southern India, and the entire island of Ceylon.

- 1.—More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.
- 2.—More than sixty-five thousand who have been baptised into the name of Christ, and have thus publicly made a profession of their Christian discipleship.
- 3.—More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

4.—More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.

5.—More than forty-one thousand boys in the mission-schools, learning to read, and understand the Holy Scriptures, which are able to make them wise unto salvation.

6.—More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these leading results, may we not exclaim, "What hath God wrought?" Surely, "This is the finger of God!" Here are the palpable evidences of the Divine power of the Gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus. A great work yet remains to be done even in Southern India, the scene of the first and most successful missions while; in Central and Northern India it is still greater.

PRESENT STATE OF MORAVIAN MISSIONS.

A meeting of the friends of Moravian Mission, was recently held in Queen Street Hall, Edinburgh, Professor More in the Chair, to hear a statement from the Rev. M. La Trobe, of London, with reference to the operations of the United Brethren. The reverend gentleman, after glancing briefly at the history of the Moravian Society, referred to the West Indies, and the Arctic regions, as the scenes of their greatest successes. Their operations had been greatly extended within the last thirty-five years. In 1822, they had thirty-three stations, to which were attached congregations amounting to 33,000 souls, under the care of one hundred and sixty-eight laborers, male and female. At present the the number of stations was seventy three. The congregations connected with these numbered in all 74,187, of whom 21,000 were communicants. The number of baptized children was 20,000. Almost all of whom were in attendance at school. Of male and female agents, there were in all three hundred and four. From the commencement there had been 1,646 persons engaged in the Society's labors. He concluded by commending the labors of the brethren to the continued support of their friends in Scotland. Colonel Crawford afterwards addressed the meeting, and communicated some intelligence regarding the Society's labors in Caffraria.—*Edinburgh Witness.*

MISSIONS IN BURMAH.

The American Baptist Missionaries in Burmah while deploring scanty supplies from home says:—"But aid from other sources has unexpectedly and almost miraculously reached us. It has come from India; yes English officers, some of whom had just lost all their property, or what was far dearer than gold or silver—military officers, even in the midst of excitement and toil of war have come to our aid. They have, within the last two or three months, sent more than twelve thousand rupees to us, American Baptist Missionaries in Burmah. Hence we remain at our posts, and are going forward, just as we intend to do until death. One hundred and seventy were baptized within the mission, during the past year."

POPISH.

It is computed that since the work of evangelization now progressing in Ireland commenced, Popery has been renounced by not less than 100,000 souls.

The journal of the American and Foreign Christian Union states that there are nearly four million of Roman Catholics in the United States. Bishops, priests, and nuns are increasing in numbers, and cathedrals, churches, nunneries, and other Romish institutions are springing up all over the land. The great majority of the adherents of the Romish Church is found in the cities. The special work of the Union is to send the Gospel to Roman Catholics residing in the United States, and to Roman Catholic countries on this Continent and in Europe. In the United States, the missionaries of the Society have laboured with great success. Multitudes of adult Roman Catholics have received, and learned to read

the Scriptures. More than 13,000 children have, with the consent of parents, been placed in industrial and Sabbath schools. Twenty-three churches have been formed of converts from the Papal Church. The number hopefully converted exceeds twenty-three hundred, many of whom have united with various Evangelical churches. Most of the churches formed of converted Romanists worship in a foreign language.

ROMANISM IN THE UNITED STATES.

We have before us the Metropolitan Catholic Almanac for 1859, we find that in 1808 there were in the United States 2 bishops, 68 priests, and 80 churches, *i. e.*, church edifices. Ten years later there were 10 bishops, 232 priests, and 230 churches. At the close of the next decade there were 17 bishops, 482 priests, 907 churches. At the present time there are 45 bishops, 2,108 priests, 2,334 churches. The Compilers of the Almanac refrain from estimating the Catholic population of the United States, on account of "the intrinsic difficulties," which the subject presents. But when we consider the immense tide of emigration which has flowed in upon the United States during the last thirty years, the ratio of increase in priests and churches is by no means startling. According to the Year-Book the number of Congregational pastors now in the United States is 2,300, number of churches 2,800. This is for one denomination only, yet it exceeds the Roman Catholic summary for the whole country. The New-School Presbyterian Church numbers 1,600 ministers and 1,700 churches, The Methodist Episcopal Church has 6,500 travelling preachers, 7,500 local preachers, and 9,000 church-edifices.

We have heard huge stories of the amount of money yearly sent out to this country from Europe for the propagation of the Catholic Faith. It appears that in the year 1857 the "Institution of the Propagation of the Faith," whose centre is at Lyons, remitted to this country 541,423 francs, say \$100,000, being only one-seventh part of the income of the Society for that year. Last year a single Protestant Institution, the American Home Missionary Society, contributed \$200,000 for the support of an evangelical ministry in the United States. The contributions to the Propagation Society from the dioceses of the United States in 1857 amounted only to \$33,000, or one-third of the sum expended in this country. Of this the *diocese* of New York contributed but a little over \$3,000, no more than single churches like Mercer-Street, Madison-square, the Church of the Pilgrims, give yearly to Foreign Missions. Twelve Congregational churches in Boston, have just given \$28,000 to the American Board, of which \$7,000 were given by a single church, the Essex-street.

One fact connected with the administration of the Propagation Society at Lyons, is worthy of special attention. In 1857 the total receipts of the Society were in round numbers \$749,000. Of this sum \$40,000 were expended in the publication of the Annals, in different languages; and only \$6,000 were paid for "the expenses of management in France and abroad;" leaving more than \$700,000 to be applied directly to the missionary work of the Society. There is a lesson here for instruction nearer home.

We add the following item for whom it may concern: "American Catholics travelling in Europe feel the want of information as to the places at which priests, versed in the English language, hear confessions." Then follows a list of confessors in various Continental cities. If the Roman Catholic Church thus provides for its members in strange lands, ought not Protestant Americans to maintain evangelical worship in every principal city of Europe?—*N. Y. Independent.*

Rills from the Fountains of Israel.

THE SUBSTANCE OF THE GOSPEL.

BY RALPH WARDLAW, D.D.

What a happy thing it is, that the Gospel comes into *so little compass*. Often have I felt this when visiting the sick and the dying. When I have found the mind incapable of vigorous, expansive, or continuous thought, O how thankful

have I been that the gospel is so short and so simple; that the elementary truths which give peace to the conscience and hope to the heart, can be stated in so few words! There is divine wisdom and divine kindness in this. There are short sentences which contain essentially all that a sinner needs to know, to give him a sense of pardon and confidence towards God. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief." "This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; he that hath not the Son of God, hath not life." These, and others of a like description, are precious sentences." These are what the dying "man of God," Dr. M'All, so emphatically denominated the core, the very core of the gospel. And if even a mind like his, of such penetration, amplitude, and energy, was fain to have recourse to the core of the gospel, and "could not now trouble itself with its envelopments," how invaluable the fact that the gospel has a core, has simple elements, that constitute its essence, which are easy to be understood, and enough to be the soul's food and life, independently of those kindred doctrines which, though in close association with it, are not indispensable to its apprehension—are its envelopments, not itself! What a ground of gratitude this, when connected with the declaration, "To the poor the gospel is preached!"

Connected with this is the striking fact, that in the hour which is sure and common to all, the hour of nature's last conflict and most pressing exigency, the hour when the mind is shut up to one point, and that point peace with God and hope for eternity,—that in that hour *all minds come to be so very much on a level*, in regard to what imparts their confidence. It is the same truth, in all its simplicity that gives it to the greatest as well as to the least, and to the least as well as to the greatest. It is most instructive and interesting to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of divine truth that are the springs of peace to the very weakest of the "babes in Christ."

I have been struck with this, in the biographies of some of the most distinguished of our modern divines. Look to the terms in which they express the ground of their everlasting hopes. Although, from previously knowing the character of their minds, you of course conceive thoughts of a higher order associated with those terms and although at times there may be coruscations of brilliant sentiment emitted, that indicate the undying light within, yet substantially they are the very same in which "poor Joseph" expressed the ground of his: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; and why not Joseph?" What dying sinner can say more? I mean not that the minds are equal, that were folly; but that, as the greatest and the least stand on the same ground of condemnation, they must stand also on the same ground of acceptance; so that he who has traversed the whole round of theological learning, has explored its depths, and scaled its heights, has argued with metaphysical acumen, and illustrated with matchless eloquence all its points, has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the "faithful saying." This is what he needs, equally with the least; and this is what the least, equally with him, enjoys. And the perfectly child-like submissiveness with which the master-minds in Israel have avouched their reliance on the most rudimental elements of the truth, is among the marks of its divinity. It shows that in the one point of need, in which all are alike, and which, in all cases equally, the gospel is intended to meet, the adaption of means to the end is perfect.

It is a fact not less extraordinary, and not less pregnant with evidence of the divine origin of the gospel, that it never yet has had *any one, in the hour of dissolution, repenting of having trusted to it*. I call attention to the fact. The gospel is the only system of which this can be affirmed; and the fact is without exception. I am in the full recollection, when I say so, of the many believers who have passed through the valley of the shadow of death in mental depression and gloom, and whose fears

have encompassed them even to the last. But these are not exceptions to the fact; they are confirmations of it. For, whence has the gloom of these believers arisen? What has drawn the cloud over their souls? What has engendered their fears? Has it been any question, starting up within them, of the solidity of the gospel foundation of hope? any doubt of its being trustworthy? any conviction, or even any suspicion, forced upon them in this testing-time of human confidences, of its being, after all, not rock, as they had fancied, but sand, a delusion, a "refuge of lies?" The very reverse. Their doubts have not been about it, but about themselves. The question has not been about the security of the foundation, but about the fact of their having built upon it; not about the sufficiency of Christ, but about the reality of their interest in him; not about the soundness of the hope, but about their scriptural warrant to entertain it. This is a very different matter. So far from repenting in the end their having trusted to the gospel, their bitter regrets and their heart-sinking fears are all about the reality of their trust. Their hearts misgive them, whether under the morbid operation of physical causes or obscurity in their views of truth, when they think of their past profession. They fear that they may have been self-deceived, fancying themselves Christ's, when they were none of his." But regrets, lamentations, anxieties, and fears, springing from such sources, bear testimony, not against the gospel, but for it. I ask for an instance of any individual, in perfect possession of his mental powers, unaffected by any morbid hallucinations, and in the full prospect of death, expressing regret for the folly, or repentance for the sin, of having believed and followed Christ; disowning the foundation on which he has rested through life, as now seen, in the searching light of its closing hour, to be false and unstable.

Infidelity, and every system of human framing, have had their thousands who have renounced them at death. How comes it that the gospel has had none? If it were itself human, how should it have this extraordinary distinction from all else that is human! Many are the schemes with which men have made shift to live, but which have misgiven them when they have come to die. The last enemy is a ruthless inquisitor. Many a time has he shown what a power he possesses of detecting to the mind the sophistries by which it had flattered itself in error, and of exposing to the conscience the flimsiness of its favourite refuges. Even in the valley of the shadow of death there is often a revealing light, which compels the sinner to see what he had been shutting his eyes against before, and awakens him to a late and appalling sense of his infatuation. How comes it, then, that to no one mind has death, in the hour of his dread inquisition, ever made the discovery of the insufficiency and delusiveness of the gospel! How comes it that of this foundation the hollowness, the unsoundness, the sandy instability, has never been exposed, and he who has trusted to it been convinced too late of his folly? Is there not something extraordinary in this, that of all systems this should be the only one that has stood the scrutiny of death, and the test of anticipated judgment? Let the infidel account for it. To me it appears as the seal of the God of heaven to his own truth; evincing its divine adaption to all our nature's consciousness, and to all our nature's exigencies, and peculiarly in the hour of that nature's extremity. It proves itself, in this unvarying experience, to have proceeded from Him who "knoweth what is in man."

"Had I ten thousand gifts beside,
I'd cleave to Jesus crucified,
And build on him alone;
For no foundation is there given
On which I'd place my hopes of heaven,
But Christ the corner-stone."

THE VOYAGE AND THE PILOT.

The voyage of life and the voyage to eternity, are the most interesting and important of all voyages in the history of human beings. So the venerated Dr. Payson thought, and felt, and said, in the following dying address and message to a company of young men who assembled in his sick chamber at his request:—

"My young friends, you will one day be obliged to embark on the same voyage

on which I am just embarking; and as it has been my especial employment during my past life to recommend to you a Pilot to guide you through this voyage, I wished to tell you what a precious Pilot he is, that you may be induced to choose him for yours. I felt desirous that you might see that the religion I have preached can support me in death. You know that I have many ties which bind me to earth—a family to whom I am strongly attached, and a people that I love almost as well; but the other world acts like a much stronger magnet, and draws my heart away from this. Death comes every night, and stands by my bed-side in the form of terrible convulsions, every one which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dislocated with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yes while my body is thus tortured the soul is perfectly, perfectly happy and peaceful—more happy than I can possibly express to you. I lie here and feel these convulsions extending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to swim in a flood of glory which God pours down upon me. And I know, I know, that my happiness is but begun; I cannot doubt that it will last for ever. And now, is this all delusion? Is it a delusion which can fill the soul to overflowing with joy in such circumstances? If so, it is surely a delusion better than any reality. But no, it is not a delusion; I feel that it is not. I do not merely know that I shall enjoy all this—I enjoy it now.

“My young friends, were I master of the whole world, what could it do for me like this? Were all its wealth at my feet, and all its inhabitants striving to make me happy, what could they do for me? Nothing! Nothing! Now, all this happiness I trace back to the religion which I have preached, and to the time when that great change took place in my heart, which I have often told you is necessary to salvation; and I now tell you again, that without this change you cannot, no, you cannot, see the kingdom of God.

“And now standing, as I do, on the ridge which separates the two worlds, feeling what intense happiness or misery the soul is capable of sustaining, judging of your capacities by my own, and believing that those capacities will be filled to the very brim with joy or wretchedness for ever, can it be wondered at that my heart yearns over you, my children, that you may choose life and not death? Is it to be wondered at that I long to present every one of you with a full cup of happiness, and to see you drink it; that I long to have you make the same choice which I have made, and from which springs all my happiness?

“A young man just about to leave this world exclaimed, ‘The battle’s fought! the battle’s fought! the battle’s fought! but the victory is lost for ever!’ But I can say, The battle’s fought, and the victory is won! the victory is won for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness to all eternity. And now, my children, let me bless you; not with the blessing of a poor, feeble, dying man, but with the blessing of an infinite God. The grace of God, and the love of Christ, and the communion of the Holy Ghost, be with all and each of you, for ever and ever. Amen.”

The Fragment Basket.

A WELL-LIGHTED CHAPEL.—Give me a church brilliantly lighted, if success is to be the order of the night. We are creatures of feeling and sensibility, and are influenced by such things in spite of us. A gloomy or chilly house, an unwelcome current of air, a creaking door or a window rattling in the wind, I have known to put preacher and people “all off the poise within,” eventuating in a hard and unprofitable time. They are sure to lessen the congregation: sinners, especially, are not fond of frequenting such an uninviting place. I have known some preachers to laugh at such trifles, and to take no small credit to themselves for being superior to them; but a trifle more knowledge of human nature, and

closer observation, would render them more serious matters than they are aware. Look at the public saloons in cities and villages, how brilliantly lighted and inviting they are! and how crowded!

ACQUAINTANCE WITH GOD.—Certainly the greatest, the noblest pleasures of intelligent creatures must result from their acquaintance with the blessed God, and their own rational and immortal souls. And oh, how divinely pleasant and entertaining it is to look into our souls, when we can find all our power and passions united and engaged in the pursuit after God, our whole soul longing and passionately breathing after a conformity to Him, and the full enjoyment of Him! Verily, no hours pass away with so much divine pleasure, as those that are spent in communion with God and our own hearts. How sweet is a spirit of devotion, of seriousness, and solemnity; a spirit of gospel simplicity, love and tenderness! Oh, how desirable and profitable is a spirit of holy watchfulness and godly jealousy over ourselves; when our souls are afraid of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a Father and Friend; whom we then love and long to please, rather than to be happy ourselves, or at least we delight to derive our happiness from pleasing and glorifying Him. Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures. Oh, how vastly superior is the pleasure, peace, and satisfaction derived from these frames to that which we sometimes seek in things impertinent and trifling!—*Brainerd.*

THE GREAT PERSUADER.—For the rest, if we seek a reason of the succession and continuance of this boundless ambition in mortal men, we may add to that which hath been already said, that the kings and princes of the world have always laid before them the actions, but not the ends of those great ones which preceded them. They are always transported with the glory of the one, but they never mind the misery of the other, till they find the experience in themselves. They neglect the advice of God while they enjoy life, or hope it, but they follow the counsel of death upon his first approach. It is He that puts into man all the wisdom of the world without speaking a word, which God, with all the words of his law, promises, or threats, doth infuse. Death, which hateth and destroyeth man, is believed. God, which hath made him, and loves him, is always deferred. "I have considered," saith Solomon, "all the works that are under the sun, and behold all is vanity and vexation of spirit;"—but who believes it till death tells it us? It was death which, opening the conscience of Charles the Fifth, made him enjoin his son Philip to restore Navarre; and King Francis the First of France, to command that justice should be done to the murderers of the Protestants in Merindol and Cabrienes, which, till then, he neglected. It is, therefore, death alone that can suddenly make man to know himself. He tells the proud and insolent that they are but abjects—and humbles them at the instant, makes them cry, complain, and repent; yea, even to hate their fore-passed happiness. He takes the account of the rich, and proves him a beggar, a naked beggar, which hath interest in nothing but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see therein their deformity and rottenness—and they acknowledge it. O eloquent, just, and mighty death! whom none could advise, thou hast persuaded; what none have dared, thou hast done: and whom all the world hath flattered, thou only hast cast out of the world, and despised; thou hast drawn together all the far stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words: '*Hic jacet.*'"—*Sir Walter Raleigh.*

ANGRY ALMS.—Gotthold was one day occupied with important business, and deeply absorbed in thought, when his daughter unexpectedly entered the room, bringing a paper stating the case of a poor widow, and soliciting an alms in her behalf. Losing his temper, he spoke harshly to the poor girl, and in ill humour, flung to her the sum she asked. Recollecting himself, however, he cried out,

“Wretched man that I am! How fair the show that my Christianity often presents, to myself at least, and how boldly I venture to say, ‘Lord Jesus, thou knowest all things, thou knowest that I love thee;’ and yet, now that my Saviour has come and craved a mite for this poor whed, as a practical evidence of my affection for himself, I take offence at him for disturbing my poor thoughts, though for so short a time and so good a cause! My God, thou invitest me to come to thee whenever my pleasure leads or my necessities compel me; and come when I may, never is my coming unseasonable or inopportune. Thou hast the whole world to govern, and yet I trouble thee not, though I break in at morning, noon, or night, and I claim an alms for thy mercy. How conceited I must be to reckon my concerns and thoughts of greater moment than the prayers and sighs of my fellow Christians! I now see that sin is rashness, and have good cause henceforth to give a more gracious reception to the Lord Jesus in his members, lest in my hour of need he turn his back upon me. God loveth a cheerful giver. A benefaction to the poor should be like oil, which, when poured from one vessel into another, flows in silence, with a soft and gentle fall. An alms reluctantly bestowed, is like a rose spoiled and discoloured with the fumes of sulphur, like sanded flour or over-salted meat. He who exercises charity with a reluctant heart or angry words, is like the cow which yields her milk, but overturns the pail with her foot.—*Gotthold's Emblems.*

LOVE.—We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we die without love, what would knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about my opinion; only see that your heart is right towards God, that you love the Lord Jesus Christ, that you love your neighbour, walk as your Master walked, and I desire no more. I am sick of mere opinions. I am weary to hear them, my soul loathes their frothy food. Give me solid substantial religion; give me an humble lover of God and man—a man full of mercy and good fruits—a man laying himself out in works of faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they are, and whatsoever opinions they may hold. “He that doeth the will of my Father in Heaven, the same is my brother, and my sister, and my mother.”—*John Wesley.*

A LITTLE BIRD'S SERMON TO A SERMON-MAKER.—I was in the act of kneeling before the Lord my God, when a little bird, in the lightest, freest humour, came and perched near my window, and thus preached to me, all the while hopping about from spray to spray: “O, thou grave man, look on me, and learn something, if not the deepest lesson then a true one. Thy God made me, and the like of me; and, if thou can'st conceive it, loves and cares for me. *Thou* studiest Him in great problems, which oppress and confound thee; thou lovest sight of one-half of His ways. Learn to see thy God, not in the great mysteries only, but in me also. His burden on me is light; His yoke on me is easy; but thou makest burdens and yokes for thyself which are very grievous to be borne. I advise thee not only to see God in little things; but to see little, cheerful, sportive things *in God*, as well as great, solemn awful things. Things deep as hell and high as heaven thou considerest over much; but thou dost not ‘consider the lilies’ sufficiently. Every priest should put by his robes, &c., &c., sometimes, and go free. If *thou* couldst be a lily before God, for at least one hour in the twenty-four, it would do thee good; I mean if thou couldst cease to will and to think, and to be only. Consider the lily is as really from God as thou art, and a figure of something in *Him*, the like of which should also be *in thee*. Thou longest to grow; but the lily grows without longing—yes, without either thinking or willing, *grows*, and is beautiful both to God and man. Think of that.”—*Rev. John Pulsford.*

ANGER.—Prayer is the great remedy against anger: for it must be supposed it is in some degree removed before we pray, and then it is the more likely it will be finished before the prayer is done. We must lay aside the act of anger as a pre-

paratory for prayer ; and the curing the habit will be the effect and blessing of prayer ; so that if a man, to cure his anger, resolves to address himself to God by prayer, it is first necessary that, by his own observation and diligence, he lay the anger aside before his prayer can be presented ; and if we pray, and so endeavour ; we have all the blessing of prayer which God hath promised to be our security for success. Humility is the most excellent natural cure for anger in the world ; for he, that by daily considering his own infirmities, makes the error of his neighbour to be his own case, and remembers that he daily needs God's and his brother's charity, will not be apt to rage at the faults of another, greater than that which he feels that he is frequently and more inexcusably guilty of.—*Jeremy Taylor.*

SUNDAY AND WEEKDAY RELIGIONS.—The tides come twice a day in New York harbour, but they only come once in seven days in God's harbour of the sanctuary. They rise on Sunday, but ebb on Monday, and are down and out all the rest of the week. Men write over their store door, "Business is business," and over the church door, "Religion is religion," and they say to religion, "Never come in here," and to business, "Never go in there." Let us have no secular things in the pulpit," they say ; "we get enough of them through the week in New York. There all is stringent and biting selfishness, and knives, and probes, and lancets, and hurry, and work, and worry. Here we want repose, and sedatives, and healing balm. All is prose over there ; here let us have poetry. We want to sing hymns and to hear about Heaven and Calvary ; in short, we want pure gospel without any worldly intermixture." And so they desire to spend a pious, quiet Sabbath, full of pleasant imaginings and peaceful recollections ; but when the day is gone all is laid aside. They will take by the throat the first debtor whom they meet, and exclaim, "Pay me what thou owest. It is Monday." And when the minister ventures to hint to them something about their duty to their fellow-men, they say, "O, you stick to your preaching. You do not know how to collect your own debts, and cannot tell what a man may have to do in his intercourse with the world." God's law is not allowed to go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pursue it, pelting it with stones, as if it were a wolf escaped from a menagerie, and shouting, "Back with you. You have got out of Sunday." There is no religion in all this. It is mere sentimentalism. Religion belongs to every day ; to the place of business as much as to the church. High in an ancient belfry there is a clock, and once a week the old sexton winds it up ; but it has neither dial-plate nor hands. The pendulum swings, and there it goes, ticking, ticking, day in and day out, unnoticed and useless. What the old clock is, in its dark chamber, keeping time to itself, but never shewing it, that is the mere sentimentality of religion, high above life, in the region of airy thought ; perched up in the top of Sunday, but without dial or pointer to let the week know what o'clock it is, of time, or of eternity.—*Henry Ward Beecher.*

THE LAW OF RELIGIOUS JOY.—The happiness which religion confers in the present life, comprehends the blessings which it scatters by the way in its march to immortality. That future condition of being which it ascertains, and for which its promises and truths are meant to prepare us, is the ultimate end of human societies, the final scope and object of present existence, in comparison of which, all the revolutions of nations and all the vicissitudes of time are light and transitory. Godliness has, it is true, the promise of the life that now is, but chiefly of that which is to come. Other acquisitions may be requisite to make men great, but be assured the religion of Jesus is alone sufficient to make them good and happy. Powerful sources of consolation in sorrow, unshaken fortitude amid the changes and perturbations of the world, humility remote from meanness, and dignity unstained by pride, contentment in every station, passions pure and calm, with habitual serenity, the full enjoyment of life, undisturbed by the dread of dissolution or the fear of an hereafter, are its invaluable gifts. To these enjoyments,

however, you will necessarily continue strangers, unless you resign yourselves wholly to its power; for the consolations of religion are reserved to reward, to sweeten and to stimulate obedience. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws and contradiction to its spirit, that, conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilising their hearts, and hangs with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble, from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin nor the peace of piety. They forget that it is the very essence of the religious principle to preside and control, and that it is impossible to serve God and Mammon.—*Robert Hall.*

ETERNITY.—Follow only one human soul into eternity; trace its endless course through delights which flesh and blood could not sustain; or through torments which human nature must have supernatural strength to endure; pursue it along the course of its eternal progression, and contemplate it making acquisitions in knowledge, holiness and happiness all but infinite, and leaving behind even the former attainments of cherubim and seraphim—or forever sinking from gulf to gulf of misery and despair in the bottomless abyss—and then conceive, if it be possible, in some tolerable degree, what an event is the salvation of a single soul! And when you have revolved the comprehension of this mighty and mysterious unit of a single soul, carry it on to the tens, and hundreds, and thousands, or tens of thousands of such souls that are hurrying on to eternity, even in the town where you dwell! Christians, again I say, abjure these vast ideas, or act more conformably to them. Abandon your belief in these stupendous realities, or at any rate prove that *you* are absolved from the obligation of arresting this tide of ruin, and swelling this stream of salvation, or else be more in earnest in your endeavour to save souls. You must do one or the other. In your present condition, with such a profession upon your lips, and with such lukewarmness in your zeal, your conduct is the most monstrous inconsistency in the world.—*J. A. James.*

Poetry.

ADVERTISEMENT OF A LOST DAY.

Lost! Lost! Lost!

A gem of countless price,
Cut from the living rock,
And graved in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng,
In fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind:
Yet to my hand 'twas given,
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! Lost! Lost!

I feel all search is vain;
That gem of countless cost
Can ne'er be mine again:
I offer no reward,
For till these heart-strings sever,
I know that heaven-entrusted gift,
Is reft away for ever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand,
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

MRS. L. H. SIGOURNEY.

Family Reading.

THE GERMAN EMIGRANT.

It was once my privilege to have connected with my charge a pious old man. He loved to converse on the subject of experimental religion. He had a happy method, also, of illustrating topics of this nature by incidents belonging to the days of his boyhood, and the early settlement of the churches in the West. I have heard him relate many things concerning the ways of God, which, if written out, might be interesting and profitable to the present generation. The following was one of the remarkable stories which he told. He said—

“In the days of my boyhood, it was the custom of the people here, in the West, to live in log cabins. Our minister was an old man, and when he came to spend the night with any of his parishioners, it was his habit to ask the privilege of lying down at an early hour. When in bed, he would say to the younger members of the family, “Come, my children, gather round my bed, I am now ready to talk to you.” He would then commence with us on the subject of religion, in the most affectionate manner, and tell us interesting stories, designed to illustrate some important truth. While thus reclining one night, he gave us the following narrative:—

“I was appointed one spring to attend a meeting of the General Assembly. Traveling one day through the mountains, on my way to Philadelphia, I passed by a smith's shop, at the door of which I noticed a man who eyed me very closely. I had not travelled far from the shop when I heard a horse galloping up behind me, and turning in my saddle, I discovered that the rider was the same individual who had scrutinized me. When he came opposite my horse, without any ceremony, he said, “Be you a preacher?” Yes, I replied, I am. “Then,” said the German stranger, for such I discovered him to be, “I be so clad to see you. I been long wanting to see a preacher. I hear there be preachers out at Pittsburgh, and I had a mind to go and see one; but now the Lord has sent me a preacher. You must go home wit (with) me, and talk wit me. I lives just over the hill dere. I keeps you and your horse well, and won't charge you. You must come—won't you?” Taking into view the wildness of the region in which I was thus accosted, I hesitated a little about the course I should pursue; but the day being far spent, the man's countenance being honest, his whole manner seemingly sincere, and remembering his language, “The Lord has sent me a preacher,” I turned and went with him. After reaching his home, he gave me the following account of himself, in simple broken English:—“I be born and raised here,” said he, “in dese mountains, and for a long time I lives like de Ingens, (Indians). I fights, I swears, and I gets trunk. I never reads the Bible, I never prays, and I never dinks (thinks) any ding good. I hears dere was a hell, but I don't care for it. On Sunday, me and my brudders would go and hunt deers, and turkeys, and coons. I was living in dis way, when one Sunday night we went out to hunt. We did not hunt long before we saw a coon. It was on a very high tree; we had no gun wit us to shoot him, so I climbed up de tree to shake him down. I could climb almost so good as de coon, and soon got on de limb (branch) where he was; I gave de limb one shake, but just so soon as you could dink, it broke! and down, down, I comes. I criel, Lord have mercy on me; and so soon as I did dat, I catch a limb wit my hands. Dere I hang, high up on de tree, and no limbs under me. I tried to get up on de limb I held wit, and saw hell under me. I felt, if I let go, I would never stop till I would go right down to hell. I prayed, Lord have mercy on me; and he helped me to get up on de limb I held wit my hands. I came down from de tree, and just so soon as I came down I fell on de ground, and had no strength. My brudders helped me home; but I could not sleep dat night. Oh! I had such ugly thoughts! I thought, what if dat limb which I caught wit my hands had broke? de devil would now have me, and I would be burning in hell. I got up in de morning and went to work, but it was not wit me as it used to be. I could not laugh and swears any more. Oh! I had such a load here (pointing to his breast). My brudders thought I was sick, and I was sick too; but dey did not know it was my sins made me sick. I felt now I was a sinner—something in my breast did not go away; but what could I do? I had never prayed except when hanging on de limb of de tree. I had no Bible; I had never heard a preacher. I thought I must get on my horse, and go out to Pittsburgh and see a preacher; but I could not well leave home. I got a Bible, I thought now I will see what I must do to have my sins forgiven, and de load taken from my breast; I open de Bible, and read it much, but

it only make my load heavier. Oh! it make me feel so bad; I see nothing in de Bible for me, but hell and destruction. It said, de wicked are turned into hell, dat dare is no peace to de wicked; and I know I was wicked. It just pour its curses right on my head. Oh! I was now so miserable, I thought if de Bible won't make me happy, what will I do? I go now and wander in de woods, and go on my knees behind de trees and pray; but it was no praying. I did not want to be where other people was; I did not like to hear them laugh; and when dey swear, makes me feel so bad. When my brudders and me were in de field ploughing, I would go to de other side of de field from them. I would plough awhile, and den go into de woods and pray; but it was no praying. My brudders now thought I was crazy—dat de fall on de tree had turned my head. I keep on dis way a good while. I thought I would die; I eats little, I sleeps little, I gets so poor as a skeleton; I still read de Bible. Though it show me hell, and seem to burn me up, I thought I must read it; I still tried to pray, but it was no praying. One day I thought I must surely die, I feel so very bad. I get de Bible and read and read; and dare I see Jesus! I see Jesus standing between me and my sins. My load den was gone—I had joy in my heart. Oh! I was so happy; just so happy as miserable before. I could jump wit joy so high as de fence! Now I loves Jesus I loves my Bible: for whenever I see my sins, I see Jesus standing between me and dem. I loves to pray. I go, too, and tell my brudders dat I found Jesus—dat he had taken away my sins; but dey again thought I was crazy: for dey had never seen dare sins nor Jesus in de Bible. "Since I found peace I have been happy; but I have wanted very much to see a preacher, to talk wit me about Jesus."

You may readily suppose, my young friends, continued the old preacher, that I cheerfully talked with him about that precious Saviour whom he had found so strangely. I tried to teach him more fully the way of salvation, and to confirm him in the faith which he had embraced. In the morning I went on my journey with my spirits refreshed, with the blessing of my German friend, and admiring the riches of grace in Christ Jesus our Lord."

MILITARY OFFICERS AND PRAYER-MEETINGS.

Our prayer-meeting was conducted last Sabbath evening by two officers—Mr. Simson, of Stirling Castle, and Major Conran, of the Bengal Artillery.

The place of meeting was crowded to excess; and in the midst of profound stillness Major Conran delivered a brief and interesting address, in the course of which he observed that as conversions were the great object of these meetings, he would describe one.

About 30 years ago, a youth, after having become a burden and disgrace to his relations and friends by his conduct, till no school could control him, was sent to India.

He landed there, glad to escape restraint, and gave loose to his passions after hardening his heart in infidelity, in spite of repeated warnings through escapes from dangers.

He regarded the natives with supreme contempt, and their conversion as humbug, till one day at a public meeting in Calcutta, he heard a Christian native delighting an audience of the principal inhabitants by his eloquence and Christian reasoning, and becoming also acquainted with him and several like him, who conversed with him regarding his soul's salvation, and, moreover, being deeply afflicted by sickness, he found his infidelity untenable, and one day observing a native preacher addressing the servants of the house, he became acquainted with him, and was so struck by his devotedness in the cause of Christ and his holy life, that he longed to obtain a share in the same blessing. For years he enjoyed his friendship, though a poor catechist supported by his own labours.

His conscience was thoroughly awakened, but he could not find peace nor deliverance from his sins, and in this state he passed years in that land of darkness and crime, often wishing he had never been born, and on the borders of despair, sometimes seeking even from the heathen priests a ground of hope for eternity.

Discovering that amongst his own soldiers there was a little despised band in the habit of meeting every night for prayer, &c. (for in most European regiments they build themselves "the Soldier's Chapel," the crowded barrack being a scene of iniquity unfit for communion with God,) he used to attend it, and,

sinking into a corner, seek comfort in their simple prayers, and through twenty-three year's service was chiefly indebted for everything connected with the Christian life to such prayer-meetings, often in a tent or native temple, or even on the bare plain; and at last, through such aid, and communion with pious officers like Colonel Wheeler and Colonel Wakefield, &c., he was enabled to believe in Jesus and obtain a victory over his sins.

He was assisted by trying to aid in God's work by assisting others, and for some years had great boldness, preaching to his soldiers, and also to the natives, and his greatest pleasure still is in finding out those who, like what he was, may be assisted by his efforts to find Jesus.

Many were the imminent escapes from death he experienced, and various were the instruments by which God kept him from falling, for after a little progress he again, by backsliding, was plunged into misery, yet from such a perverse nature did the Lord succeed in producing a willing though weak servant to do his work.

In thus describing *my own past history*, I would show the value of prayer meetings. However feeble ours was—often merely two or three to six or ten—yet in persevering we often enjoyed a blessing.

Let me urge on you to follow up these meetings by personal appeals to your unconverted friends, watching opportunities. Where should I have been had not kind Christians sought me out and watched for my conversion through years of discouragement? This is a means sometimes felt to be very powerful, and the humblest Christian is able to do it. How many in our churches are still unconverted who might be thus saved by faithful speaking with them about their souls, and how many in by-ways and hedges we might each invite or "compel to come in!"—*British Messenger for October.*

WORM-EATEN PLEASURE.—May flowers and morning vapour and summer mist pass not so fast away as these worm-eaten pleasures which we follow. We build castles in the air, and night-dreams are our daily idols that we doat on. Salvation, salvation, is our only necessary thing. Oh, how are we bereaved of wit to chase, and hunt, and run, till our souls be out of breath, after a condemned happiness of our own making!—*Rutherford.*

Obituary.

Mary H., the eldest daughter of the Rev. Hiram Denny, of South Caledon, died at Salford, on Sabbath, the 9th ult., at the age of 28 years. She was born in London, England, and came to Canada with her parents in 1837. When about fourteen years of age, she embraced religion, and having found peace in a Saviour's love, united with the Congregational Church at Churchville, in Esquesing, then under her father's pastoral care. Her subsequent course was one of consistent and earnest piety. In her the Bible Society, Sunday School and Christian Missions found a faithful and efficient laborer. For some years her health had been gradually declining, but no alarming symptoms appeared until a few days before her death, and her bereaved parents find consolation in the remembrance that but ten days before this event she was engaged in visiting the sick and distributing religious tracts. Her last illness was severe, but her faith in the Redeemer was firm, and she fell asleep in hope of a bright and blessed immortality. In accordance with her last wishes, the funeral sermon was preached by the Rev. Wm. Hay, of Scotland, from the words, "Whatsoever thy hand findeth to do, do it with all thy might."—*Communicated.*