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THE

CANADIAN INDEPENDENT.

VOL. VII.

TORONTO, JANUARY, 1861.

No. 7.

PORTRAIT OF THE REV. HENRY WILKES, D.D.

It is with unfeigned pleasure that we present our subscribers with the beautiful photographic portrait of the Rev. HENRY WILKES, D.D., pastor of Zion Church, Montreal, promised in the Prospectus of the present volume. The principal points in the history of one to whom Canadian Congregationalists are so largely indebted, cannot fail to be deeply interesting.

Dr. Wilkes was born in Birmingham, June 21, 1805. In youth he enjoyed the advantage of a good education, and the inestimable blessing of Christian training. Habits of business were early formed, having been called to make one or two journies in England on behalf of his father's manufacturing establishment, before fifteen years of age; thus acquiring a facility for prompt and energetic action, which has proved of great service in the missionary operations of our denomination. His family came to Canada in 1820. The subject of our sketch remained in York (Toronto) till Sept., 1822, when he went to Montreal, and became the youngest clerk in a large mercantile establishment. Five years of clerkship and one of partnership brings us to 1828, when he relinquished these pursuits and proceeded to Scotland to study for the Christian ministry. He had united with the American Presbyterian Church in 1826. At the University of Glasgow he took the A.M. degree, and pursued professional studies at the Theological Academy, then under the presidency of the distinguished Dr. Wardlaw, and the revered Greville Ewing. West George Street Chapel, Glasgow, lives in the memory of many of God's people as the scene of distinguished evangelical and philanthropic events, and there took place the ordination as an Evangelist of Henry Wilkes, in April, 1832: the summer of that year was spent in Canada. Returning to Scotland he was settled as pastor in Albany Street Church, Edinburgh, April 10, 1833; announcing that he intended to go to Canada, whenever arrangements were made by the British Congregational Churches to assist the work there. While student and during his ministry in Edinburgh, he was the instrument of directing the attention of a number of Congregational ministers to Canada, among whom were, Rev. Joseph Gibbs; Rev. John Smith, A.M.; Rev. Rich. Miles; Rev. David Murdoch; Rev. Adam Lillie.

Early in 1836 he received a call from the church in Montreal either to become their pastor or to endeavour to secure one for them—and about the same time an announcement from London, that if he would return to Canada as a pioneer and agent, the Colonial Missionary Society should be formed. Confronted with these applications he resigned his charge in April, 1836, and pro-

ceeded to London, to be present at the formation of the Society, and was designated as its first Missionary, in Weigh House Chapel (Mr. Binney's). He reached Montreal in August, and proceeded westward on the business of the newly formed Society. Then began a correspondence, which, if now gathered, would fill several respectable volumes: for it has extended over 24 years. On the first Sabbath in October he commenced his pastorate in Montreal, which has been much blessed by the Chief Shepherd. November, 1846, saw the pastor and his people enter the new church building, Zion Church, where they continue in love and prosperity,—long we trust to be continued,—the church and the pastor alike blessed and made a blessing. The summer of 1849 was spent in England, not however as a holiday; but in vigorously prosecuting objects connected with the church and the general cause of Christ; among which we remember the first distinct impression we obtained of the French Canadian Missionary Society at a public meeting, during the speech of the Rev. H. Wilkes. The honorary degree of D.D., was given entirely unsolicited and unlooked for, by the University of Vermont in 1850.

We close this brief summary of the events thus far in the life of our esteemed and honoured brother, confessing our admiration of his unwearied services in the Great Master's cause, and glorifying the grace of God in him.

THE PORTRAIT AND THE CANADIAN INDEPENDENT.

The liberality of Mr. NOTMAN, Montreal, in presenting the very spirited and life-like photograph of Dr. Wilkes, to the *Canadian Independent*, is worthy of all praise. An act like this, because of its generous character, inspires us with courage: and is warmly appreciated by all the friends of the *Independent*. The gift itself, presenting to view the likeness of one whose praise is in all the churches, is highly valued; while the object of cherishing our denominational periodical is felt to be a good work. The Proprietors and the Editor regard with much gratitude, this welcome co-adjutor in their labour of love, and express their indebtedness for such efficient aid in establishing the magazine.

EXTRA INDUCEMENTS TO CANVASSERS.

As the Artist has kindly forwarded a number of copies of the Portrait, over and above what may be required by the present list of subscribers, we are anxious to make this tell on the increase of our list, and therefore (although the selling price of such photographs is *One Dollar each*) offer to new Subscribers, who make application before the supply is exhausted and remit therewith a dollar, to furnish the portrait and the *Canadian Independent* for a year. To any one who sends (postage paid) *two new names* and \$2. will be sent the Print of the Rev. Dr. Lillie; for *three*, and \$3. a copy of the India Proof Portrait of Dr. Lillie; and for *five*, with \$5. the same and the Magazine for twelve months.

ACT IN THE PRESENT.

Another year has fled, and a new one has commenced. The memories of the past come crowding forth from their lurking places. Many spots almost forgotten are, by the association of times and seasons, reproduced. We linger in fond recollection around scenes hallowed by friendship and love, and perchance

may drop a tear over joys departed to return no more. It is not unusual also, at the commencement of another cycle of time, to call up the value of bright opportunities which beckoned us, in the years that are gone, to seize the blessings they brought. Yet must we not live in the past, forgetful of the present,—unmindful of the future. To brace ourselves to present action is the preparation for future harvests. Golden apples do not every day fall into people's mouths while they are sleeping under the tree of good-fortune. To trust to the chapter of accidents for something lucky to turn up, may befit sentimental builders of "castles in the air," but is totally unworthy of those whose inspiration is drawn from the Bible. Redeem the time. Work while it is day: the night cometh when no man can work. The voice of passing time calls us to do good as we have opportunity. There is much work to be done, which can only be done while life lasts. Friendly greetings at the opening of the year, invoke heavens smile and happiness to descend on us. Heartily do we reciprocate the generous wish. Let it not die there. So far as man's agency plays a part in securing good, let it be employed. Can it be denied that happiness flows from action in repelling sloth and sin? Awake then to the call of present duty. If the light of the morning gleameth in at thy casement, and findeth thee, O young man, dreaming listlessly away thy precious life, without an aim, awake, and go forth to labour until the evening, and then thy sun shall set in glory. Prisoner of hope, burst the bars of procrastination, and emerge from listlessness and decay, to settled purpose and manly action. To live in this age is a pre-eminent blessing. Christ said to his disciples—"Blessed are the eyes that see the things which ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The manifestation of the promised One in the fulness of time was the crowning of the hopes of those who looked for redemption in Israel. The swan-like song of old Simeon was then uttered, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all thy people; a light to lighten the Gentiles, and the glory of thy people Israel." The distinguishing feature of the age in which we live, is, to our mind, the important place it occupies as the era that precedes the triumph of truth throughout the whole earth. The everlasting gospel is to be preached to all nations; its light is not only to gild the mountain tops, but to illuminate the deepest valleys. The notes of preparation strike on the ear, thick and fast. Events of magnitude are not as before in our world's history, of slow growth, but pass as the scenes of a panorama before our eyes. Every year adds its startling events, preparing the way of the Lord. Old despotisms are overturned by God's ploughshare of war, to prepare a field for the good seed. The star of liberty shines brighter in the sky. The records of years of grace proclaim the power of the gospel accompanied by the Holy Ghost, even in this our day. Happy are our ears for they hear—shall we not add, in Canada, happy are our eyes for they see. Living in such an age as this, carries with it a great, an overwhelming responsibility. A holy ambition may well fire the hearts of all the people of God, to act well their part. There is a time in human experience when the youth passes rapidly into the solemn duties and grave responsibilities of manhood; then impressions are frequently made, which shall endure for weal or for woe in the future. In that moulding age the die is cast, the image is struck. Analogous to this, we believe that a time exists when in the history of churches and nations the impress of mind is made. Did not

Paul, by his labours and epistles, give character to the churches he planted? The reformer Knox stamped on his country something of his own undaunted spirit. While a country is forming, or remains in a transition state, then good and holy action has a special opportunity. Do we err in supposing that such a sphere is Canada now; effort now to elevate and bless her sons and daughters, must be felt through future ages. Present action in the missionary work will win the victory of the future. Ingloriously reposing on a past history, or idly expecting a future day to dawn apart from labour, prayer and faith now, are sure to yield disappointment and death. The trumpet sounds to call the armies of Christ to battle. Go, ye soldiers of the cross, to subjugate the dwellers in this new land to righteousness and peace, and all the benign influences of the religion of Jesus. The inexpressible value of life in this age and country demands renewed consecration of every power. A new year has started on its course; let the veiled events of the future as they unfold, find you prepared to glorify God, to honour Christ, to crucify self. New time placed to our score is not to be lost; go to greet the coming future with a smile; let gratitude, "the perfume of the soul," rise to the Giver of past mercies; let the present be wisely improved by works of faith and labours of love, and fresh courage inspire the soul as it presses forward to its glorious rest.

THE EXTRADITION CASE.

The annals of the past year are bright with heroic deeds, and successful struggles on behalf of LIBERTY. The names of GARIBALDI and LINCOLN are the watchwords of the friends of freedom in two continents. Exulting in the bright anticipation of the progress of the gospel, and the triumph of human rights, called up by the successes that have crowned with victory the principles these names represent; we are suddenly disturbed in our dream by the entrance, in our own home, of unwelcome assailants of the liberty of one who had fled to our shelter from the blood-hounds of slavery. The occasion calls for the display of Christian and manly vigour, in the assertion of the inalienable right of every man to personal liberty. The barbarism of slavery can only be maintained by war; and though for a time the oppressed may succumb to dire necessity, when the way opens for escape, it is only the man that is "so base as be a slave" that dare remain as part of the goods and chattels of another man. To enter that open door involves the prosecution of the purpose to escape at all hazards. Admiring generations sing the praises of the successful vindication of right against might, achieved by our forefathers. Thus has a glorious heritage been handed down from sire to son. And shall that admiration be withdrawn—plucked up by the roots—so soon as the hero is known to belong to another race, or wears a skin of a hue different from our own?

We have always viewed it as one of the brightest distinctions of Canada, that throughout her borders there is a home for the weary and oppressed stranger, who has fled from the tyranny of the South. Nor can we consent to have that glory removed. A dark cloud has lowered over the land in the developments of the case of Anderson, the coloured man now in Toronto Gaol. We trust, however, that it shall break and disappear. That it shall be the means of rousing a deep sentiment of sympathy for the down-trodden, giving expression in this land of the free to an unmitigated abhorrence of every unjust act. "Freedom shrieks" if Anderson is returned.

DANCING CONSIDERED IN ITS BEARING ON CHRISTIANS:

HOW FAR IS IT CONSISTENT WITH CHRISTIAN PRINCIPLES AND OBLIGATIONS TO ENGAGE IN AND PATRONIZE DANCING?

By some, dancing is regarded as a part of education, and they plead for it as an exercise contributing to health, essential to give children a graceful and easy carriage, and an agreeable amusement for a social party. If *these ends* could not be secured apart from dancing, there would be some weight in the considerations adduced; but facts prove that health, gracefulness, and social amusement may be realised without resorting to a practice, however popular and bewitching, which is attended with both physical and moral evils. It is not the mere *act* of dancing to which we object, but to the circumstances connected with it, its associations and results. Or, to use the words of Mrs. Bakewell, in her "Mother's Practical Guide," "It is the feelings which it excites, the circumstances by which it is surrounded, and the associations to which it leads, that stamp it with odium. Children accustomed to the display of the ball-room, or even of the social dance, become discontented with the quiet, unobtrusive pleasures of home, and have a constant hankering after visits and visitors. But it is not while children are entirely under your control, that the worst effects are to be feared. If you train them up to love the world, with its forms and fashions, and to seek their happiness in worldly amusements; rely upon it, that when they are at an age to choose their own acquaintance and their own recreations, the gay party will have more charms than the fire-side circle, and the fashionable entertainments of the world will be far more attractive than either the house of God, or the retirement of the closet."

To these, *other* objections may be raised, especially in relation to *religious* families. Whatever may be said in its favour, I am bold to say *much more* can be said against it. I am in no sense unfriendly to mirth and cheerfulness, and the various socialities of life, provided they accord with the high principles of christian faith and hope. But I must protest against an alleged accomplishment which generally gives a distaste for better things; which calls into operation feelings of vanity and pride; which leads many to court admiration, notwithstanding the dangerous issues too often apparent; which consumes uselessly so much precious time; which is often detrimental to health and comfort; which interferes with the sacredness of domestic worship, and in most cases leads to its abandonment; which usually terminates at a very late hour, and deranges ordinary order and duty; which wounds many consciences; grieves God's Spirit; discourages ministers and other Christian labourers; disturbs the peace and welfare of churches; and interferes with the growth and prosperity of vital piety.

To those whose God is the world, and who are not influenced by a regard to the will and honour of Christ, such a recreation may appear appropriate; but we view it as utterly inconsistent with the proprieties and the seriousness of the Christian life. To us it appears irreconcilable with the gravity and purity of the *ministerial* character, and as inconsistent for *church-members*, whether office-bearers or not: especially is this the case in what is called "*promiscuous dancing*."

It has been asked by an Inquirer, "If it is right for young Christians to dance, is it wrong for young ministers to do it? If a minister approves of his young communicants spending their time thus, why should he not have

dancing parties at his own house? Is it ever mentioned as a consolatory fact, in a funeral sermon or an obituary notice of a young christian, that he was a graceful dancer, and having a finely cultivated musical taste, was fond of the opera, which he attended whenever practicable?" I shall not attempt a reply, but wish my readers to consider the matter.

I am aware of the *readiness* of some to quote the passage,—“*A time to dance,*” Ecc. iii. 4. It is no new thing for those who are reluctant to render heart-homage to the Divine Oracles, to quote Scripture when they can bring a *detached text* to countenance their errors or evil practices. In this way the *careless worldling* has attempted to justify his unconcern, by the words of Solomon, “Be not righteous overmuch.” The *avaricious man* has found a pretext for hoarding up his wealth in the declaration of the apostle Paul, “If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” And the *voracious of pleasure*, who would be the last to allow the Word of God to interfere with their pursuits and enjoyments, are yet sometimes found vindicating their midnight revels by the words, “There is a time to dance.” Now, it might be said to such persons, “It is true that there is, as the inspired oracles declare, a time to dance; but does it follow that the *dancing* for which you plead—your balls and routs—constitute the dancing of which Solomon speaks? Do his words even imply that dancing is a “*duty*?” He tells us also that there is “a time to pluck up that which is planted”—“a time to kill”—“a time to break down.” But who would find in these statements a warrant for destroying his neighbour’s orchard, or house, and taking his life? Dr. Wardlaw says on this passage, “Dancing is put as a general expression of joy and gladness; ‘Thou has turned my mourning into dancing.’ Ps. xxx 11. And should other passages be quoted where dancing is mentioned, we apprehend very little countenance will be afforded for the practice in question, except for sacred or triumphal occasions, which is a very different thing to what is now practiced.”

But imagine a group discussing the subject.

“It is a *healthy and pleasant recreation,*” says one. “If *health* be the object,” replies a thoughtful person, “why not dance in the *open air*, where the atmosphere is not poisoned? To talk of the ball-room as a proper place to invigorate and purify the blood is absurd. Those who abstain from dancing are as healthy as those who addict themselves to it. Very often, indeed, the health is injured by it, arising it may be, not so much from the exercise itself, as from light dress, heated rooms, exposure to cold, late hours, &c. But even the *pleasantness* of it is only temporary—it yields no pleasure to calm and serious reflection.” But then says another, “It is a *graceful accomplishment.*” “As to *gracefulness,*” a careful observer replies, “I have known persons carefully trained and addicted to this amusement, who have nothing graceful about their manners or walk; and who fall far short in these respects of many who conscientiously abstain from it. A becoming carriage can be taught without resorting to the dance. Better far to improve the *minds* of our children, than to cultivate and train their *feet*—store their intellects with useful knowledge—encourage them to study the art of intelligent and instructive conversation—give them opportunities to mingle with the truly polite and elegant—let them practice politeness at home as well as abroad—and pay attention to *exercise*, and dancing may be safely dispensed with.”

A third advocate vociferously exclaims, “It is *highly fashionable,* it is becoming quite common, especially since the visit of the Prince.” “I admit all

this," replies another, "but that in no sense justifies it, especially on the part of christians. The fashionableness of a practice is no criterion of its being right. There has always been a *broad* way in distinction from that which is *narrow*. 'The course of this world' is not the path for Zion's travellers. It is true *all* classes are busy in their respective schools—the aristocratic, so called—the middle class—mechanics—and servants, each are following the train in this lively and gay recreation. The *Prince*, indeed, has given an impetus to it, and many have acted strangely in following his example. We honour the *Prince*. Our loyalty is unquestioned. But we think the *Prince* has not acted wisely in this matter; yet persons of years and of professed christian principle are *more* to blame in blindly and precipitately following suit, as if what *he* did formed their *standard* of action."

"But do we not find strictly *moral* persons, and even *professing christians* taking part in this exercise?" "Doubtless we do," replies this serious friend, "but *that* is no warrant or justification for our doing so. *Our rule of action* is the *will and glory of the great Redeemer*, and those who deviate from that are wrong. Look to the *moral* characteristics and effects of this amusement. What a consumption of precious time! How adverse these exercises to all serious thought and to communion with God! What extravagance and waste of substance is often witnessed! How objectionable the companionship to which it often leads! How strong, and almost irresistible the temptations to sin! How uncongential to the spirit and life of the Christian! How vain to expect at such seasons the presence and blessing of the Lord! What substantial benefits can possibly accrue from participation in such exercises? Has not religion suffered from the course pursued by dancing Christians? Can we expect revivals to take place while such a spirit prevails? How frequently severe diseases and premature death attend such frivolities! Under such circumstances, what painful reflections must follow!"

Here we will part with the group, commending the subject to the serious and prayerful attention of the reader.

J. T. B.

SPECIAL PRAYER IN JANUARY.

The first month of the year 1861 is to be distinguished by abounding prayer. The Calcutta Missionary Conference invite all Christians to spend the second week in January, 1861, in special prayer for the conversion of the world. The British Evangelical Alliance unite in this request. Ecclesiastical bodies in the United States have passed resolutions to the same effect. A Convocation of Union Prayer Meetings, held recently at Washington, recommend a concert of prayer on the first Monday in the month of January. And further, the President of the United States, by official proclamation, appoints Friday, the 4th January, as a day of fasting and prayer.

The action, to which devout hearts will be drawn, through these recommendations, will be productive of immense good to the world. The spirit of true repentance, and humble acknowledgement of sins resulting therefrom, must however exist. If we regard iniquity in our hearts, God will not hear us. It can be nothing but a solemn mockery of the Great Eternal, to draw near to Him with many prayers, while our hands are full of blood. In this view, we hope that the effect of the President's fast in the United States, will be to deepen the convictions of all godly men in the great Republic, of the

utter abomination of slavery. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy re-ward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day."

This Week of solemnities is at hand. To all workers for Christ in Canada it comes with peculiar claims; let them seek the Lord with all the heart. Who knoweth if he will return and repent, and leave a blessing behind him?

STATE OF RELIGION IN THE CHURCHES.

(Continued from page 171.)

III. Religion is established and extended in the soul and in the world greatly by revival. It may, I think, be laid down as a truth to be depended on, that where there is no revival in the religion of the soul there must be a downward declining tendency. The decay may be silent, and slow, and secret, and can only be checked by revival. The tendency to decay is continuous and steady, but the progress of religion is not generally so. It is for the most part maintained and advanced by a repetition of impressions, a series of revivals. I do not now speak of what ought to be, but of what is, according to the testimony of individual experience and ecclesiastical history. This is the spring-time after winter, the rain after the season of drought and barrenness.

It is so individually in the spiritual life of the people of God. Whatever advancement is made may be generally traced by the Christian to distinctly recurring intervals of spiritual impulse and moral blessing. This is more or less the experience of all. The tendency to decay is constant with us. Progress is secured by deeper impressions, renewed from time to time. On this principle the sacred institutes of our religion and the varied means of grace seem to be arranged. The return of the Lord's-day, with its hallowed exercises and the recurrence of the Christian ordinances, are all designed, so to speak, for revival, and to counteract the ever-present influence of the world and the flesh. Some holy impression is produced which helps us onward, some new and elevating view of truth flashes upon us, some special spiritual enjoyment is granted to us, so that progress is at intervals rather than continuous and steady. And how often do extraordinary and special influences come upon the Christian in the dealings of Divine Providence; and seasons of affliction, or bereavement, or sorrow become seasons of revival, when the soul becomes more weaned from the world and more heartily drawn to God and heaven! Religious progress should be steady, the spiritual life should advance continuously; but in imperfect creations, in a sinful world, and surrounded by many hostile influences, piety seems generally to advance by revival.

It is so collectively, in the history of the Church. The widest triumphs of religion in a country may usually be traced to some season of general revival and awakening. The preaching of John the Baptist was the means of an extensive revival in Judea. Church history opens in the second chapter of the Acts of the Apostles with an account of a wonderful revival through the outpouring of the Holy Ghost. Even in the Roman Catholic ages Christianity was not unfrequently revived in different places through the preaching of missionaries, and even of mystics. And what was the Reformation but a mighty revival of true religion, which shook Europe to its very centre? And mere recently, after a lengthened period of indifference, and sterility, and death, did not the preaching of Wesley and Whitfield, through the blessing of God, issue in a vast religious awakening, the influences of which have come down to our own day? Thus, it may be the Divine plan—a plan rendered necessary through the weakness and waywardness of human nature—to give religion a deeper root and wider influence in the world by revival.

And may we not associate one aspect of the idea of revival with heaven itself? There, of course, there can be no decay, for every downward and opposing influence is for ever removed. That progress in celestial life may be made more signally at some seasons than at others. Surely all heaven must have been awake with unwonted interest and excitement when it sent forth the angels to announce the advent of the incarnate Son of God. And when the Saviour ascended, having spoiled hell and the grave, with higher ecstasy and joy must the heavenly hosts have been stirred to receive the victorious Redeemer of men. In truth, every revival on earth produces in some sense a revival in heaven, for the conversion of a soul on earth yields a fresh accession of joy to the pleasures and praises of the land of glory.

From such a revival as that of which we speak, there need be, there will be, no reaction. This charge of reaction is often brought forth as an objection to revivals. But why should there be reaction? Human feeling may subside, but God's work will stand; and we desire no other work in a true revival. Even in it the demonstration of mere feeling may pass away, but that is not reaction any more than summer is a reaction after the flush and freshness of the spring. In great worldly enterprises or political undertakings men do not talk about reaction. There are speeches, lectures, meetings, pamphlets to arouse the thoughts of men and wake them up to action. When the minds of men are aroused and needful action taken, the writing, and the speaking, and the show of feeling may cease; but that is not reaction. With a true revival and with times of refreshing from the presence of the Lord, it is wrong to talk or think about reaction. What encouragement have we to pray, "O Lord revive Thy work," if revival be thus really part of the wise and wonderful working of our God!

IV. A revival of religion can only come from God. Religion is His work, and He alone can revive it. The Divine glory is concerned in it, and the Divine power only can accomplish it. This is ever to be borne in mind. The forgetfulness of it has led often to presumption and mischief. It is God that worketh in His people both to will and to do of His good pleasure. Whether we look at a revival of religion as an infusion of new life, or as the renewed victory of truth in the soul, or as a fresh, and new, and mightier contact of the Divine Spirit with the spirits of men, it is manifest that it can only come from God. The elements of spiritual life are not in man himself, and mere human resources can yield no increase to it. That power which makes the truth as it is in Jesus at first victorious in the heart of man, and lodges it

there as incorruptible seed, can alone secure its germination, and progress, and growing fruitfulness. Paul may plant, and Apollos may water, but God giveth the increase. Everything, then, for a true revival depends on the presence and power of the Spirit of God. This is, indeed, the theology of a revival—the outpouring of the Holy Ghost—the working of the Spirit by the truth—so that religious feeling is awakened, the hearts of God’s people are retouched with celestial fire, and souls are arrested, quickened, and renewed. This truth, rightly apprehended, instead of encouraging despondency and inaction in the individual or the church, is the true foundation of faith, zeal, and hope. The deepest and wisest conviction of the need of Divine power will give the truest energy and direction to human activity.

So also would the right apprehension of this truth tend to check extravagances of religious manifestation which have often injured the Church and been an offence to the world. Good men occasionally go to work and think they can get up a revival of religion by some unusual ecclesiastical machinery. Revivals of this sort have often been manufactured, and religious feeling wrought up to frenzy, and the issue quickly found in multitudes of so-called conversions. In such scenes souls may be really converted, but generally the Devil reaps the richest harvest from forced processes of religious excitement. There is deep meaning still in the old words of the Master, “The kingdom of God cometh not with observation.” I do not mean to say that in a real revival there will be no excitement; there will necessarily be excitement; but it will be excitement from within, not from without—excitement due to the state of the soul, not to the influence of the senses. In such a season, the people of God, with invigorated faith and intenser spirituality, may not be satisfied with the ordinary means of grace and the customary routine of duty. New life will seek out new channels in which to flow; and there will be extra services, and much prayer, and deep impressions, and many tears. According to the renewed sense of the momentousness of religion will be the augmented force of religious fervour. Men who have no fear of excess in pleasure-seeking or in social enjoyment have often a morbid and sceptical fear of excess in the use of religious means and the manifestation of religious feeling. When God is working and souls are anxious, it will be no wonder if additional time is given to devotion, to religious conversation, to the joys of Christian fellowship, and to deeper interest in that for which the Redeemer died. It must be so, for these are essential accompaniments of a true revival, and some of its brightest evidences.

Nor is it right or wise to doubt or to condemn such a season of religious excitement because indiscretions will appear. They must appear so long as imperfect men are the subjects of the excitement, and so long as Satan continues to try to mar the work of God. What is there in the Church here that is perfect? When were the best of men always discreet? The greatest indiscretion of all is for a Christian man to stand aloof, and speak rashly and thoughtlessly against a work which many souls were feeling to be the mighty power of God. Thus are we brought back to the truth that a real revival must come from God. Without this, all excitement will lead to delusion, and all human machinery become a snare; and for this we must believingly and perseveringly wield the power of prayer.

V. For a revival of religion God must be entreated. This is the teaching of the Prophet’s prayer, “O Lord revive Thy work,” and of the Psalmist’s appeal, “Wilt Thou not revive us again, that Thy people may rejoice in Thee?” (Psa. lxxxv. 6.) The present religious movement in Great Britain

and Ireland has been remarkably associated with prayer. This, more than anything on the human side, gives the guarantee of its reality and its stability. Men have been stirred up to pray as they have never been before in our day. More than ever do God's people seem to realise their privilege as Jehovah's remembrancers, disposed to give Him no rest until He make His Church the attraction and joy of all the earth. This is all a sign of strength and a source of hope. But is the import of prayer for this object fully understood? Do we feel the importance, the pressing and practical importance, of the truth that, for the fulfilment of promise in the outpouring of the Spirit and the conversion of souls, God is to be ingrained of by those that fear Him? There must be prayer dictated by the sense of need, prescribed in the spirit of faith, sustained by hope, urged with perseverance, and accompanied by action. What is our need? It has been well said that "the opinion of plenty is among the chief causes of want." Those who fancy themselves rich will be sent empty away. Are we satisfied with our spiritual condition as a section of Christ's Church in this land? Could we have greater moral power than we have? Are we as anxious for moral strength as for political influence? Is our preaching as successful in winning souls to Christ as we wish it to be? Are our churches as holy, and active, and generous, as we think they should be? Is a higher tone of piety, a deeper devotion, more conformity to the image of Christ, more earnest zeal for the salvation of men, either necessary or desirable? Have we no waste places to be repaired, no ruined walls to be rebuilt, no things amongst us that here and there seem ready to die? If we are satisfied the prayer for revival is only a mockery—but we are not satisfied—the evidences of our spiritual need press upon us from every side and summon us to pray.

And prayer must be presented in faith, borne on the wings of faith to the Father of All. Our unbelief is our weakness and our shroud. God is able and willing to revive His own work; but we must lay hold on the treasures of Divine love and on the strength of the Almighty arm. Promises are given that we may turn them into petitions. Waiting upon God is the very condition of receptivity and the position of blessing. If we have not, it is because we ask not, or because we ask amiss, doubting and wondering whether God will answer prayer and revive His work.

Nor will it do to present prayer for this great blessing unless we are prepared to welcome it. Such unpreparedness often hinders prayer. We ask God to make us holy, and we shrink from the discipline which may be necessary; we ask Him to revive His work, and we are not ready for all the toil, and earnestness, and self-sacrifice which that would require. Brethren, let us be honest with ourselves that we may be honest with God; for thus only shall we pray in the spirit of true devotion. Prayer demands simple faith and sincere purpose. Thus offered, it will have power with God through our Lord Jesus Christ. Let us, then, give ourselves to prayer; let us be more in the closet with our God; let us be more spiritual and hearty in our devotions at the family altar; let us be more faithful and fervent in our supplications in the place of social and public assembly. The increase of prayer will be the increase of power and the receptive position for the blessing of Heaven. Everything in the aspects of our country, secular and sacred, summons us to pray; everything in the political horizon of the nations summons us to pray. In many of the events and movements at home and abroad the voice of Jehovah may be heard saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee." These chambers are the very place of prayer and patient wait.

ing. The Lord reigneth, and we can appeal to Him. At home, side by side with an extensive religious movement, there is an extensive revival of warlike ardour. Religious meetings and rifle companies advance together. Wherefore this remarkable conjunction? Is it because God is to answer us by terrible things in righteousness? We cannot, dare not say; but we can look up and pray. Amidst revolutions of peoples and the downfall of dynasties we can look up and pray. This is our business, our privilege, and our power. Let us arise and call upon our God with a force, and fervour, and faith unknown before. Then drought and barrenness will give place to freshness, fertility, and beauty, and the glory of the Lord will fill our land.

Trans-Atlantic Retrospect.

It is cheering to observe that the Independents of the metropolis of England are alive to the responsibilities resting upon them, and are endeavoring by every possible agency to bring the aggressive principles of Christianity to bear upon the masses of ignorant heathen, not only in the metropolis itself, but throughout the kingdom. The special Sunday evening services carried on by them at St. James' Hall and the Britannia Theatre have attracted immense audiences, and have we doubt not been productive of a large amount of good. Then we have many of the ministers of the body throwing off the shackles of conventionalism and daring to do good in any way that presented itself—to preach or to lecture, to instruct or amuse, to try every means if but they might help to raise the masses to higher and nobler feelings and ends. The past month brings us intelligence of two additional movements, both having the same object in view. We have first a "Home Mission Conference," being a meeting of friends of Home Evangelization to consider suggestions for the employment of Evangelists as an additional agency in the Home Mission work. The indefatigable Mr. Morley, who appears to a great extent to be the originator of the scheme, presided; from his opening speech we extract the following portions, not only as indicating the nature of the work contemplated, and the agency to accomplish it, but as suggesting thoughts to us in Canada, very valuable thoughts, which we trust may prove seed for a harvest of usefulness; he said:

On one point he desired at once to be explicit that there might be no misunderstanding as to his views upon it. when collateral topics were under consideration, and that was, that in advocating, as he intended to do that day, the cause of aggressive Christianity by other means than those which the pulpit and the regular ministry supplied, he had not the slightest idea of reflecting on that ministry, believing, as he did, that it was a divinely appointed institution, and the grand instrumentality which Christianity employed for the building up of a Church and the conversion of the world. But this he would maintain, that *the pulpit alone could not do the work which now lay before them*, and that new and more aggressive agencies were called for, in order that they might carry the Gospel into every part of the land. When it was found that thousands and tens of thousands of their fellow-men were passing into eternity, not only in the darkness of ignorance, and without hope, but that error of the most poisonous character was being infused into the minds of multitudes now living in England, and that, too, in the name of their Protestant religion, they could not but feel themselves called on to be more aggressive in the diffusion of Christian truth. They were not only under a solemn obligation to take a share, but a large share, of the

blessed work of aggressive Christianity, and when they consider the soundness of their principles, and the elasticity of their Congregational polity, he felt encouraged to hope that they would not be found wanting in the present call to duty, and hour of need. He was prepared to give full credit to other Christian denominations for their earnestness and conscientiousness, and the good that many of them were doing in these eventful times; but he was jealous of the honour of his own denomination, and felt desirous that their principles might lay hold of the country and impress its heart. To do this, his belief was that they must frame a body of earnest, thoughtful, right-hearted, intelligent men, going from cottage to cottage, from village to village, not as ordained ministers, but as Evangelists, with a burning desire to glorify God, by the consecration of their time and energies to that one work. He believed, also, that hundreds of such men were to be found in their churches, and that the time was come when they ought to be called out, and enabled to give themselves wholly to Evangelistic work. Getting into personal contact with the people, treating them with the utmost kindness and respect, maintaining towards the very poorest a courteous and gentlemanly bearing, they would thus get their confidence, and then by the divine blessing might lead them to the consideration of the highest ends of life—the conversion of the soul and consecration of its energies to the service of God. He would have them never to enter a pulpit, but with Bible in hand to visit the cottagers, gather the people into the prayer-meeting, open up the Scripture and look up for the blessing that would impress the heart; that done, they would find it an easy matter to guide them to the attendance of the public and regular means of grace, and leaving them there to go in search of others, that they too might be saved. He believed that many were now ready to come forward and aid that movement, and while they enter on it with all their hearts that day, let them be encouraged by the thought, while impressed by a full sense of the responsibility which it implied, that every Christian had a work to do which no other Christian could do for him, and which, if not done by himself, could not be done at all. “Paul plants, Apollos waters, and God gives the increase.” Let them labour on, then, in faith, and in view of that encouragement, for there was now a power in the churches, which, when invoked and put in force as an aggressive and practical agency, would bless the world.

From the paper read by the Secretary of the Home Missionary Society, and from the remarks of another member of the Conference, we are pained to find to what a large extent Popish teaching and practices prevail in the rural districts of England in connection with the Established Church. It was asserted, and proof was offered, that Popish books are circulated by clergymen of that church, that the people were taught to offer prayers to the Virgin Mary, and that in one case the clergyman had with his own hands put up crucifixes in several cottages. After a lengthened discussion, in which a large number of ministers and gentlemen took part, a resolution was framed affirming the necessity for establishing an agency more aggressive than that generally employed, that a body of evangelists would meet the necessity, and appealing to the Churches and County Associations “to take immediate steps for giving to the whole subject their earnest and prayerful consideration, with a view to the adoption of such practical measures as are hereby indicated.” Let us hope that the work may be carried on in the same spirit with which it has been initiated; if it is, a large amount of good must by the blessing of God be the result.

The other matter to which we alluded is a meeting “for conference upon the proposal to found a Congregational Union or Association for London and its suburbs, with a view to promote the Christian fellowship of the Churches of the denomination, and to diffuse the Gospel in the metropolis.” There was a large attendance of ministers, deacons, and leading members of the denomination, and after a very interesting and harmonious discussion a reso-

lution in accordance with the object of the meeting as above stated was unanimously passed. We hope soon to note the first meeting of the London Congregational Union.

From the full charge of the Bishop of Oxford, of which we recently gave a summary, we give the concluding passage relating to the spread of Rationalism in the Established Church:—

When from within our own encampment we hear voices declaring that our whole belief in the atonement wrought out for us by the sacrifice on the cross is an ignorant misconception—that the miracles and the prophecies of Scripture are part of an irrational supernaturalism, which it is the duty of a remorseless criticism to oppose and to account for, by such discoveries as that the imagination has allied itself with the affections to produce them, and that they may safely be brought down to a natural rationalism;—by such suggestions as that the description of the passage of the Red Sea is the latitude of poetry—that the avenger who slew the firstborn in the Bedouin host, was akin nearly to Jethro, and more remotely to Israel—when the history of the Bible is explained away by being treated as a legend, and its prophecy deprived of all supernatural character by being turned into a history of past or present events—when we are told that had our Lord come to us now, instead of in the youth of the world, the truth of his divine nature would not have been recognised; that is to say, that it was the peculiar stage in which flesh and blood then were, and not the revelation of his father who was in heaven, which enabled the Apostles to believe in Him—when in words as far as opinion is privately entertained is concerned, the liberty of the English clergyman appears to be complete—when we are told that men may sign any article of the National Church, if it is only their own opinions which are at variance with them—when we are told that they may sign, solemnly before God, that they allow certain articles of belief, meaning thereby only that they allow their existence as the lesser of two great evils, and that under the Sixth Article one may literally or allegorically, or as a parable, or as poetry, or a legend, receive the story of the serpent tempting Eve and speaking in a man's voice; and in like manner the arresting of the earth's motion, the water standing still, the universality of the deluge, the confusion of tongues, the taking up of Elijah corporally into heaven, the nature of angels, and the miraculous particulars of many other events:—when Abraham's great act of obedient faith in not withholding his son, even his only son, but offering him up at the express command of God, is commuted by the gross ritual of Syrian notes into a traditional revelation; while the awe of the Divine voice bidding him slay his son, and his being stayed by the angel from doing so, is watered down into an allegory meaning that the Father in whom he trusted was better pleased with mercy than with sacrifice:—when it is maintained that St. Stephen, full of the Holy Ghost, in the utterances of his martyrdom, and St. Paul proving from the history of his people that Jesus was the Christ, would naturally speak not only words of truth, but after the received accounts—when, I say, such words as these are deliberately uttered by our ordained clergy, while the slowness even of English theologians to accept such a treatment of God's revelation is scoffed at in such words as the following, even by those in our Universities who no longer repeat fully the Shibboleth of the Reformers, the explicitness of truth and error:—“He who assents most committing himself least to baseness being reckoned the wisest;” whilst those who maintained the old truth, I trust with most of us, my brethren, are branded as Baal's prophets and the 400 prophets of the grove who cry out for falsehood—whilst, I say, such words as these are heard from ordained men amongst us, and who still keep their places in the National Church, is it not a time for us, if we do hold openly by the Holy Scriptures as the one inspired voice of God's written revelation—if we do hold to the ancient creeds as the summary of the good deposit—if we believe in the Lord Jesus Christ as very God and very man—if we believe in his offering himself on the cross as the only true and sufficient sacrifice, satisfaction, and atonement for the sins of the whole world—is it not time for us, laying aside our

suspensions and our divisions about small matters, to combine together in prayer, and trust, and labour, and love, and watching, lest whilst we dispute needlessly about the lesser matters of the law, we be robbed unawares of the very foundation of the faith?—*Nonconformist.*

The old story of the man who won an elephant in a raffle is just now being realized by the allied French and English forces in China; they have by the latest accounts marched upon and entered Peking, sacked the Emperor's palace, and were in full possession of the city, but what to do next was the problem to be solved. The Emperor had fled, the army had fled, but the people remained, and had no patriotic scruples whatever about supplying the allies with all they needed upon being paid their prices. Trade, however, is not treaty, and the question is still asked, what will Lord Elgin and Baron Gros do with Peking; they cannot retreat, that would never do with a people of the Chinese stamp, and yet it is dangerous to hold a large city with a comparatively small army at such a distance from the base of their operations; one report makes them determine upon wintering in Peking, another states that they will fall back upon Tien-tsiu. Whatever may be the fact with reference to the present action of the allies, we do trust that the war is now at an end; we believe, as we have before expressed, that it is an unjust war, begun on a pretence, and to result mainly in legitimizing and encouraging the iniquitous opium trade. We hold therefore that no amount of success can justify it, and that real, permanent good cannot result from it. Meanwhile, there is another agency at work which has not been taken into account by politicians and diplomatists, but which, after all, may prove the solution of the Chinese question,—we mean the Tai-ping rebellion. So little had been heard of it of late, and that little of so objectionable a nature, that the hopes of those who looked to a change of dynasty as the regeneration of China, and who saw in Tai-Ping-Wang an instrument in the hands of Heaven for the overthrow of idolatry, and the introduction of Christianity, had receded to the lowest ebb. So gross were the teachings of the new king, and so abandoned the character of his followers, that christians had reluctantly come to the conclusion, that the success of the rebellion would not facilitate the work of God in China, that it would only change the character, not the amount of the difficulties to be overcome. A new actor has however appeared upon the stage, and is rapidly changing the aspect of the rebellion, politically, morally, and religiously; this is Hung Jen, officially called Kang-wan (Shield-King), a cousin of the Chief King. This remarkable man has been an attendant upon the teachings of the missionaries, for a long time a consistent professor of christianity, and for four years a preacher to his countrymen at Hong Kong. Two years ago, after many doubts and long delays, he resolved to cast in his lot with the insurgents, and left Hong Kong for Nankin. On his arrival he was proclaimed second King, the whole government speedily passed into his hands, and he set himself vigorously to work to root out the errors into which the insurgents had fallen. Contemporaneously the rebellion sprang into new life, and from resting in a state of chronic siege at Nankin the insurgents encountered and routed the imperial forces, took Tsing-poo and Soochow, and would ere this have been in possession of Shanghai but that it was already occupied by the allied troops, who, especially the French, if reports are correct, behaved in a most deceptive and barbarous manner; they paid no attention to repeated communications from the insurgents, who were anxious to know the feelings of the Europeans, and if they would remain neutral, but when the insurgents

appeared before the city poured upon them a shower of rifle and grapeshot as an answer. Well may a writer in the *North China Herald* exclaim:

Such deeds as these make us blush, and hide our face in the dust. Our Christianity and civilisation are made contemptible in the eyes of the heathen. Our national character is degraded, and our fame tarnished by such a perverse and mean display of brute force. These men may be too weak, should they wish it, to return evil for evil; but the day of retribution will surely come, when what is sown now in the wind shall be reaped in the whirlwind.

Messrs. Edkins and John, of the London Missionary Society, recently paid a visit to Hung Jen at Soochow, at his own request, and we never read any thing more intensely interesting than their description of the visit. We have no room for it here. It may suffice to say that they found Hung Jen consistent and sincere; praying with them and entreating their prayers; asking for missionaries and assuring them of protection and encouragement. Since their visit, he is reported to have yielded on one point—polygamy; we trust that this is not correct; if so, it will be the plague spot that will canker and destroy the good of the whole. Returning to the question of the policy of the allies, it has been jocularly proposed that they should hand over Peking to the insurgents, recognize the Tai-ping dynasty, and treat with its head as Emperor of China. That they might just as consistently do as repulse his forces from Shanghai. Neutrality, however, is the only right course; and if the rebellion becomes a revolution, as we believe left to itself it will, then leave the Tartar Manchu dynasty to its fate and enter into treaty relations with Tai-Ping Wang. The rebels have from the first been favorably disposed to foreigners; they have manifested their desire for intercourse; they are men of progress, wishful for western civilization, and now, with Hung Jen in power, we may add of the Christian religion, we shall wait with deep anxiety the action of the Allies and the course of the rebellion in that wonderful country.

Just on the point of going to press, a telegraphic summary of news by the English Steamer tells us that the Allies have evacuated Peking, and the Emperor has returned; if true this is important, but does not necessarily end the war; if the subject assumes any new aspects we shall return to it in a future issue.

GARIBALDI ON THE PAPACY.—On the presentation of their colours to the Hungarians, the Dictator delivered the following important speech:—This is a beautiful day—a great day. It is beautiful, it is great, because it binds together with a new tie the fraternity which unites Italy to Hungary. Free people are bound together. Free Italians cannot, ought not, will not forget it. (Here the people break into a storm of applause.) Italians free! Yes, all shall be free, and that quickly. From a life consecrated to the cause of liberty, to the thought of our nationality, I have gathered nothing else. I desire to gain nothing more than the right of telling the truth at all times—of telling it alike to the powerful and to the people. Hear me, then, generous people of this great and beautiful metropolis, and if I deserve anything of you, believe my words. The canker, the ruin of our Italy, has always been personal ambition; and it still is so. It is personal ambition which binds the Pope-King, and urges him to oppose this national movement so grand, so noble, so pure. * * * Yes, so pure, that it is unique in the history of the world. It is the Pope-King who retards the moment of the complete liberation of Italy. The sole obstacle, the true obstacle, is this. I am a Christian and I speak to Christians—I am a good Christian, and I speak to good Christians—I love and venerate the religion of Christ, because Christ came into the world to rescue humanity from the slavery for which God has not created it—but the Pope, who wishes that men should be slaves, who asks from

the powerful of the earth fetters and chains for the Italians, the Pope-King does not know Christ, he lies against his own religion. In the Indies they recognise and adore two genii—that of good and that of evil. The genius of evil for Italy is the Pope-King. Let no one misunderstand my words—let no one confound Papism with Christianity, the religion of liberty with the avaricious and bloody policy of slavery. Repeat that; repeat it; it is your duty. You who are here, a portion of the educated and cultivated population, it is your duty to educate the people—educate it to be Italian. Education gives liberty—education gives the people the means and the power to assure and defend its independence. On a strong and healthy education of the people depend the liberty and the grandeur of Italy. Viva Vittorio Emmanuele! Viva l'Italia! Viva Christianesimo!

Official.

CONGREGATIONAL MISSIONARY MEETINGS FOR 1861.

MIDDLE DISTRICT.

Pine Grove.....	Monday,	January 14,	} Deputation: — Rev. Messrs. Reikie and Denny, aided by the Pastors of the Churches and a layman from Toronto.
St. Andrew's.....	Tuesday,	" 15,	
Macville	Wednesday,	" 16,	
Albion	Wednesday,	" 16,	
Alton	Thursday,	" 17,	
South Caledon	Friday,	" 18,	} Deputation: — Rev. Messrs. Noble, Wheeler, Hay, and the Pastors, assisted by a layman
Georgetown and Trafalgar	Sabbath,	" 20,	
Georgetown	Monday,	" 21,	
Churchill	Tuesday,	" 22,	
Trafalgar	Wednesday,	" 23,	
Oakville	Thursday,	" 24,	} Deputation: — Rev. Messrs. Reikie, McGregor and Byrne.
Sheridan	Friday,	" 25,	
Bowmanville	Monday, February,	4,	
Whitby	Tuesday,	" 5,	
Base Line.....	Wednesday,	" 6,	
Stouffville	Thursday,	" 7,	} Deputation: — Rev. Messrs. Marling, Unsworth, the Pastors of the Churches, and a lay deputy.
Markham	Friday,	" 8,	
Stouffville and Markham	Sabbath,	" 10,	
Newmarket.....	Monday,	" 11,	
Bell Ewart.....	Tuesday,	" 12,	
Manilla.....	Monday,	" 11,	} Deputation: Rev. Messrs. Unsworth, Raymond, McGregor and Byrne.
Argyle.....	Tuesday,	" 12,	
Oro—Scotch Church.....	Wednesday,	" 13,	} Deputation: Rev. Messrs. Unsworth, Hooper and Byrne.
Oro—Bethesda Church.....	Thursday,	" 14,	
Meaford.....	Friday,	" 15,	} Deputation: — Rev. Messrs. Unsworth, Hooper and Byrne.
Owen Sound.....	Sabbath,	" 17,	
Owen Sound.....	Monday,	" 18,	
Toronto.....	Wednesday,	" 20,	

The Pastors and Churches are respectfully solicited to give due and prompt attention to these appointments, and, as far as possible, secure the funds in readiness for each deputation.

JAMES T. BYRNE,

Secretary, M. D. M. C.

Whitby, November 20, 1860.

WESTERN DISTRICT.

The following are the appointments for the Eastern Division of the District:—

Brantford.....	January 14,	} Deputation:—Revs. W. F. Clarke, Ebbs, Hay, Robinson, Armour and Wood.
Paris	“ 15,	
Burford	“ 16,	Deput'n:—Revs. Clarke, Ebbs, Robinson.
Kelvin	“ 16,	Deputation:—Revs. Robinson and Wood.
Scotland	“ 17,	} Deputation:—Revs. Clarke, Ebbs, Rob- inson, Armour and Wood.
New Durham.....	“ 18,	
Guelph	“ 21,	} Deputation:—Revs. Ebbs, Robinson, Noble, Barker and Wood.
Eramosa.....	“ 22,	
Garafraxa	“ 23,	} Deputation:—Revs. Ebbs, Clarke and Noble.
Eden Mills.....	“ 24,	
Stratford	“ 22,	} Deputation:—Revs. Ailworth, Robin- son, Armour and Wood.
Listowel	“ 23,	
Turnbury	“ 24,	
Molesworth.....	“ 25,	
Hamilton	February 11,	} Deputation:—Ebbs, Pullar, Allworth and Wood.
Barton.....	“ 12,	

The Annual Sermons on behalf of the Society to be preached in each of the above places, where practicable, on the Sabbath preceding the meeting.

JOHN WOOD,

Secretary, W. D. M. C.

News of the Churches.

REV. E. A. NOBLE.

We understand that brother Noble has resigned the charge of the Church in Alton, Caledon, to take effect in February.

BIBLE-WOMEN IN LONDON, ENGLAND.

The third year of the Bible and Domestic Female Mission—in other words, of the Bible-women Movement—is now approaching to a close. The results already achieved fully justify the statement of the *Quarterly Review*, “That not only in the poorest class may efficient agents be found for the evangelisation of the lowest and most degraded, but that this agency may be organised, under due superintendence, on the most extensive scale.”

Very devoutly does L. N. R., the founder of the mission, acknowledge the leadings of a Divine hand. The gradual development of the enterprise has been remarkable. “For six months in 1857, our Bible-women worked in St. Giles’ alone. In the following year, 1858, five women, in Paddington, Clerkenwell, Gray’s Inn Lane, Somers Town, and Westminster, followed the example. In 1859, the number had multiplied to thirty-seven. And in this third year, 1860, ere the list is quite complete, the number has risen to 137.

“If you talk to one of our Bible-women, she will tell you, in her own simple fashion, ‘I get on in this way: I go to call on the wife with my books, and say, ‘Shall I bring you a Bible?’ Mayhap the man is sitting by, and he says, ‘Bible, no! A loaf of bread, if you please. I can eat that.’ ‘But would you not like to

know something about the Bible? Did you ever hear of Jesus?' 'Oh,' he'll say, 'there's so many religions.' 'I only know of one, the religion of the crucified Saviour! These arms are ever open to receive you; even *you!* and when they see I'm in earnest,' then they say, 'Well, missis, bring me a Bible,' and then in a little time, how they love that Bible!

"Once I went to see one poor woman, very ill, and in great distress of mind. I read with her. Her husband, a shocking bad man, was there. I knelt to pray, and prayed for *him* before I had done. The Lord touched his heart. Next day I saw him, he said, 'I could not sleep last night. I was forced to get up and pray for myself, and I thought how strange it was you should have prayed *for me.*' I then had further talk with him, and sold him a Bible. When I meet him now, he says, 'Have you not any thing to say to me to-day?' 'Yes,' I answer, 'but have you nothing to say to *me?*' 'Yes, missis; and have read some of the Word of God, and I've prayed this morning;' and so we get on."

Occasionally the Bible-woman is refreshed by finding herself in a house where a child of God joyfully welcomes her. "One of the people said, lately, 'I always love your visits. When the servant comes in at the door, the Master is not far behind.'"

The expenditure of this Bible Mission from May 20 to Oct. 20, has amounted to upwards of £2805.—*British Messenger* for December.

SYSTEMATIC BENEFICENCE SOCIETY.

To the Rev. J. Ross, of Hackney, belongs the honour of originating movements which have issued in the establishment of this society. He is not one of its secretaries, but it has his heartiest prayers and co-operation, even as his own labours have those of its originators and secretary. As to these labours, they have extended over several years. Assured by experience that the practice of laying apart for God, a liberal measure of all gains on *realisation*, and the devotion of them as Sabbath offerings, was highly conducive to the giver's piety and bounty, he felt his duty in 1857, to place himself entirely at the disposal of friends who had often entreated him to advocate it under the designation of the Weekly Offering. During three years, he has travelled over 3000 miles in England and Ireland. During seven years, he has sold about 100,000, and given away about 600,000, tracts and handbills on the subject, in Britain and foreign parts.

Mr. Ross is cognizant of the fact, that between 400 and 500 Christian churches have greatly improved in spiritual life, and in those pecuniary resources for the sustentation of the ministry, as well as of local evangelisation, and missionary societies. In a communication with which Mr. Ross has favoured me, he says, "The two advantages resulting from these labours are, the growing dissatisfaction among Christians with the present low principles and rate of giving; and the waking up of ministers to lament their past slight examination of the giving question, and the non-perception of the essential connection between a scriptural *mode* and *standard* of giving, and a scriptural standard of godliness."

A very able and earnest pamphlet, by far the best exposition of those views advocated by Mr. Ross, has been lately published, entitled "Giving made Easy and Pleasant," price 4d. While, with the late venerable J. Angell James, many may doubt as to whether "Paul's direction to the church at Corinth has the principle or the force of *law* for all countries, all ages, and all branches of Christian labours," yet most will agree with him, that it may be urged, "on the ground of expediency." And, certainly, whenever the weekly offering has been tried, as at the Percy (Episcopal) Chapel and elsewhere, as also at Derry, where the Sabbath collections increased at once from 25s. to £5, remarkable results have followed. The following is an illustration of the advantage of habitual "laying by in store:"—

"A London congregation commenced raising a fund for a special object at a recent evening meeting. A working woman, meeting the minister's wife next day, said, "I will give a sovereign." To the reply, "We don't want anything from you—you always do your full share;" she answered, "It will make no difference to me: it is in hand—I lay it bye weekly out of my receipts."

Of rich men devoting their wealth to God's glory in their lifetime, three instances have recently come to the writer's notice, and with two of the donors he is personally acquainted. One was long a merchant in the East, and has still large possessions there. During the last twelve months, in the columns of the *Times*, might be seen an occasional acknowledgment of large sums received by one or other of our great religious societies from one who desired to give in his lifetime, and thus not only to be his own executor, but to stimulate others to go and do likewise. The second is that of a city merchant who owns and loves Scotia as his fatherland, and who has recently adopted the practice of giving, without solicitation, large sums to benevolent objects. A third case of recent consecration of wealth to the divine glory is that of Mr. Bewley, of the Tract Depository, Dublin, who is one of the proprietors of the Gutta Percha Works in London. He has leased premises at No. 9 Paternoster Row, at which the *British Workman*, and the *Band of Hope Review*, are to be published and sold, and where there is also "a large tract saloon," which will be opened for social meetings of a religious character.

Mr. Bewley is also about to inaugurate, at his own expense, a system of Bible and book colportage, which will, we trust, prove a source of enlarged blessing to the London masses. The Rev. J. H. Wilson, of Aberdeen, and Secretary of the Congregational Home Missions, has assisted in the selection of a considerable number of colporteurs. It is understood that a very large sum of money is available for the continued prosecution of this noble enterprise. This is one of those new efforts to do good, which makes us hope and believe, with increasing assurance, that God has showers of blessings in store for London. Oh, that the spirit that has set it in operation, namely, the giving of men's substance as an expression of homage and gratitude to the Redeemer, were to pervade all Christians, even the poorest in the land!

"Jesus unseen, who, yet all hearts can see,
Still sits and overlooks the treasury."
Cast in your offerings as his cause invites,
Ye rich, your talents, and, ye poor, your mites.
Render to God, the things that are his due,
He gave his Son, who gave himself for you!

—*British Messenger.*

Review.

ITALY IN TRANSITION: Public Scenes and Private Opinions in the Spring of 1860. Illustrated by Official Documents from the Papal Archives of the Revolted Legations, by WILLIAM ARTHUR, A.M. New York: Harper, Brothers. Toronto: Maclear & Co.

Now that the legions of Garibaldi have combined with the statemanship of Cavour to effect the emancipation of Italy, we do not know a more pleasant task than to be made acquainted by an intelligent and observant traveller with the causes at work to prepare the way for such a result. That there has been such a preparation, the dullest can scarcely fail to perceive; but of its character, and mode of operation, we might have known little beyond what could be gathered from the newspapers, had it not been for the present timely and interesting work.

Mr. Arthur is well known as an able minister of the Wesleyan Methodist Church; and the author of some popular religious works. He has travelled in the West and East: knows sufficient French and Italian to understand and make himself understood by the people using those languages, and possesses

a shrewd faculty of observation. Like Mr. Budgett, the 'successful merchant' he once so well described, he has a good share of both tact and 'push,' and managed to enter into conversation with almost anybody there was a chance of learning anything from.—So his narrative is not second-hand, but fresh from the living Italian people,—and we must own it to be one of the most interesting we ever met with. To one who looks for the dawning of a brighter day upon the earth, and for the overthrow of the man of sin as a means to this end, the state of Italy is peculiarly significant. There is a shaking, and a heaving in the mind of the people, which betokens the passing away of old things; and, though it cannot yet be said that all things are become new, the way is being prepared for it, even as it was for our Lord's coming by the conquests of Alexander, and the spread of Roman power. Italy, as Mr. Arthur observes, is not ripe for Protestantism yet,—but it is thoroughly sick of the Pope's temporal dominion; and holds much of his spiritual authority in perfect contempt. Before the temple of the Lord can arise, there must be a vast work of demolition and clearing away of rubbish. This work has been going on for years, and never faster than at this moment.

By excessive exactions, torture, straining of the law,—condemnation of men on the most trifling pretexes, even for the negative offence of not being likely to make a good *employe*, the temporal government of the Pope has rendered itself so odious that the occurrences of the last few months are but the natural sequel. The wind has been sown, and the whirlwind reaped. If we want to know "the reason why" the people of the Roman States so easily throw off the paternal rule of the most blessed Father, and rushed into what he is pleased to call unnatural and wicked rebellion, the facts of this book will amply satisfy our curiosity.

In the year 1857 a remonstrance was addressed to his Holiness by the people of the Romagna, which reveals a state of oppression and misrule that had become intolerable. Hear the cry of this people to him whom they would still fain regard as their best friend. On the return of the Pope to Rome they say "Martial law was declared in all our cities, and shooting and beating with the stick, without distinction of age, became the order of the day. Informers for gain, and informers from party spirit everywhere arose, and everywhere victims fell. The cudgel became a remedy for all evils. Confessions were wrung by dint of blows, equally from the alleged political offender, the assassin, and the thief; and the innocent were sometimes obliged to bear the penalty of the guilty when they had escaped by flight. * * * Anonymous information against a simple citizen was sufficient to throw him into prison. The witnesses, always threatened with the galleys and with the beastly cudgel, most frequently deposed to things that in their conscience they regarded as calumnies, and for which they wept in secret. It appeared that the object was not to discover criminals, but rather to satiate the thirst of a party for blood. All this in your name, Holy Father!"

Could the force of sarcasm, bitter, deep and burning, go farther than this! More however follows of the same kind, and this eloquent remonstrance concludes thus:—

"After all that has been laid before you, think within yourself, oh Holy Father, if a sovereign passing through his states where so many wrongs take place, where thousands and thousands of mothers are weeping for their sons in exile, in dungeons, or dead by the hands of the executioner, think within yourself if he can be well received, and if the demonstrations which have the appearance of festivity are not rather the effect of fear. Do not delude your-

self, oh Holy Father; and reflect, that if it ill becomes a secular prince to have a realm in which the subjects are governed like beasts of burden, in which the caprice and will of man are always substituted for law and reason, much worse is it if this prince is the successor of Peter, the head of that religion which has for its motto, Equality, Love, and Pardon. Reflect and set matters right."

This last, however, is beyond the power of the Pope. But Oac ruleth, who is now bringing it about in His way, which is as far above the way or thought of Pio Nino, as the heaven is above the earth.—The book fully sustains its title. There are numerous official documents private and public, which the late troubles have brought to light, and which are given here at length. These sustain the allegations of the renonstrance above quoted, and reveal a state of things which cries to Heaven for redress. Italy is on the eve of great changes, and ere many years elapse, we may see many hopes fulfilled, many prophecies accomplished, many thrones of iniquity overthrown, and new regions opened to the sway of the Redeemer.

HINTS ON THE FORMATION OF RELIGIOUS OPINIONS, by REV. RAY PALMER, D.D.—New York: Sheldon & Co.—Toronto: Rollo & Adams.

This volume is intended to aid young men and women of Christian education, in encountering the difficulties with which they may expect to be assailed, by unbelief and scepticism, in this age of active thought. The design of the book is, to produce an intelligent conviction of the truth of our most holy religion. In our view, the Author has accomplished his work manfully and well. There are fifteen discourses in the book on the following subjects, viz. : Evils of a state of permanent scepticism—Laws of reasoning on moral and religious subjects—Responsibility of men for their opinions—Practical value of opinions—The belief in the being of God a result of the constitution and relations of the soul—The argument from design for the Divine existence—A presumption in favor of the Christian Revelation at the outset—Christianity authenticated in the experience of its power—Christianity a religion of facts—Mystery no obstacle to faith—The highest evidence may not produce belief—The dark things of life in the light of Revelation—The Christian Revelation the sole hope of the world—Divine guidance a great necessity—The value of a life as related to our time. These subjects are discussed in a clear and persuasive manner. The style is ornate. The attention of the intelligent reader is demanded in the outset, and having been given brings, in pleasing and refreshing thought, a full reward. No subject is allowed to pass without giving a full view of its practical aspect. The Author seeks to influence the conscience and the heart, as well as the head; in illustration of this we quote a passage from the discourse on the responsibility of men for their opinions—"If any of you say, that you have not hitherto been able, and are not able now, to reach results that satisfy you, then you are bound to show beyond all doubt, that the fault is not in you—that you have approached religious subjects as you ought, and without prejudice or bias, have done your utmost to come to fixed and just conclusions. Can you say this, O doubter, if there be one such in this assembly? Do you not rather feel in the depths of your secret soul, on the bare proposing of the question, that you have been most culpably neglectful and careless in the matter? Within yourself then lies the difficulty. Until with a truly childlike, open, earnest mind, you have

tasked your highest powers and failed, you cannot rid yourself of the vast responsibility of being firmly fixed in religious opinions. God, who has given you such powers of thought, such inward light of reason, and such outward means of knowledge—who every day and hour is speaking to you, through all the beauty and wisdom and grandeur of the universe; in the stupendous march of his eternal Providence; in the mouitions of conscience, and the deep instinctive yearning of your immortal nature; and, as the wisest and the best of all mankind believe, in a positive revelation, by which a glorious stream of light from out the ineffable splendors of his throne, has fallen on your way, and a voice of infinite sweetness from the bosom of his love has spoken to your soul—this God, who knows you, and cares for you, and will sit at last to judge your conduct, according to all that he has done to elevate and bless you—must hold you, does hold you, will hold you in the day of his great award of retribution, responsible for your belief, or unbelief, in relation to his being and your duty as his creature. He bids you search for wisdom, as for rubies, and promises divine illumination to all who humbly ask it. It is for you then to determine, as you will answer for yourself to Him, whether you will know and love the truth and be the children of the light :

—“ Faith is the subtle chain
That binds us to the Infinite ; the voice
Of a deep life that will remain
Until we crowd it thence !”

If some of the noble hearted men and women of the City of Toronto, would call on Messrs. Rollo and Adams (successors to Mr. John C. Geikie), and secure this volume for presentation to the intelligent youth of their acquaintance, they will undoubtedly confer a boon likely to produce lasting good.

Rills from the Fountains of Israel.

BUNYAN'S PILGRIM'S PROGRESS.—No 1.

ACTS xvi. 27-30.—“ *What must I do to be saved ?*”

THE ANXIOUS SINNER,—BY THE REV. JOHN WOOD, BRANFORD, C. W.

Never, perhaps, in the history of God's gracious dealings with our fallen race, has his wisdom shone forth more conspicuously than in the production of the little book known as the Pilgrim's Progress. Its author, as most of you are doubtless aware, was of humble birth, being the son of a travelling tinker, and was born A.D. 1628, in Bedfordshire, England. For some time he followed his father's occupation, and led a wandering dissipated life; after which he served in Cromwell's army, was at the siege of Leicester, where, being drawn out to stand sentinel, he would probably have been shot, had not another soldier, who desired to take his place and who was shot through the head while on duty, in that providential manner saved Bunyan's life by losing his own. A number of other remarkable instances in which he was providentially saved from death are given in his autobiography entitled, “Grace abounding, &c.” The Lord had a great work for him to accomplish in turning sinners from the error of their ways, and he was immortal till his work was done.—For about 25 years, however, he lived in sin and in ignorance of the Being who had made and redeemed him; until one day he met with four poor women at Bedford, “sitting (his biography informs us) at a door, in the sun, talking about the things of God—about a new birth—about

the work of God in their hearts, as also how they were convinced of their miserable state by nature—of the mercy of God in Jesus Christ,—of his word and promises—of the temptations of Satan—and of their wretchedness of heart, and unbelief.” Bunyan was so affected with the conversation of these good women that he availed himself of every opportunity to converse with them. Their efforts to enlighten him, and lead him to Jesus Christ, resulted, through the divine blessing, in his conversion; shortly after which he united with an Open Communion Baptist Church in Bedford. Three years later—1656, he began to preach,—a course which in those days of persecution and tyranny, may very readily be supposed to have subjected him to violent opposition and ridicule, the most harmless form of which was that of styling him contemptuously “the tinker preacher.” Notwithstanding all opposition, however, he drew large audiences, and was greatly owned and blessed of God, thus receiving the Divine seal to his ministry, in the salvation of precious souls. But the more marked his success and the greater his influence with the “common-people who heard him gladly,” the more violent became the opposition, until, shortly after the restoration of Charles II, he was imprisoned in Bedford Jail, where he lay over 12 years, supporting himself and family by making shoe-laces. His imprisonment was doubtless regarded by the great Enemy, and the enemies of the truth, generally, as putting an end to his usefulness,—at least for so long as they could persuade the civil powers to keep him in prison. They had silenced him, what could he now do? Bunyan no doubt thought it a dark day when he was thrust in there. His followers probably wondered how God could “keep silence” when one so useful in the ministry of the word was torn from his flock and confined in jail for so many years. Like the disciples who beheld the Lord Jesus led away to the judgment-hall, and afterwards put to death, their hearts were troubled and sank within them. But “the Lord knoweth the thoughts of the wise that they are vain.” Even had Bunyan’s usefulness been over, He could have carried on his work *without* him; but instead of his imprisonment being the termination of his usefulness, it became the occasion of *greatly increasing* it, so that those twelve years became the most fruitful of his whole life. And for this, the Lord seems to have prepared him by the bestowment of *special grace*, for he says of this period, “I never had in all my life so great an inlet into the word of God as now. Those scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now; here I have seen, and felt him indeed.” (*Grace abounding*, 241).—It was during his imprisonment in Bedford jail that he wrote the “Pilgrim’s Progress,”—a book which has been more extensively read than any other uninspired production, and has been translated into as many languages as the Bible itself! So eminently fitted is it to convey instruction, and to aid in illustrating the Holy Scriptures, that Missionaries have generally printed it as the next book after the completion of the Bible. It is indeed in many respects, the most remarkable book that was ever written. Lord Campbell, referring to the imprisonment of Bunyan, says, “Being cut off from the external world he communed with his own soul, and inspired by Him who touched Isaiah’s hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons which have been published by all the prelates of the Anglican church.” (*Lives of Chief Justices*.) Similiar testimony to the profound wisdom, genius, and piety of the book might be quoted; but my intention in the delivery of these Lectures is not to laud the book, or the author, but to draw attention to the great truths which it sets forth. Its chief excellency lies in the fact that it makes its appeal, throughout, to the Holy Scriptures. The aim of the author was, to embody in life-like pictures, the experience of those who would “flee from the wrath to come” to the Mount Zion—the heavenly Jerusalem—the rest and everlasting home of the Christian Pilgrim. Many read the *allegory*, however, admiring the *story*, but failing to understand its deep *spiritual meaning*, or to derive the profit from its personal which an apprehension of its meaning might and probably would afford them. We purpose, therefore, to expound it, and to endeavour by the aid of it, to make

plain the teachings of God's Holy Word in relation to the path of everlasting life—May the Divine Spirit assist and prosper us in our undertaking, so that some precious souls may be directed to the wicket-gate, the cross, and the heavenly city !

I. Bunyan begins, where, of course, he ought to have begun,—with the trembling anxious enquirer after salvation. He dreams, like Balaam, however, with his "eyes open"—that he sees "a man clothed with rags," "with his face from his own house, a book in his hand, and a great burden upon his back." (p. 1.) The man *reads*, and as he reads he weeps and trembles, and breaks out with a lamentable cry, of "What shall I do to be saved !" For some time he conceals his distress from his family ; but at last no longer able to contain himself, he tells them both his *distress*, and the *cause* of it,—viz, that the place in which they lived, and all its inhabitants were to be destroyed by fire from heaven and that as yet he saw no way of escape for them, or for himself. All this is, of course, the description of the condition of an awakened soul, pressed down with a sense of its own sinfulness, and of the danger to which its frequent violations of God's holy law has exposed it. Every particular of it is fully warranted by God's word, and human experience, both in ancient and modern times. The Jailer at Phillippi, the 3000 convicted under Peter's memorable sermon at Pentecost, were in just such distress when they were led to see their sins in the light of God's holy law. The former "called for a light, and sprang in, came trembling, and fell down before (his prisoners) Paul and Silas, and said, Sirs what must I do to be saved?" The latter "were pricked in their heart," and put the same question to Peter, and the rest of the apostles. David, too, gave expression to his deep anguish of heart on account of his sins by the use of the very figure employed by Bunyan ;—"mine iniquities (he says, Ps. xxxviii. 4 ;) are gone over &c: as a heavy burden they are too heavy for me." Jeremiah speaks of "the yoke of his transgressions:" and Isaiah declared that the coming Messiah was "to bear our griefs and carry our sorrows." And our Lord himself invites the "weary, and *heavy laden*" to come unto him for "*rest*." It is true that the experience of all is not equally *painful*, for some who have been truly converted, as far as it is possible for man to judge, have been brought by almost imperceptible degrees into a state of grace: but this is the usual experience, and especially among such as have, like Bunyan, run a career of youthful folly and sin before being brought into the kingdom. Any one who has read his "Grace abounding, &c," will at once recognize in that of the Pilgrim, his own bitter experience. For months and years was he tossed about upon a sea of doubt and darkness, or, to use his own figure, he bore upon his back the burden of his sins, until at last it was rolled from off him at the sight of the crucified Saviour. So, too, the representing of the man as "clothed in rags" is sanctioned by scripture, the figure being there employed to describe the sinner's poverty and wretchedness, and utter want of any righteousness of his own, "But we are all as an unclean thing, and our righteousnesses are as filthy rags." And again, in Rev. iii. 17. the Church in Laodicea is spoken of as "wretched, and miserable, and poor, and blind, and naked," and is counselled to seek of Jesus Christ "white raiment, &c." Other allusions to our poverty, and need of a better righteousness than our own, under similar figures might be pointed out. The parable of the wedding garment shows the same truth ; and the vision of Zechariah, (iii. 3. 4 :) also, in which Joshua the high-priest,—the representative of the people,—is seen clothed in filthy garments, and by divine command is clothed. Viewed critically this may seem to have no direct connexion with the story. But Bunyan wished *that* truth to stand in the foreground of his picture,—*your* poverty and *mine* !

Thus distressed. and thus clad, the man *stands*: he is undecided what to do. Shortly after he is represented as "fleeing" from the place, but as yet he sees not a gleam of hope, and knows not whither to flee. His back is turned upon his house ; he has the impulse to flee, expressed in that manner, but he can see nothing to warrant the hope that if he should flee he would be any safer than if he should stay,—and he stands. And so *many a convicted sinner has stood* while mercy has called to him to escape for his life, and take refuge "from the wrath to come," until wrath has come upon him to the uttermost. Under the preaching of the truth,

men are often found in all these different stages of conviction who yet fall short of conversion and final salvation. Some hear and fear—trembling like Felix before Paul “as he reasoned of temperance, &c.,” but they *only tremble*. They do not think of fleeing—of doing anything to find safety: they do not turn their backs upon their *sins*, or upon their *sinful companions*; they “love the world and the things, &c.,” and have no thought of turning their backs on them. Their fears are not sufficiently strong to make them willing to part with *all* that they have to purchase safety; and they stand, *trembling but standing still!* They stand, notwithstanding that the storm rapidly gathers that is to envelope them in ruin, and notwithstanding that the *refuge* and *only* refuge, is before them, and just at hand! Others go a step beyond this, they tremble and *turn* their faces away from their home,—their sins,—and seem to intend to flee, but never get beyond the *intention!* Our congregations abound with this class of hearers! Well-meaning people, people who intend well—who intend to make a profession before they die,—who intend to live better than they are living—who intend to be as good Christians as anybody, and a little better,—and above all, who intend to *die happy!* But they never get beyond *intending!* And multitudes of them *never will*. Some of you I fear, *never will!* And others run, and run *well for a time*, but more like *Pliable* than *Christian*, they soon grow weary and discouraged, and return to their old sins, less disposed to abandon them than ever! Alas the picture *two centuries old*, is only too true now!

II. The next thing brought under our notice is the manner in which this distress was regarded and treated by his friends. “At length, (we are told) he broke his mind to his wife and children.” He tells them that he is “undone by reason of a burden that lieth hard upon him;” that the city in which they lived was doomed to destruction and that, as yet, he saw *no way of escape* either for himself, or his family. At this his relations are sore amazed; some of them thinking that he was labouring under some frenzy distemper of the brain, hoped that the excitement would be allayed by *sleep*; others, regarding it as folly and obstinacy, thought to drive it away by harsh and surly carriage to him: while others hoped to accomplish their purpose by deriding and chiding him. All these measures, however, gave him no ease. Like the poor woman who spent all her living on physicians and was “nothing bettered, but rather grew worse,” the pilgrim had a *wounded spirit*, which only He whose sword had probed it could cure. No wonder, therefore, that with a spirit thus *awakened*, and a conscience thus *quickened* he should cry out in his distress, as the jailor did,—“What must I do to be saved?” Here again, Bunyan has described his own experience, as recorded in “Grace abounding;” but not his alone, for few are brought into the kingdom of God without a season, more or less protracted, of such distress and anxiety. As we have already said, it is not in every case so severe and long continued as in the case of Bunyan. *Mental constitution—previous habits and training—our various degrees of acquaintance with the word of God, and the character of the helps we have in our convictions and seeking after God, will all affect the duration, and consequently the intensity of our distress; but sin cannot be pardoned without repentance, and repentance includes sorrow and anguish on account of sin, and hence conversion to God will always be preceded by more or less of Pilgrim’s distress. The Spirit “wounds that he may heal us,—smites that he may bind us up;” and the wounding and smiting we may rest assured will be no more severe, and no more longer protracted; than is necessary to the end in view.*

But the point with which we are specially concerned at present, is the manner in which such convictions are often dealt with. In the first place, they are often concealed, and smothered, quenched, trodden out, like sparks, by the convicted sinner himself. Sometimes *thoughtlessly*, and often *purposely*, is this done. It is often thoughtlessly done by concealing them from those who could direct the enquirer, as Evangelist did Pilgrim, to the only source of cure and comfort: and often by neglecting to use the means divinely appointed to fan the dying spark into a flame of heavenly love. As a fire needs ventilation in order to its continuing to burn, so the divine spark needs fanning, so to speak, in order to its kindling into the altar fire of an entire self-consecration to God. It may be preserved alive

even where the attempt is made to smother it : but it would probably burn all the quicker and brighter for ventilation, or in other words, if expression were given to it. Nothing is to be gained that is worth gaining by concealing such convictions, while much, nay *everything* may be *lost* by doing so. Often, too, the effort is made to crush out any such convictions ; the convicted sinner resists the Holy Ghost, and would destroy his work in the conscience and heart. Such a course, dear hearers, we can compare to nothing but the deliberate attempt to destroy the life-boat when the ship is sinking, or to cast aside the only remedy for a disease that is fast doing its work of death. It is sin, it is madness,—a sin that prevents the possibility of *pardon* by its own nature. The Holy Spirit alone can lead us to repentance—to Christ, to God through Christ, and his indispensable aid such an one refuses. “Oh that such were wise.”

But sometimes there is no personal disposition to destroy such convictions, and then the enemy will be almost certain to set some relative, or familiar friend to do the work instead. I have known a father to deride his daughter for her seriousness, and tell her that she was suffering from an excitement that would soon pass off: and in order to make his prediction come to pass he urged her attendance upon balls, and fashionable parties as a remedy for her distress. I fear he succeeded, for such means seldom fail where the temptation is listened to. Others have *succeeded* by removing the Bible and supplying its place with the latest *novel*. And others again, have accomplished their terrible purpose by threats when they have found deriding and chiding to fail. But where there is one enemy at home, there are ten away from home. No danger equals that which is met with out in the world, among the ungodly and thoughtless companions to be there met with. Bunyan has not allowed this to pass unnoticed, for he says Pilgrim retired to his chamber to pray for and pity them, and also to condole his own misery ; he would also walk solitarily in the fields, sometimes reading and sometimes praying : and thus for some days he spent his time.

The Fragment Basket.

GOD'S PLAN OF YOUR LIFE.—Never complain of your birth, your employment, your hardships ; never fancy that you could be something, if only you had a different lot and sphere assigned you.—God understands his own plan, and he knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities ; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. No ! a truce to all such impatience !—Choke that envy which gnaws at your heart, because you are not in the same lot with others ; bring down your soul, or, rather, bring it up to receive God's will, and do his work, in your lot, in your sphere, under your cloud of obscurity, against your temptations ; and then you shall find that your condition is never opposed to your good, but really consistent with it.—*Dr. Bushnell.*

LUKEWARM.—“Heart is wanting ; earnestness is wanting. There is no self-denial that costs anything ; no cross-bearing that they feel ; no determined witnessing for Christ : no valiant aggression that keeps sinews strained, that brings wounds and martyrdom. Genuine spirituality, and all religious geniality of soul are gone. The realities of the world to come have sunk into semi-fictions. And the most ominous feature of their state is contentedness with this stone-like religion, tolerably faultless, except that it has no life. They are not Jews, to be sure ; they are not heathens ; they are nominal Christians ; a class of respectable dissenters from surrounding idolatry, experimenting upon a compromise between God and Satan.

Poetry.

THE PASTOR'S

NEW YEAR'S ADDRESS TO THE CONGREGATIONAL SABBATH SCHOOL.
B——, C. W. JANUARY, 1st 1861.

Come children sing to Christ your King,
His goodness humbly own :
On this glad day let's haste to pay
Our homage at his throne.
Another year of hope and fear,
Of joy and grief is o'er :
We hailed its birth with songs and mirth,—
'Tis gone,—to come no more !
On every hand throughout the land
The shafts of death have sped :
And young and old, from many a fold,
Are numbered with the dead !
Mary, you know, a year ago,
The fatal arrow slew :
And later still, young *Simon* fell,
Yet God has shielded *you*.
For 'tis the Lord, whose mighty word
First gave us life and breath,
Whose love and power, from hour to hour,
Preserves us all from death.
And through his grace, your wonted place
Is filled to day in school :
And still you sit at Jesus' feet
To learn the golden rule.
While others stray from Wisdom's way
That leads to joys unknown,
Your feet are taught,—despise it not !—
The way through Christ alone.
Does any say,—“how can I pay
A debt of love so vast ?
What can I do my love to shew,—
My sorrow for the past” ?
“Come unto me,” says Christ to thee,
To each the word's addressed ;
“Come, come to day, without delay,
Believe, and be at rest.
Uplifted high, behold me die ;
My blood is shed *for thee* :
Then turn from sin, this year begin
Resolved to live *for me*.”
Oh ! could I hear those children dear
Cry, “Lord, behold we come !”
Oh ! could I see these children flee
The sinners dreadful doom !
Thou God of Love, send from above
Thy Spirit and thy grace !
Their hearts incline, by power divine,
At once to seek thy face !
Then shall their days be spent in praise
Should many years be given :
Or, should this year their *last* appear,
'Twill land them safe in heaven.

Family Reading.

SARAH JUDSON AND THE BURMESE FREEBOOTERS.

On the evening of the fourth day, as it deepened into night, the books of study were thrown aside, and the book of God taken in their stead; then the prayer was raised to heaven and the little family went to rest. Feeble were the rays of the one pale lamp, close by the pillow of the young mother, scarce throwing its light upon the infant resting on her bosom, and penetrating into the remote darkness but by feeble flickerings. So sleep soon brooded over the shut eyelids, and silence folded its solemn wings about the little habitation. The infant stirred, and the mother opened her eyes. Why was she in darkness? and what objects were those scattered so strangely about her apartment, just distinguishable from the grey shadows? The lamp was soon relighted, and startling was the scene which it revealed. There lay, in odd confusion, trunks, boxes, and chests of drawers, all rifled of their contents; and strewed carelessly about the floor, were such articles as the marauders had not considered worth their taking. While regarding in consternation, not appreciable by those who have access to the shops of an American city, this spoiling of their goods, Mrs. Boardman chanced to raise her eye to the curtain beneath which her husband had slept, and she thought of the lost goods no more. Two long gashes one at the head and the other at the foot, had been cut in the muslin; and there had the desperate villains stood, glaring on the unconscious sleeper with their fierce murderous eyes, while the booty was secured by their companions. The bared, swarthy arm was ready for the blow, and the knife, or pointed spear, glittered in their hands. Had the sleeper opened his eyes, had he only stirred, had but a heavy longdrawn breath startled the cowardice of guilt—ah, had it! But it did not. The rounded limbs of the little infant lay motionless as their marble counterfeit; for if their rosy lips had moved but to the slightest murmur, or the tiny hand crept closer to the loved bosom in her baby dreams, the chord in the mother's breast must have answered, and the death-stroke followed. But the mother held her treasure to her heart, and slept on. Murderers stood by the bedside, regarding with callous hearts the beautiful tableau; and the husband and father *slept*. But there was one eye open—the eye that never slumbers—a protecting wing was over them, and a soft, invisible hand pressed down their sleeping lids. Nearly every article of value that could be taken away had disappeared from the house; and, though strict search was made throughout the neighbourhood, no trace of them was ever discovered.—*Women of Worth.*

THE HUSBAND'S TESTIMONY.

He had almost persuaded himself to be an infidel. He did not believe in religion. He scoffed at the church, at church-members, at ministers—"They are all hypocrites," he said "actuated by selfish motives; the best of them are trying to deceive themselves and others, but they cannot deceive *me*. I understand them."

He could not, however, quite let go his belief in the Bible. He had read it, long years before, at a pious mother's side, and for her sake he had still some reverence for its teachings. But Satan was luring him to hell with the same old story by which so many had been led to perdition—the faults of professors of religion.

He had a wife some years younger than himself, to whom he was devotedly attached. She was gay, and exceedingly fond of fashionable amusements—to the neglect, often, of the comfort of her family. For many years she, as well as her husband had hardly ever entered a house of worship.

By a series of circumstances, not necessary to relate, she at length became a constant attendant at the sanctuary. With characteristic energy, she entered into the various enterprises of the Church, and proved herself a valuable accession to the congregation.

Her pastor, who thought he could see in her a growing seriousness, called one day to converse with her on the subject of personal religion. "Do you never feel a desire to become a child of God?" said he. Her reply was, "I understand the rules of your Church forbid your members dancing and card-playing; and I am too fond of such amusements to give them up for the privilege of church-membership."

As her pastor continued to urge upon her the necessity of a change of heart, and an interest in Christ, she at length admitted that she *did* feel an interest, sometimes a very painful anxiety, on the subject of her soul's eternal welfare. But she was not ready to "give up *all* and follow Christ;" and she added, she never could be satisfied to live a "half-way Christian" life.

After praying with her, and for her, that she might not "grieve the Holy Spirit," he left her, with many fears lest the allurements of the world should lead her away from the Saviour who was seeking admission to her heart.

Months passed, and her pastor, though he refrained from urging the matter upon her, was satisfied that her interest in the subject still continued; and many prayers were offered for her, by those who felt how exceedingly critical was her state.

At length she one day surprised her minister by sending an urgent request for him to visit her for the purpose of religious conversation. He immediately answered her call, and was astonished at the change in her feelings. She had already given her heart to Christ!

He found her very decided, in her new life; and as he asked her, "Are you willing *now* to give up *all* for Christ—the worldly amusements of which you have been so fond?" she burst into tears, and replied, "It is no cross now to give them all up; it is a pleasure, a privilege: I have no desire ever again to engage in them; they have almost ruined my soul."

After a few months had passed, every day of which gave proof of the reality of the change she had experienced, she, with the full and free consent of her husband, made a public profession of her faith in Christ.

Some time after she had united with the Church, her husband met her pastor, and, of his own accord, introduced the subject of the change in his wife's religious views. With deep emotion he said, "I believe in religion *now*—such religion as my wife has. She never neglects her family since she joined the Church; and I know she goes off by herself and prays every evening, though she does not suspect that I know it. Yes I *do* believe in religion now."—*American Messenger*.

WE ARE FEARFULLY AND WONDERFULLY MADE.

Our bodies are at all times like the fire which was shown to the hero of the "Pilgrim's Progress" in the Interpreter's house, which had water poured upon it on one side of the wall, against which it blazed, and oil on the other. Here, one tissue is burning like fuel, and there, another is becoming the depository of combustible matter. We have as it were millions of microscopic wind furnaces, converting into carbonic acid, water, vapour, and other products of combustion, all the combustible elements of the body; and millions of blast furnaces, reducing the starch and sugar of the food, and the sulphates and phosphates of the body, into inflammable oils and other fuels, which are finally transported to the wind furnaces, and burned there. Burning, and what we must call in contradistinction, unburning, thus proceed together; the flame of life like a blow pipe flame, exhibiting an oxidizing and a reducing action, at points not far distant from each other. Such is the human body, ever changing: ever abiding; a temple always complete, and yet always under repair; a mansion which quite suits its possessor, and yet has its plans and its materials altered each moment; a machine which never stops working, and yet is taken to pieces in the twinkling of an eye, and put together again in another; a cloth of gold to which the needle is ever adding on one side of a line, and from which the scissors are ever cutting away on the other. Yes; life, like Penelope of old, is ever weaving and unweaving the same web, whilst her grim suitors, disease and death, watch for her halting; only for her there is no Ulysses, who will one day in triumph return.—*Dr. Geo. Wilson*.

TRAINING.

Francis Quarles, an old writer who lived in the days of Charles the First, says to parents: "Be very vigilant over thy child in the April of his understanding, lest the frost of May nip his blossoms.

"While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him.

"Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters to the utmost of thy ability and capacity.

"Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge.

"If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults.

"As his judgment ripens, observe his inclinations, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plow; and prepare him as well for the danger of the skirmish, as possess him with the honour of the prize."

SLEEPING HEARERS.

Old Bishop Aylmer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket and read a chapter, which roused attention, when the old minister sharply rebuked them for sleeping when they might have understood him, and listening when they knew not a word he said.

Of the witty Dr. South it is said that preaching before King Charles, he saw that potentate asleep; he stopped short, and in a loud voice, three times called out, "Lord Lauderdale," His lordship stood up and looked at the preacher, who addressed him with great composure: "My Lord, I am sorry to interrupt your repose, but I must beg of you not to snore so loud, lest you should wake the king."

Andrew Fuller, one Sunday afternoon, saw the people, during the singing of the hymn before sermon, composing themselves for a comfortable nap; and taking the Bible, he beat it against the side of the pulpit, making a great noise. Attention being excited, he said; "I am often afraid I preach you to sleep; but it can't be my fault to-day, for you are asleep before I have begun.

SLAVERY TO THE APPETITES.

John B. Gough gave recently the following illustration of absolute bondage to intoxicating drink:—

A graduate of one of the universities of Great Britain came to me, shaking and trembling. He said he had "come to see me as he would go to a physician."

I said "You must stop drinking."—"I can't."

"You will die."—"I am afraid I shall."

"Give it up."—"I can't."

My wife and two gentlemen were present. I said, "What good does the drink do you?"—"No good."

"Why do you drink?"—"I must have it."

Thinking that, being an educated man, he might give me some ideas, I asked him, "Will you tell me how you feel before you begin to drink, and afterward?"

I shall never forget it! He stood up and said, "All I can say is, *I must have it.*"

"Why?"—"I feel as if there were *insects in my veins!* O, it is horrible, horrible! I touch my coat, I touch my hands, and I jump! O, I shall go mad—mad—mad! If I could not get it, without having a sound tooth torn out of my jaws, bring the instrument, and wrench it out; I *must* have the drink, you see—so I get it. And then I stand still, that I may not disturb its effect. That's what I want—I want relief; and I feel it. Quick, quick, hot it sends the blood through my veins; the insects are gone, and I begin to perspire. Yes, I am better, better, better! it's what I want—it's coming—it's coming—it has come to me—relief—like a flash of summer lightning, and it has gone, and I get another."

"Then," I said, "you will die."—"I am afraid I shall! can you help me?"

"Not unless you stop drinking."—"I can't die; I haven't offered a prayer to God for sixteen years."

"You must give it up."—"I can't."

I said, "God will help you."—"No, He won't."

"I will," said I; "my wife and I will take care of you four days, if you will, I have just four days to spare for you."

We took him, though we could get no promise from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God, and Christ, and eternity. He said, "I am a man of some common sense, I believe; and I am very well aware I can never be happy in another world."

He then went out, and cut his throat from ear to ear. O, my friends, shall we not try to save our fellow-men from such a fate?

THE STAR OF BETHLEHEM.

A traveller over the desert left his tent one evening, alone, for the purpose of obtaining a view of the sea, which his Arab servant told him could be seen from a little elevation in the distance. On reaching the point indicated, the view was truly sublime. The sea in all its grandeur lay before him, its restless billows dashing on the shore, while the interminable waste of sand stretched almost as far as the eye could see, save where the lofty mountains reared their snow-covered summits to the skies.

The exceeding beauty of the scene so captivated him that all else was for the time forgotten, until the shades of evening admonished him to return. But the sudden gusts of wind, which swept over the desert, here raising the sand in mounds, there depressing the surface like the gently undulating fields of our own land, had so much changed the appearance of the spot, that the terrible conviction came over his mind that he was lost. He wandered about for some time in vain; wearied and sad, he resolved to lie down until morning should come to his aid.

But as he lay, thoughts of the fierce Bedouin, that scour the desert, came across him. Then fears of the terrible beasts, who select the darkness of the night to seek their prey, overcame all other considerations and he determined to make one effort more; and what was his joy, on reaching one of these sandy elevations, to see the faint glimmering of a light! Could it be an Arab tent? no matter, at all hazards it must be reached. But no sooner had he descended from the spot where he stood than the billowy surface hid it from his view. Here was a new difficulty—how was it to be overcome? Again he reached the rising ground, and fixed on a star in the direction he sought; he followed it like the Magi of old, till it brought him to what proved to be his own tent.

Traveller to eternity! in gazing on the pleasures of this fleeting world, in thus suffering its cares to engross so much of your attention, you have lost your way. Allurements are on every side to ensare you, and Satan goes about like a roaring lion seeking whom he may devour. Arise! the star of Bethlehem shines on thee. Follow its guidance; it shall lead thee to thy home.

Christian bearing the burden and heat of the day, has thy faith grown faint? Dost thou see no reward for thy labours? Are thy prayers unanswered? Has Christ's service become a task? Is the yoke grievous? or do the corruptions and deceitfulness of thy heart cause thee to falter? Art thou oppressed and wearied with thine earthly allotment? Look up! The day-star beams on thee! Soon shall it guide thee to thy Father's house!—*S. S. Times.*

OLD AGE.—There is something almost prophetic in the admonitions of the old. The eye of age looks meekly into my heart! the voice of age echoes mournfully through it! the hoary head and palsied hand of age plead irresistibly for its sympathies! I venerate old age, and I love not the man who can look without emotion upon the sunset of life, when the dust of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.