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CANADIAN INDEPENDENT.

VOL. X.

TORONTO, MAY, 1864.

No. 11.

CONGREGATIONAL UNION.

The meeting of the Congregational Union of Canada is again at hand. We trust that a goodly number will assemble at BRANTFORD on Wednesday, the 8th of June, 1864. On former occasions we have pointed out the manifold advantages springing from our Union, and these need not here be repeated. Having comparatively few opportunities of intercourse with each other, these hallowed gatherings are anticipated with much pleasure by the brethren, and prove not only useful in carrying on the necessary work of the denomination, but are rich in associations of brotherly love and unity; while we have a strong conviction that they may become more and more the means of kindling and keeping alive the fire of fervour and love in prosecuting the great work of the world's conversion.

SCRIPTURE ILLUSTRATED.

It has been judiciously said by many pious and intelligent divines, that when man became a transgressor a change took place in the earth, man's destined habitation, which did not efface all vestiges of divine goodness, but adapted it to the circumstances of a guilty race. In consequence of this change, men are born to toil, to sorrow, and to die. The term of human existence is a term of gloom and trouble; and it speedily terminates in corruption and the grave.

But since the sentence of toil, sorrow, and death was passed upon our fallen race, the ills of human life have been increased by the follies and sinful doings of guilty men; and, as though the cup of misery was not sufficiently bitter, they have added to it the consequences of succeeding transgressions, and multiplied "the ills to which flesh is heir."

One of the evils thus brought upon us, is, the diversity of the languages of the babbling earth. This circumstance not only separates the nations of the earth, makes communication among them difficult, and proves embarrassing in their secular transactions, but what is of greater moment: it presents obstacles to the mind which is seeking after divine truth, and searching after heavenly wisdom as for hidden treasure. Everyone who engages in this pursuit is soon made to feel the unhappy consequences of the folly of those men who said "Go to, let us build us a city, and a tower whose top may reach unto heaven."

The sacred scriptures were written in languages which are no longer vernacular, and consequently they are generally read in versions and translations. For these we would not forget to be thankful to the giver of all good: at the

same time it cannot be denied that this circumstance is attended with some serious disadvantages. And though the gracious care of divine providence has furnished us with the best version, with one exception, upon the face of the earth, yet it would be useless to deny that some passages in that version are susceptible of emendation.

One of these passages is found in Exod. iii 22 : " But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment ; and ye shall put them upon your sons and upon your daughters ; and ye shall spoil the Egyptians."

This passage, as it stands in our version, has given infidels occasion to cavil, and scorners reason to scoff. It is, therefore, only proper to ask, is the passage rendered in the most correct way ; or, can it be properly rendered differently ? Dr. Conquest, in his improved version of the Bible, renders the passage, " But every woman shall *ask* of her neighbour," &c. And Dr. Adam Clarke, speaking of the authorized version, says, " This certainly is not a very correct translation ; the original word *shaal* signifies simply to ask, request, demand, require, inquire ; but it does not signify to borrow in the proper sense of that word, though in a few phrases of Scripture it is thus used. In this and the parallel places, the word signifies to ask, or demand, and not to borrow, which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen, except our own." Professor Parkhurst, Heb. Lex. Sub. *Shaal*, says, " the word signifies to ask, interrogate, demand, require, consult, beg, crave, and to ask as a loan, to borrow." Prof. Roy, whose Hebrew Lexicon is said by the late Rev. Joseph Wolfe to be superior in every respect to any work of the kind ever published, teaches us " that the word signifies—1. He asked, inquired, demanded ; 2. Inquired, asked after ; 3. Desired, longed for, sought after ; 4. Supplicated, entreated as a favour ; 5. Consulted, inquired of ; 6. With the addition of a single letter it signifies borrowed." With these high authorities before us, we cannot but wonder that our venerable translators should have passed over so many significations of the word and given us the very objectionable word in the text. But, waiving this, the Professor gives the following illustration of the passage from the Talmud :

" An Egyptian prince came to Alexander the Great, and said, Our nation have heard, that you are so very benevolent as to pay all the just debts of your poor subjects : I came, therefore, to inquire if this be the fact. The king answered in the affirmative, and inquired of the prince the nature of his demand. He replied : The Jews who are under your jurisdiction have several hundred years ago, borrowed jewels of silver and of gold from our people, and have never returned them ; and I now have come to demand both principal and interest. Alexander wished to know what evidence he could a'duce in favour of his claim. He replied, the Bible. This is excellent evidence, said the king ; will you be so good as to allow me three days to examine into the nature of your claim ? The prince readily assented to this, and referred him, as an evidence of it, to Exod. iii 22. The king consulted with his secretary, Gaviah ben Pasea, who was a very learned Jew, and who, on the morning of the third day, called on Alexander and told him, first, to get the prince, when he came, to consent that if a balance were due on either side it should be paid with interest ; second, that the Bible should be evidence for and against both parties ; third, inquire if their law did not allow servants and slaves just and equitable compensation for their services, all of which he will readily admit. I. Then refer him to Gen. xiv 5, where Jacob and his

posterity took their cattle and all their wealth with them into Egypt; 2. The Israelites were three or four hundred (two hundred and fifteen) years in bondage to his nation; 3. When they left Egypt they could not, as slaves, take their property with them. Now then, estimate the value of the property that Jacob took into Egypt and the interest, and also the services of all the Jewish nation for so many years, at so much a day for each one; then add the interest, and double both principal and interest, for the Egyptians made them do double labour, and they had also to find their own materials to make brick. Let him from this immense sum deduct the small amount of jewels and of gold, and there will be such a large balance in our favour that their whole nation cannot pay it. Besides, he does not understand our language, for *Shaal* means to ask, demand as a debt or as an equivalent, and not to borrow. For a confirmation of this see Gen. xxxii 17, Exod. xiii 14, Numb. xxvii 1-4, Josh. xix 50, 1 Sam. i 20, Ezra vii 21, Psalm xxvii 4. The king was delighted with this critical view of the case, and accordingly adopted the course pointed out by his able counsel. When the prince came, and Alexander explained the whole history of the case to him, and proved beyond doubt that his nation was largely in debt to the Israelites, the prince fled into a foreign country."

Waterville, C. E.

Trans-Atlantic Retrospect.

The labours of our brethren in London to reach the vast mass of heathendom in the destitute parts of their great city, are worthy of all praise, and are being followed with an amount of success truly encouraging. From the second annual report of the London Congregational Association, we find that in the east of London four evangelists are employed by the Society; in the south-east, Surrey Chapel, abundant in good works, is labouring to the same end; while the north, the north-west, and the north-east, are also each under the care of an Union for the same purpose. An idea of the work to be done may be inferred from the following items, extracted from the report: in one district, and that a small one

"There are 520 houses, of which 23 are gin-palaces, public-houses, and beer-shops, and one is the opium-eaters' rendezvous; there are 129 brothels, and the rest are occupied by the working classes and shopkeepers—many of the latter keeping their shops open during the whole of the Sunday. The number of fallen females within these limits varies from 400 to 500: many of them of the very lowest grade, if such a life will admit of degrees of comparison."

Of another scene of the labours of the Society we read:

"In Henry Street, Hampstead-road, the houses," says the evangelist "are so constructed that there are sixteen families in sixteen apartments, or nearly a hundred souls in each house." The people being "benighted as well as neglected, darkness and deadness, with drunkenness and its attendant evils, are characteristic of these back streets, courts, and alleys." "As a fearful proof that many souls are left to perish," he says, "I was in a spot where not a visitor, nor a missionary, nor any such person had been seen for a whole year."

In the well-known district of Bethnal Green, or rather that portion of it where one of the Society's evangelists labours, "there are 14,000 people, in 1,070 houses, inhabited by 4,000 families, and scarcely any provision made

for their spiritual good." It is a matter of deep thankfulness to the Society, and should be to all who are interested in the spiritual welfare of their fellows, that the work is being abundantly blessed, and that, short as is the time since it was begun, it has accomplished an incalculable amount of good. In one district we find that—

"Here much good has been done. By the instrumentality of a Temperance Society and Band of Hope, drunkards have been reclaimed, and through visitation, open-air preaching, cottage-meetings, and such-like means, not a few have been brought under the knowledge of the truth."

In another—

"The ordinary Sunday sermons were attended by an average of 75 adults, while there were 340 children in the day, and 200 in the Sunday-schools. There is a temperance society, which has been the means of reclaiming several drunkards; a Band of Hope for the young, and a penny bank, with 1,000 depositors."

All this is very encouraging, and leads us to hope that by the blessing of God and the large increase of such instrumentality, the black plague-spots of London may be cleansed and purified by the influence of the gospel, and the great metropolis become as eminent for purity and piety as it is for its commerce and wealth.

The decision in the "Essays and Reviews" case, to which we adverted a month or two ago, is creating a large amount of excitement in the English Church. There is a great deal of talk, of indignation, of protests and declarations, and that is all. Not one of the many thousand teachers who profess to hold evangelical truth in that church can see—what everybody outside of it sees—how the decision opens the door to the wildest latitudinarianism, and how in fact it declares that there is nothing to prevent men holding office, and yet denying everything which Christians hold sacred. Not one has had the high principle to imitate the noble example of the Free Church martyrs of 1843, when far less was at stake, and shake off the golden fetters that bind them to so unworthy a church. An appeal has been made to the secular power, the decision has been given against the orthodox—and they protest!

Recent despatches from Japan make it appear that the burning of Kagosund was far less atrocious than it was at first supposed. Still the facts are sufficient to justify Mr. Binney's animadversions, which we quoted, and to make Christians blush that their faith is professedly the same. We have not space for the whole defence; the gist is, that the city only contained 40,000 inhabitants; that all withdrew before the bombardment, and that from that cause the city was burnt down, none remaining to extinguish the flames; and that the town—"paper houses," as they are called—is now rebuilt, and that the former combatants are on excellent terms. All this may be true, and yet it is only a question of degree, not of actual wrong-doing. Could a city the size of Toronto be set in flames, almost without a moment's notice, causing all the inhabitants to leave with the greatest precipitation, and not inflict an immense amount of suffering? No one could affirm this. And that is exactly what happened on the modified account. Let us hope that the expression of feeling it has evoked may be a warning to future admirals and diplomats.

Official.

CONGREGATIONAL UNION OF CANADA.

The next annual meeting of the Congregational Union of Canada will be held (D.V.) in the Congregational Church in Brantford, C. W., commencing on Wednesday the 8th of June, at 4 p.m.

The Rev. Professor Cornish, M.A., of McGill University, will preach the annual sermon, by appointment of the Union, on Wednesday evening at 7½ o'clock.

The Committee of the Union, consisting of the Revs. W. Hay (Chairman), E. Ebbs, T. Pullar, F. H. Marling, C. P. Watson, and Messrs. C. Whitlaw, F. F. Blackader, A. Foster and Dr. Laing, are requested to meet in the lecture room of the church at 10, a.m., of the same day.

JOHN WOOD,

Sec. Treasurer C. U. of Canada.

THE UNION COLLECTION.

Towards the close of the last meeting of the Union, a resolution was passed instructing the Secretary-Treasurer "to call the attention of the churches to the inadequacy of their collections for the Union, and the necessity for increasing them" (Minutes 1863, p. 20). The necessity for such a resolution, and for attention to the matter on the part of the churches, will be apparent enough to all who were present at the Montreal meeting, and especially to such as had come from the West, some of whom, in consequence of the smallness of the dividend paid, had to borrow money to return home. Either the *income* of the Union, which is almost exclusively derived from these annual collections, must be increased—*much* increased—or, the *attendance* at the Union meetings will be greatly diminished. As a general rule, the more distant a church is from Montreal or Toronto, the poorer it is, and the less able to sustain its pastor as he should be sustained; and unless, therefore, the churches generally contribute more largely than they have been in the habit of doing, these remoter brethren will be left in the very awkward situation of having the heaviest bill to pay, and the lightest purse to pay it! The result will be they will, reluctantly, but of necessity, stay at home; and the same cause will operate in preventing the attendance of *delegates* from a distance.

The travelling fares of the ministers in attendance last year, as reported to the Finance Committee, amounted to \$640. The collections received from 47 churches amounted to only \$338, of which but about \$275 remained, after providing for other claims, to defray the expenses of the ministers and delegates. The expenses of the coming session will probably be less, for two reasons—first, Brantford is less distant from two-thirds of the members of the Union than Montreal; and, secondly, it presents less attractions than Montreal, and hence the meeting is not likely to be quite so large as it was last year. I have made a very careful estimate of the probable expense, and have set it down at about \$430, or including a balance due for printing minutes, \$450. This is based upon the supposition that the attendance will be about the same as last year, with the exception of a slight change in the *personnel*.

Should this estimate, then, be anywhere near the truth, we shall need an increase of about 50 per cent. in the amount of the collections, or the value of the Union, as the exponent of the views of the body, will be seriously impaired. It will become a *sectional* gathering, being Eastern one year, and Western the next.

It is earnestly hoped, therefore, that *every church* connected with the Union, whether they send delegates or not, will take up a collection on its behalf, on the first Sabbath in June (or earlier), and so increase the amount of its income, that this year the expenses of the brethren present may be paid in full.

JOHN WOOD,

Brantford, April 15, 1864.

Sec. Treasurer C. U. of Canada.

NOTICE.

Brethren about to attend the meeting of the Congregational Union in Brantford, are respectfully requested to notify the undersigned of their intention, and also to inform him, as early as possible, and *not later than the 1st of June*, of the delegate or delegates (if any) whom they expect to accompany them, that arrangements may be made for their entertainment.

Brantford, April 15, 1864.

JOHN WOOD.

NOTICE.

The Secretary of the Union has received a letter from Mr. Brydges, Managing Director, in reply to an enquiry, saying that the Grand Trunk Railway Co. "will be prepared to carry Clergymen attending the Annual Convocations, at half price, provided that proper certificates be given that the parties applying for such tickets are duly recognized Clergymen attending Convocation."

Nothing was said about *Delegates*, although it was asked if they would be included in any arrangement that might be made.

The Agent of the Royal Mail Steamboat Co., and the Great Western Railway Manager, have been written to, but no reply has yet been received.

CONGREGATIONAL COLLEGE.

CLOSE OF THE SESSION.

The session of 1863-4 closed on Wednesday, 7th April, in the usual manner. The Examiners in attendance were Revd. Messrs. Ellerby, Clarke, Macallum, and Barker.

All the students are engaged in missionary labour, as follows: Mr. Dickson at Eramosa; Mr. Douglas at Bosanquet; Mr. Thomas at Trafalgar; Mr. Jackson at Lanark; and Mr. McColl at Stouffville.

ANNUAL MEETING.

The next annual meeting of the Subscribers to the College will be held (D.V.) in the Congregational Church at Brantford, on Friday, June 10, 1864, at 10 a.m.

THE MISSING BOOKS.

Several books have been received. The following is a *corrected* list of those still wanting; borrowers are requested to read it:—

Psalter; Henderson's Biblical Criticism; Cradock's Harmony; Hutchinson

on John; Conybeare & Howson's St. Paul; Ferguson's Epistles; Well's Companion to the Bible; Harris' Man Primeval; Le Clerc's Truth of Christian Religion; Limborch's De Veritate Religionis; Credibility of Gospel shown by Christ's death; Dick's Theology (2 vols.); Antidote to Arminianism; Payne's Divine Sovereignty; Steele's Romish History; Mason's Episcopacy; Innes' Sketches; Chalmers' Sermons; Do. Astronomical; Mitford's Lectures; McAll's Funeral Sermons; Fern's Christian Temper; Gookham's Isaiah; Chandler's Sermons (2 vols.); Binney's Faith; James' Pastoral Addresses; Orme's Discourses; Flavel's Refuge, 1682; Str— Life and Sermons; McLaurin's Sermons; McLaurin's Prophecies; Watson's Sermons; Beveridge's Thoughts; Elijah the Tishbite; Wardlaw on Dispensation with Adam; Letters to a wife; Pearsall's Contemplations; Fawcett's Essays; Scripture Monition; Hare's Clergyman's Companion; Jahn's Hebrew Commonwealth; Irving's Apostolic Missionaries; Hervey's Recollections; Davidson's Greek Lexicon; N. T. Manual Do; Constitution of Human Soul; Diogenes' Lives of Philosophers; Swanson's Natural History; Architecture of Heavens; Shenstone's Poems; Ossian's do.; Robinson's Sermons; in all, 52 works.

CONTRIBUTIONS RECEIVED IN APRIL.

| | |
|--------------------------------------|---------|
| London, per Rev. C. P. Watson..... | \$13 00 |
| Eaton, per Rev. E. J. Sherrill | 8 00 |
| Rev. T. M. R | 1 00 |

The accounts will be closed, positively, on the 31st May, not a day later.

F. H. MARLING,

Toronto, April 29, 1864.

Secretary.

News of the Churches.

LANARK, FIRST CHURCH.

We have to record the removal of our much esteemed brother, the Rev. R. K. Black, from the pastorate of the First Congregational Church, Lanark, who has accepted a call from the Church at Milton, Liverpool, Nova Scotia. The Church in Lanark was formed by Brother Black in August, 1852; it was organized with 15 members, of whom only 6 remain. The total number of members received from August, 1852, to April, 1864, was 235. Of that number, 90 have been dismissed, most of whom have removed to the West; 28 have been excommunicated, and 29 have died, leaving a standing membership, at the present time, of 88. Few of our Churches have suffered so much from removals as this Church, and perhaps few of them have been more prolific of Churches. The Church at Lanark village, and the Church at Turnberry and Howick, in the Huron district, have all sprung from this Church, while her dispersed sons and daughters are to be found in many of our sister Churches throughout the land.

That this mother in Israel may be blessed by the great Head of the Church with a faithful and devoted pastor; and that our dear brother now called to another sphere of labour may be abundantly blessed, is the earnest prayer of many in Canada.

Correspondence.

CONGREGATIONAL PROGRESS, INFLUENCE, AND RESPONSIBILITY.

To the Editor of the Canadian Independent.

DEAR EDITOR,—I wish to unite my entire sympathy with your correspondent *W. H. A.* in his plea for our missionary churches. I do this on the ground of past progress and success. In 1838, the Upper Canada Congregational Union was formed, consisting of seven ministers and about the same number of Churches. We have now, in the United Canadas, ninety-three Churches, with eighty-four ministers.

Preaching the Gospel, building meeting-houses, organizing churches, forming sabbath schools, was but a part of the work performed by the Congregational body.

As long as Canada values her free institutions, and her religious and political privileges, she will, in coming time, venerate the men who for years struggled like martyrs for the freedom of the country. It required great faith, genuine love to Christ and perishing souls, as well as unshaken attachment to principle, to be a Congregational minister in Canada twenty-five years ago.

The second anniversary of the Congregational Union of Upper Canada was held in Toronto, on the 8th of September, 1840, when the following address was presented, by the ministers and delegates of the Churches, at the Government House, according to appointment:—

“To his Excellency the Right Honourable Charles Poulett Thomson, one of Her Majesty’s Most Honourable Privy Council, Governor-General of British North America, &c., &c.

“May it please your Excellency, we, the ministers and delegates of churches belonging to the Upper Canada Congregational Union, avail ourselves of this, our first opportunity, to assure your Excellency of our heartfelt allegiance to her Majesty, and of our confidence in your Excellency’s administration of this Government. We observe in our neighbourhoods, and are bound to acknowledge, a revival of hope that calls for gratitude, as well to the Sovereign, who has taken effectual measures for the salvation of this country, as to that higher Power, by whom your Excellency was induced to leave your station in the parent state, and assume the responsibilities, toils, and annoyances necessarily belonging to the reformer of Canadian abuses.

“Your Excellency may be confident that the good within all denominations seek from Almighty God that you may enjoy the honour of having procured for this young community order and liberty, and for our beloved sovereign and fatherland an escape from vexation and dishonour.

“We express these sentiments with the greater freedom, because we cannot be suspected of seeking personal or party aggrandizement. We ask not—we could not accept—any portion of the public property, or any distinctive civil privileges.

“The purposes of the heart, not the enactments of law, are the source of really Christian contributions, and beyond exemption from the interferences of power, there is nothing that Religion can receive from States.

“We trust that your Excellency will excuse our utterance of those views, in consideration of the character of the present times, in which nations are agitated, and governments troubled by ecclesiastical claims—and more, perhaps, in this province than anywhere else. Though unable to acquiesce in any other than the Christian arrangement for the support of religion, we thank your Excellency for your endeavours to make an equitable settlement of such questions amongst us, for we are well convinced that till this province attain religious equality, it cannot enjoy religious peace.

"We beg permission to commend to your Excellency's attention the cause of Education in this country. Knowing, as we do, your enlightened views upon the subject, we hope that the state of the common schools, and of the unemployed (or rather misapplied) endowment provided for them, will meet your notice. That your plans would be liberal and efficient we feel assured.

"We shall not fail to pray for the full success of your Excellency's mission to this country, your happy return to your and our native land, and the lasting commendations of the sovereign and the empire on your enlightened and generous efforts.

"In every respect, sir, may God make you to prosper."

At the same meeting the following resolutions were passed:—

"First—That we regard the acceptance of state assistance for religious purposes as a contravention of the commands of Christ the Church's head; as most injurious in its influence on the religious character of those to whom it is given; as subversive of the Church's spirituality, and perilous to the truths intrusted to her, and the interests she is charged to promote; as a means of division among those who should be closely and affectionately united; as a source of interminable strife in the community; that, therefore, we pledge ourselves, individually and unitedly, not to accept of it in any form, and affectionately but earnestly entreat our Churches and friends, and the friends of evangelical religion, to reject it, should it be placed within their reach.

"Second—That though we are now convened as ministers and members of the Churches forming the Congregational Union of Upper Canada, we sympathize with all who "hold the Head;" extend the hand of fraternal affection to, and seek friendly coöperation with, all other bodies of Christians, particularly the brethren in the Lower Province, whose representative we rejoice to welcome among us this evening, in the person of our beloved brother, the Rev. H. Wilkes."

Now as to the results: these appear in our past successes, and in the dignity of freedom and toleration for the Canadas. Yet withal, has not the time fully come when the Colonial Missionary Society, our Home Missionary Society, and every minister among us is bound seriously to consider the responsibilities committed to their trust? No time should be lost; our missionary churches now without pastors are suffering. From the rapid increase of population, towns and villages are fast springing up, and many hundreds of our Church members have migrated and settled in the back townships, all calling, with a voice louder than words, come and help us. Let every minister and delegate come to the Union meeting in June next, with hearts fired with love to Christ and souls; and begin with renewed zeal to prosecute the work committed to their trust; and, although some disappointments have been experienced, if we are faithful, He who has blessed, will bless; and it may be said, the things which have happened have turned for the furtherance of the Gospel.

Yours in Christ,

Alton, April 12th, 1864.

HIRAM DENNY.

ON "NOTES OF MISSIONARY TOURS."

To the Editor of the Canadian Independent.

SIR,—The customary notices from year to year in the *Independent*, of the meetings held in aid of our missionary society, furnish, to a large portion of your readers, the only glimpses they get of the general condition and prevailing religious habits of the congregations visited. Hence to those whose "ways and doings" are thus more or less roughly chalked out, and held up to view, the record is doubtless more significant and suggestive than to the writers. Yet, as this matter is not excepted by the precept, "let all things be done unto edifying,"

it may not be useless to advance a thought or two from the "people's" point of view on the missionary notes of this and past years.

One idea constantly suggested by the perusal of these notes is, the different aspect in which the churches, their doings, their contributions and meetings, and all the incidents of travel and entertainment are viewed, according as the writer is young or old in the work, of sanguine or lessponding temperament, and perhaps of genial or severe disposition. This is very natural, but still calculated to produce misconception.

Again, there is frequent deprecation of the small audiences in the towns visited, caused partly by a comparison with the much larger proportionate attendance at country meetings. But are there not circumstances which not only account for but should lead us to expect this? A missionary meeting in a country village or church by the road-side is attended not only by the congregation, (who are probably enabled to sustain their pastor through the aid of the society), but by many others who having but few such opportunities or other excitements, are drawn together by the expectation of ministers from a distance, &c. In the town the attention is divided by many attractions and engagements in the shape of public assemblies of various kinds, while denominational rivalry is much stronger, and sadly interferes with catholic Christian sympathy. Add to this that our society, having its sphere of operations at home, and being to a great extent merely a medium through which the stronger churches help the weaker, has none of the romance of a foreign mission; and that, owing greatly to our profession and assumed maintenance of certain unpopular New Testament principles, there are few instances of rapid progress to dilate on, and you have reasons why you can calculate on the warm interest of only the more discerning and spiritually alive portion of our town congregations.

Once more—does not the publication of these notes sometimes resemble a day of retribution, when the short-comings and delinquencies of some, and the virtues of others, are proclaimed with smiles or frowns? And is this public (although perhaps humorous or playful) notice the best way to "provoke unto love and to good works," or would not that end be more likely promoted by a private exposition or encouragement, as the case might demand.

These thoughts may be illustrated by the notice of a meeting which the writer attended, and with the attendant circumstances of which he was conversant. A reader of the *Independent* for April, on coming to one of the notes, would very naturally meditate thus:—"This is bad—a screw loose here—most likely several cold hearts, therefore no one who would open the doors or kindle fire for nought—our ministers ought not to be so treated—most likely turned out of the cars into the cold to find hospitality as best they might—consequently came to the meeting cold, and felt the lack of fire all the more. No doubt there is great forbearance here—a gentle hint when a sharp reproof was needed—no word about money—most likely the collectors had not been round—how discouraging to men who had travelled all day to meet them." On the other hand a deacon, if you please, of the church, might truthfully soliloquize thus:—"Why what have we done or left undone to be visited with such a frown—we, in our simplicity, thought we had 'done what we could'—I know that arrangements were made for the reception, not only of the deputation, but of the Western District Missionary Committee,

who were expected—I remember that a conveyance was ready when the train arrived, and took them all to their respective stopping places—I know also that the school room was well heated for the committee meeting in the afternoon, and that some ladies prepared tea in the room as comfortably as they were able—I remember that though by an unaccountable mistake, which we at least were guiltless of, the sexton was missing, and the fires and lamps not lighted until we did it ourselves, the deputation were made aware of this disappointment, and that the fires were burning fiercely half an hour before the meeting commenced—that it was not more than 80 below freezing, with no wind that evening—that we had about our usual missionary congregation, composed of the subscribers and friends who take an interest in our society—that our pastor presided with his usual kindness—that the organist and choir were in their places, and though, not considering it an occasion for display, they did not perform selections from the masters of music, yet they interposed verses from time to time calculated to stimulate missionary zeal and suggest missionary encouragement—that although through the neglect of the Express office our pastor had been unable to circulate the missionary reports, the collectors had done their work—the money was ready—it was more than last year, or any other, with one exception—we thought all was right!”

This sketch will serve to shew how erroneous an impression may be imbibed from a censorious or laudatory hint or two, when these form the chief points of notice, and suggests the thought whether it would not, on the whole, be more seemly and more useful to make the record consist chiefly of broader facts and circumstances connected with the different congregations visited. S.

IS THE GOSPEL PREACHED AS IT OUGHT TO BE PREACHED?

To the Editor of the Canadian Independent.

MY DEAR SIR,—I have often had it in my heart to address a letter to you, and on several occasions I have got out pen, ink and paper with the full intention of doing so, but I have either changed my purpose or broken down at the outset.

There is, sir, at the present moment, a pretty heavy weight upon my mind, and I want very much to get rid of my burden, but I find that I cannot do so without assistance. I remember it is written “cast thy burden upon the Lord;” I have done so, and something has whispered to me that I ought to make known my trouble to those who profess the name of Jesus, and I feel assured that prayer will be made that the evils of which I have to complain may be removed.

I am a stranger and a pilgrim here, seeking another and a better country, and as I journey onwards I every now and then come up to a house built for the entertainment of strangers like myself, and into which poor travellers are invited to enter and partake freely of the provisions provided professedly for them.

I think the benevolent being who designed these institutions fully intended that the necessities of the poor and needy should have special attention, and that the food to be set before them should be of the plainest and simplest kind, but of the very best and most nutritious qualities, and calculated to cheer and refresh the weary traveller; but I have to complain, sir, that the provisions generally provided at these houses are not of that simple kind: there may be nourishment in them, but then they are so highly seasoned the goodness is all lost; they don't warm the heart or strengthen the constitution as I think they ought to do. A

poor man can't get bread to satisfy his hunger; if he wants food they are almost sure to set before him that he can't relish. Pure water is also very difficult to be got; and if a young one be brought in there is not a drop of milk to be had; and I am told that the reason of this is that a very large majority of those persons who frequent these houses complain that the food formerly provided was of too coarse and common a kind, and, as they say, only fit for poor ignorant persons who have no relish for what is good. These people don't seem to care about bread and meat, but they want drink that will elevate them, as I think, rather too high. So you see, sir, the servants seek to please these persons with high notions, rather than obey the Master's order; He says "remember the poor," but they say "remember the rich." Now, sir, this is my trouble. I don't like to find fault, but I can't help thinking that these servants do not do what is right.

It is now time that I should explain my meaning. The benevolent being to whom I have referred is the Lord Jesus Christ; the houses of entertainment are our chapels and places of worship. You remember, sir, what Jesus said to the disciples of John who had been sent by their Master to enquire if Jesus was he that should come, or whether they were to look for another: "Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised—to the poor the Gospel is preached."

A few evening since, sir, I heard a minister of the Gospel say, when speaking of the poor being brought into our places of worship, that many of them would be ashamed to come in because of their mean and squalid appearance, and he added, "they would not understand us if they did come in." I had no sooner heard this than the question presented itself to my mind—"Is the Gospel preached as it ought to be if the poor can't understand it?"

I leave this question, sir, with those whom it concerns, and I think it concerns every Christian, preacher and hearer—hearer and preacher alike. Let every man examine himself. I condemn no one, but I want to see God's people nourished and strengthened, vigorous and bold. I want to see the poor, the weak, the feeble, and the little ones cared for. Jesus cared for such, and so ought his followers, for He said, on one occasion, to one of His disciples, "*Feed my lambs.*"

I make no apology, sir, for addressing you on this subject, but pray God for an outpouring of His Holy Spirit upon the churches and the world, and remain

Toronto, April 12, 1864.

A POOR PILGRIM.

THE CANADIAN BAPTIST.

To the Editor of the Canadian Independent.

We have no love of controversy for its own sake. At times it may be necessary, yet great caution is requisite lest evil instead of good result from it. To illustrate the truth of this remark we need only refer to the manner in which the controversy on Baptism has been frequently conducted. What heartburnings and bitterness have been engendered by the discussion; how the cause of God has been injured by the heated combatants.

A correspondent in the *Canadian Baptist* sees fit to criticise the article which appeared in this magazine, in April, on "Infant Baptism a Primitive Institution." We do not complain of this, although it appears to us that the

readers of that journal must be heartily tired of discussions on the subject of Baptism; for we do not remember to have looked into a single number where there was not more or less of it. We do, however, take exception to the feigned superiority and the lofty bearing which it assumes in dealing with all who differ in sentiment from those who write in the columns of that paper. Not only does the writer referred to endeavour to throw contempt on your correspondent, but you yourself, Mr. Editor, must come in for a part of the castigation. Happily for us both, we have seen too much of the like to be greatly moved by it. The only thing we wonder at is, that such a superior being as our critic is, in his own estimation, should condescend to notice the crude production of such an obscure individual as your humble servant.

It appears that we were greatly to blame in claiming for infant baptism an apostolic origin. We are told that the question of its late origin has been conceded by all the learned on our side, and with a few flourishes, an *unknown Canadian Congregationalist* is pitted against the learned pædobaptist world! Now what does all this amount to? Just so much *buncombe*; or worse, it is false: this we can easily make good. We have with care, interest and profit, read the writings of such men as Dwight, Professor Woods, of Andover, Miller, of Princeton, and Wilson, of Belfast; those also of Drs. Wardlaw and Hally, &c. Are these learned or unlearned men? Does one of them concede the point claimed by our critic? If not, to use his own words nearly, what is to be thought of the individual who would pen such an article as he has written; or of the editor who would insert it, when he should have known better? "What next!"

Great fault is found with us for not quoting from the fathers to whom we referred: these were Irenæus, Justin Martyr, and Polycarp. What did we claim to find in these? We respectfully call special attention to this point. Only such *indications and references* to infant baptism as we could expect. In this we did not state that much was to be found on the subject in their writings; nor did we speak for our friends who reject infant baptism and who are determined not to see it except when they cannot help it. But why did we not quote our authorities? Because we did not profess to give a full statement of the case; our remarks were merely introductory to the quotation we presented to our readers. For the facts, in as far as Justin and Irenæus are concerned, we would be willing to refer our readers to almost any manual on baptism, whichever side of the subject it took. These our readers must have met with time and again. Irenæus says "Jesus came to save all persons by himself—all I say who by him are regenerated to God—infants, and little ones, and children, and young and old." Justin Martyr, on the verge of the apostolic age, says, "Many men and women among us, sixty and seventy years old, were disciplined to Christ in their childhood." Now to show what Irenæus meant by the term regeneration, one quotation will suffice: "Committing unto his disciples the power of *regeneration* he said, Go and teach all nations, *baptizing them.*" How were infants, as distinguished from little ones to be regenerated? According to the current language of the age a regenerated infant means a baptized infant. So when Justin Martyr speaks of aged parties having been disciplined in their childhood, and we bear in mind that our Lord commands to disciple by baptizing, we interpret his words as meaning that these aged persons were in their childhood disciplined by being baptized in the time of the apostles.

We know how these facts are dealt with by antipædobaptists—how they

have their explanations ready—but we must say that they appear to us explaining away rather than giving their true meaning. Our critic thinks we were very unfortunate in referring to these fathers. Well, we would like to know what reference made, or what argument advanced, by one on our side, has ever been anything else but unfortunate in the eyes of our opponents. Is there any argument in strong words and contemptuous language? We are referred to the “*Bibliotheca Sacra*” for 1849 for overwhelming proof, from this organ of our own denomination, that regeneration in Irenæus does not refer to baptism. Unfortunately we do not possess the number of that quarterly referred to. We would, however, respectfully inform our critic that it has never been the organ of Congregationalists: it receives contributions from all sections of the Christian church, and the Baptists have been frequent contributors; and now one of the editors is a Baptist. But we have not done with this reference to the *Bib. Sacra*. Was it not plainly intended to make us appear to take a view contrary to that advocated by that quarterly of Irenæus’ language, and that by a writer of our own denomination? On referring to the index of that publication for Vols. I. to XIII, we find that article noticed among the rest. Written by whom? by a Congregationalist? No, but by a “*thorough-paced*” Baptist! Was it honest, or candid, or frank in our critic to write on this matter as he did? We would feel ashamed could we stoop to such a jesuitical trick. Why did he not refer us to Neander on the subject?

Our reference to Polycarp is treated as something so surprising as to be deemed incredible; it is charitably hoped that it was written in mistake, or that it was the error of some bungling compositor—the name of the venerable martyr has never been seen by our critic in connection with this controversy. Be it so. We have seen it mentioned, and even if we had not, it is no objection to our using it. We again call attention to what we professed to find in these fathers—only such *indications and references* as we might expect, believing as we do, “*ex animo*,” that infant baptism was the general practice then. We are told that Polycarp, at his martyrdom, when urged to curse Christ, replied “Six and eighty years have I been his servant, and he never wronged me.” Neander says he was at this time 90 years of age. Now here is a reference to a period within four years of his birth, at the longest computation; it might be only 2 or 3 years, 90 being a round number. This period points out to us his baptism, that being the designation of catechumens, and might have been administered to him at that early age of his life; nor will anything that our critic or his confreres say to the contrary change our mind on the subject.

Our quotation from Principal Halley is dismissed very summarily—characterized as pompous and wordy—with the assurance that numbers of cases are producible of baptized parents whose children were not baptized. On this we have only a word to offer. Halley’s statement was before the British public for a number of years. In preparing a second edition of his work, after having, as he says, attentively read what was written against him, he saw no reason to change or modify anything in his lectures. We may here again accommodate the words of our critic and say, thus what all the learning and talent of pædobaptists in Britain could not accomplish, is easily performed by this unknown Canadian Baptist. Shade of Carson? *et iū possibile?*

We are told that it will be proved to us that even Tertullian does not refer to infant baptism. It is quite possible the gentleman will prove it to his own satisfaction, but to prove it to us is a very different matter. We claim to

exercise the right of private judgment; and we will admit he may succeed in what he promises to do when he has proved that black is white, that twice two are five, or that the angles of a triangle are more than two right angles; till he does this he had better not attempt the other.

We have now given a reply to the article in our cotemporary. We have no intention of resuming it again or of prolonging the debate. Our position we regard as impregnable, and we are not anxious for the last word. D. M.

THE WORK AND RESPONSIBILITY OF THE CHURCH.

BY REV. A. L. STONE, D D., BOSTON, MASS.

Paul says that preaching is "To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."

It is declared in this scripture that God's purpose in creation had respect to the gathering of a Church on earth by which, in the displays thus made of the bright marvels of redemption, angelic students might learn the infinitely diversified wisdom of God.

This term "manifold wisdom" is very expressive. God's wisdom is not single and simple. It is many-sided wisdom. It twinkles in every star. It shines in the splendors of the full-orbed sun. The laws and processes of nature give it a perpetually changeful illustration. In the formation of intelligent minds, in the glorious endowments of the angelhood, in the adjustments of a providential government, this divine attribute takes on continually a new style of demonstration and flashes forth a new lustre. But it is "*manifold wisdom.*" Creation and Providence, with all their wondrous variety, cannot fully display it. There are other and brighter lustres hidden still. These are unveiled in redemption. There at once the softest and the most imperial rays of this divine celestial glory shine forth.

And *the Church*, the community of the ransomed and the sanctified, is the mirror that gives forth this fairer and truer image of God. To angels and to men, to his friends and his enemies, this is God's chosen crowning method of revealing himself in all the plenitude and diversity of his wisdom, and his power, and his goodness.

And what is true of the Church as a whole is true in its measure and degree of each particular local Church. The whole is made up of these parts, and each part is singularly complete in itself, a rounded symbol of the whole. Just as when you shatter certain crystals, each fragment is a perfect miniature copy of the original, the same angles and forms reappearing without increase or diminution.

The local Church stands in every community God's elect method of displaying his own glory and carrying forward his redemptive work.

He might have committed this trust to scattered and isolated individuals. He might have constituted no Christian brotherhoods, inaugurated no family fellowships, but have sent out each renovated soul alone and on his own responsibility to do by himself whatever his hands should find to do, and to leave each trophy of his fidelity behind him in the solitude of the same isolation. But he did not choose this. He ordained the Church the light of the world. He made the covenanted discipleship to be the salt of the earth. He set up the Church as the pillar and ground of the truth. He furnished it with nurturing ordinances and strengthening sacraments. He knit its

membership together by tenderest ties, and bound them by solemn pledges. He gave to them to be over them in the Lord, the ministry of reconciliation, and compacts and consolidates them thus under leaders and with ripe discipline as his cohorts of battle and of victory in a revolted world. It is better to have armies, made up of divisions, brigades, and regiments, for the overthrow of rebellion, than to send forth millions of patriotic and valiant men to move each by himself and to fight each in his own way. And however the army be subdivided, unless it be routed, you come down still to a unit of fellowship, not of individuality, and the smallest squad goes officered, and orderly, and shoulder against shoulder, to its work. This is God's way. This is the New Testament method to establish a Church in every community, and to push forward the conquering grace of God and the brooding and nurturing life of Christianity, by the instrumentality of the Church.

Some of the reasons of this divine method we think are obvious, and may be suggested in passing.

1. The demonstration made by a community is altogether a more attractive and impressive demonstration than that by an individual. Here is a single man, who seems to have undergone some change, to be filled with a new spirit, to be governed by new principles, and to have new objects in life. Well, that affects us to some extent. But there is a whole fraternity upon all whose constituents the same transformation has passed. They have all come under the ascendancy of these new principles, and are seeking to realize together this new life. This exhibition at once commands attention. It is a matter of graver importance than the private history of individuals. It can be studied to advantage. It fills the public eye, and puts forth a challenge for public observation. It solves the question as to the social nature of the change, how men can walk together under the new dynasty, what new modifications have come upon the old ties of sharp competition and rasping selfishness. If this work of the gospel upon the heart brings together men who are hot and fierce in the greedy scrambles of avarice and ambition, and makes of them a *band of brothers*, that is a demonstration by itself, higher and clearer than any effect upon the individual nature.

2. The purity of the truth is safer also in the keeping of the Church than when lodged only with detached individuals. In the latter case, a gradual departure from a divinely given faith, may be unperceived and unrebuked, until the steps are far astray and the soul quite in the dark. In the former case there are written creeds, that cannot be tampered with without discussion, comparison of views, inquiry at the fountain head of doctrine and general consent. Individual instances of aberration are perceived and faithfully and fraternally dealt with. A whole Church is less likely to be led astray by doctrinal or practical error than a single individual. Their members and their covenants, and more especially their public ordinances of Sabbaths, and preaching, and sacraments, guard and preserve the purity of the faith inviolate.

3. There is again in the Church a ministry of tender mutual care which an isolated experience would lack. The renewed soul entering into this fellowship finds a quick and lively sympathy; he is watched over by loving eyes, he is helped by wiser counsel, he is girded about with brotherly arms, and in the strenuous endeavor which he is making to resist the world, the flesh, and the devil, he feels what strength there is in a comrade's presence and cheering word. He undertakes neither doing nor suffering alone, but finds himself surrounded by a family group, himself one of the household, and held up, companioned and comforted by sympathizing kindred.

4. In the aggressive movements of Christians there is, moreover, a community of interest, aim, and effort, not so certain, perhaps not possible, otherwise. Those in the same Church fellowship, holding, as they believe, the very truth of God and walking after the very ordinances of the scripture, when they join their endeavors for spiritual progress, have the common end of building up that Church which Jesus has planted and which he loves, and where he has set them to work for him. It is their common and united desire, Oh that this Church may be enlarged, may be quickened, may become more absolutely and convincingly a temple of the Holy Ghost, so that all within its pale may possess a diviner life, and all whom we can gather under its shadow, may taste with us the joys of the divine presence and fulness. These aims are definite. They are common. They secure harmony. They look to and labor for specific spiritual issues, in regard to which there is no distraction, no diversion. In whatever other bonds fellow Christians labor together, you cannot be so sure of common ends, and harmony of spirit. Human nature, with grace aiding, is crooked and perverse, and drops easily into clannish and selfish currents of action. And one such exhibition of diverse and rival purposes, in spiritual enterprises, may more than undo all the good achieved or attempted.

5. Again, in working through the Church, there is an order and economy of procedure not else realized. A Church is an orderly body, constituted by definite covenants and agreements. It keeps regular and stated observances. It is not fitful and spasmodic in its demonstrations, but goes forth in appointed and continuous movements. It does not dash off in raids from which it returns with spoils, indeed, but without even a banner left behind to retain possession of the ravaged territory. It is an army of occupation. It aims to secure the permanent divine control where it advances, to set up and maintain the institutions of a divine government. It can mark thus its progress, establish boundaries, *secure and hold its conquests*, and discern a basis for future operations. The guerilla movements too often have nothing permanent to show, for their labour must be repeated over the same ground, crossing and recrossing the same territory, with an unwise expenditure of time and energy, and unequal and transient results.

These are some of the considerations that vindicate the divine plan of pushing forward Christian evangelism through the instrumentality of churches. It is not meant that nobody shall do any good unless he belong to the Church. We forbid no man's working for human redemption, whether he follow with us or not. It is not meant that no Church member shall have any plan of Christian activity in which the whole Church of which he is a member does not join with him. But it is meant that those whose prevalent and favorite mode of personal and concerted activity is to step outside of all the bonds of Church fellowship to take upon them other connections and practically to throw over and ignore these home ties in outside independent enterprises, withdrawing just so much energy and hard work from the specific business of awaking, arousing, reviving, lifting up and helping on the Church itself, Christ's host, with his own banner flying over it, do so far miss of the healthier, wiser, more biblical style of Christian working. In the Church, through the Church, by the Church, we believe it best pleases Christ, best suits the economy of his spiritual institutes, and keeps nearest the channels of the Holy Spirit's most copious fulness, that Christian people should spend and be spent in their spiritual tasks.

And now what are these spiritual tasks? Are they properly exhaustive of

Christian strength and zeal? What is the style and what the amount of Church labor for all her sons and confessors?

And I answer :

1. It is the work which the Church itself can do. The truth of this reply would seem self-evident. You hire a laborer on your farm in the country. There are many fields and many tasks. Here the soil is to be tilled. There the yellow harvest is to be gathered into the garner. Yonder the emerald grass is to fall before the sweep of the mower's arm. Yonder still a forest is to be felled and corded. What is the laborer's work? Not all that there is to be done, but what he can do, what one able-bodied man is equal to; what with his best diligence he can personally achieve. You have no right to expect anything more from him. That is all you look for him to accomplish. As it is with individuals so it is precisely with associations of individuals. What they can perform by their combined strength measures their full obligation. The spiritual wastes in this sin-desolated world are broad and drear. The gospel has as yet but a minority of earth's population as its confessors and followers. It holds here and there a conquered territory as its own. It has all the rest yet to overspread and subdue. Each Church has certain relations to this whole work. It is to do what it can toward bringing in the full day of the gospel triumph. Its task is what it finds its power adequate to undertake. Beyond that limit it may discern other and broader wastes of spiritual barrenness and death. But it cannot enter and cultivate them. Its hands are full. It is to do the work of one Church, not the work of two. When it uses the whole of its own instrumentality in its field of labor, and exhausts itself in advancing its own spiritual triumphs, it is at the end of its responsibility in that direction. Its work is that which itself can do.

2. It is, again, *the whole* of what it can do. This has already been said, but not with this particular emphasis. It must fill out its sphere. It undertakes the spiritual training of those who are banded together in its fellowships. Hundreds of families are associated in its parochial bonds. Within these households there is every variety of age and character. Age lingers there with patriarchal years and honors, perhaps with manifold sorrows and infirmities. Infancy buds, childhood blooms, young men and maidens stand up in the glory of their strength and beauty, and burden-bearing manhood strides stoutly on with its loads of weighty care. Some of these are already the disciples of Christ, and are walking with the brotherhood. Some who are thus joined in sacred bands, are fighting great battles with temptations, plunging amid worldly influences and defilements, hoping to keep their ermine unsoiled, and to maintain Christian purity, but needing to hear on all sides the watchwords of hope and faith as their comrades meet and pass them. Others are strangers yet to the work of the Spirit, and are drifting forward: childhood, youth, and age, toward eternity, unsealed for the Lord. This is the great special work for a Church, to save its own people; to carry salvation to every house and every heart of all these multitudes; to watch for opportunities when grief or scaberness shadows the door, to send in the healing, comforting Gospel. This sacred charge is laid at the door of the living, acting, working members of the Church. Whatever else they forego, this they must attend to. Whatever else they attempt to forward, this must not be neglected. No other ministry, no other brotherhood will care for these souls but this ministry and this brotherhood. If they cannot do this, and all they would wish to do beside, they must do this. If this remain undone, and they are out on spiritual adventures, a reproachful question arises which they must

answer. This home duty, the whole of it, their whole strength in it, first of all, is, if I understand it, their Christian call.

3. Now shall a Church in this work call in foreign aid? There are clergymen of high repute for piety and zeal and of extraordinary power in presenting the awakening truths of the Word of God, who might be had for the sending. What is wisdom in regard to the employing of these "Evangelists," as they are called? To take the ground that they should never be called in would be, as I think, extreme folly. A Church may be without a pastor, when it might be wise to have the temporary ministry of an Evangelist. The pastor's health may be feeble, and such transient aid greatly relieve him, and greatly assist interests that are languishing. A revival may be in progress, and the pastor's hands, though he be well and strong, more than full, and his ministerial brethren near him have all that they can well do. There may have been a long dearth of refreshing influences from on high, and the feeling may gain strength in the Church that a new voice, a new style of address, a different type of preaching temperament, and the natural interest of a new arrival, might serve to win a fresher hearing for the gospel and richer fruits. We will not say that in this latter case also it would not be well, occasionally, to bring in the labors of an Evangelist.

But it should be adopted only as a rare and most exceptional expedient. Else there is danger that the impression will grow, that a revival is not to be looked for except in connection with this special form of labor. The ordinary preaching of the Word on the day divinely set apart for it will not be expected to issue in conversions. If such preaching is not immediately blessed for just this issue, every feverish spirit will rush instantly to the conclusion—we must have an Evangelist. Nothing would sooner dishearten and discourage the stated preacher. Nothing more truly dishonors the regularly appointed ministrations of the Sabbath. This foreign allied influence comes to be the thing relied upon for large and rich fruits. With many there arises the feeling that nothing is being done for the salvation of souls, unless this exterior influence is brought in. There comes up thus a new standard of piety and of religious engagedness—which is often a false standard. "Are you in favor of calling in an Evangelist?" Well, if you hesitate with a fervent yes—it is judged that your heart is cold—that you don't want a revival—that you are well enough satisfied with the present state of things. This may be true. But it may also be as far as possible from the truth—just the opposite. You may desire the conversion of souls and the enlargement of the Church just as ardently as the challenger, only you may doubt the wisdom of the measures invoked. It is a very sacred tie between a new-born soul and the servant of God who has been permitted to lead him to Jesus. A pastor cannot afford to forego that tender bond for himself. He wants it for his own soul's comfort. He wants it for future harmony between himself and his people. He wants it especially as a channel for his richest pastoral influence and usefulness. The coming of an Evangelist between a pastor and the souls of his people in such a tender relation has inevitably weaned many a people from their pastor, and made him feel that the home of their hearts is not with him—and this again, if anything will do it, inclines him to seek new relations. There are exigencies in which all these risks had better be run and can be safely run—but it is obvious that they must be few and rare. We all know that the usual style of an Evangelist's preaching is high-wrought and strenuous. He has but a little time in which to produce results. He must use the most moving—the most telling—truths and method of presentation. He must

crowd mind and heart with extreme urgency. Not a few of those who are thus addressed, but not won, will ever be deaf to all religious utterances. Their minds will be as though scathed and burned over. The sweet persuasive tones of Jesus' voice will never again stir their pulses. We, in this city, were unspcakably favored in this respect, by the Evangelist whom God sent us here in '58 and '59*. There was such calm, urgent, logical treatment of the great truths of the cross—so little of the rasping, harrowing, sensational appeals to the sympathies and the nerves of animal excitement—that the hearts not subdued were yet left, we may believe, in a favorable attitude for the future reception of the gospel. We may well thank God for that.

But there is still another point in this connection. The habit of resorting to the labors of an Evangelist is the habit of relieving the Church and the pastor from the most solemn part of their responsibility. What is needed? A revival? Well, how shall we set out to secure it? Why, send straight off to such a man. He never fails. The power of God is with him. That is one way of answering. Can it not be seen that that takes the pressure at once from the pastor and the brethren. It brings upon them, to be sure, another kind of pressure—the running to and fro—the attendance upon multiplied meetings—hours and hours of strong nervous action in scenes of worship and conference. But suppose the work is all laid upon them to do. Who is fit for it? This pastor, how shall he preach for it, and pray for it? These brethren, how shall they pray for it, and visit for it, and labor for it? Close, solemn, and searching questions! Why does the Holy Ghost delay? Who is in the way? Isn't the preaching right yet? Are the brethren cold yet? Why then we must get down lower—we must have broken hearts—we must be baptized anew—we must get power with God—*we—we*—it is upon us—*WE* must get power with souls. It is a great deal easier to say—*invite Mr. Evangelist here*, than it is to melt together and break down a whole Church in penitence and contrition, making them to feel that the work rests with them, and will linger and halt until they are right for it. But this last is far more healthful—a far deeper and more abiding work—more honourable to the Spirit—and ushers in a different future for that Church and people. This sacred responsibility ought not to be relieved. It ought to be piled up upon the heart of pastor and people. "This is your work—you must do it. It is between you, and your God, and these souls. You are to plead and prevail, or the destruction of souls lies at your door." If it be imperatively needed we may have help in our work—but not somebody to do our work for us. That is our great danger. And coupled with the other points suggested, it vindicates the conclusion that the idea of employing evangelistic labor, should be very rarely entertained. It should not be one element in the calculation when we ask what has God for us to do as a Church and a people, for his glory and the honor of his Son. The true answer is: we have all our own spiritual work constantly, faithfully, and successfully to do by ourselves. And if our hearts are not right, nor our hands clean for this work—the awful guilt of denying God the wishes of his heart lies upon us—and we must not run away for help, but repent in dust, and sackcloth, and ashes.

4. Then there is another question. Is there no outside territorial evangelizing work to be performed by the Church? Beside caring for the souls in definite alliance with their own fellowship, shall they do nothing to extend

* Rev. President Finney.

the work of Christ, in the community as such?—to bring to the knowledge and obedience of the truth those who own no Church property, and are not numbered within the ranks of the parish families? Why, yes; I think a Church has a large and sacred duty in this direction. It ought to build its house of worship where, besides accomodating its own families, it will most happily affect the unevangelized portion of a community. It ought to ring out its Church bells clearly on the Sabbath morning air. It ought to provide faithful earnest preaching. It ought to welcome in, so far as it can, all whose wandering feet pause at its threshold. Anything more? Yes, it ought to help to sustain missionary laborers who shall carry the messages of salvation to the homes of the humblest poor—and keep a nourishing watch and care over these laborers, seeking through them to gather those whom they can happily influence, into the fold of the Church. Anything more? Yes, indeed, the main thing, as I think. The whole Church ought to be a band of missionary laborers. They are to take time and strength, and get grace and furnish themselves with the Holy Ghost, and go among the unevangelized, and get hold of their friendship and confidence, and win their hearts for Christ. This is copying Jesus, the Master. This will re-act with most reviving efficacy and deeper spirituality upon the membership of the Church. It is the sort of labour that is most efficacious with this class. Preaching they have not a taste for. If they stroll in to some preaching service and catch a memorable word or two—there is no one who knows their state of mind, and who will guide them to peace and to hope. This personal missionary visiting from house to house is the thing of all others in which our churches are specially deficient and in which they ought preëminently in our larger centres of population to be specially abounding.

But instead of this there is a tendency to multiply meetings. If anything more effective and urgent for those beyond the pale of ordinary gospel demonstrations is debated, the first thought with not a few is: why we must get up a meeting. If it is sought to stir a whole community from centre to circumference with new spiritual devotedness: why, have a prayer-meeting every afternoon and a preaching service every evening. These measures may issue in partial good. They may be largely blessed. But there is reason to fear that that they will, again, relieve churches and private Christians from the pressure of that particular responsibility that makes them feel that spiritual issues are dependant upon their personal holiness and faithfulness. The deepening interest of many Christians evaporates in these meetings—in this way. These meetings satisfy them. They are doing something, because they have the meetings. They are doing all they can, because they go to meetings all the time. When a man asks himself what he can do to bring in the reign of God's truth and grace in a community, it makes, I think, a fearfully broad difference whether he answer, *I will get up another meeting*, or, *I must myself have a more penetrating baptism of the Holy Spirit*, and take into my hands the sacred task of personal labor with souls. Without further expansion of this thought, all can see in what direction it leads. I believe we have too many religious meetings—too little religious working. The perpetual running to meeting, I am afraid, stands in the way, in many instances, of a deep heart work of the Holy Ghost. Preachers and people become jaded by this incessant coming together. There is no such thing as household communion upon spiritual matters—no time for it—no strength for it. Beaten oil for the sanctuary is a product not possible amid such confluent assemblings—or if produced is at the expense of declining health and

fast-failing vigor. More is expected of pastors in the way of fresh preparation for these manifold draughts than mind or body can yield. And the gain in any direction is more than doubtful.—*Cong. Quarterly.*

Poetry.

“GOD SAVE THE QUEEN.”

(For the Canadian Independent.)

Lines composed by REV. S. SNIDER, on occasion of the war steamer “*Nile*” passing the head land of Cape Canso, while he was contemplating the ocean scene.

Hail Britannia! Mistress of the Sea!
 Whose fame resounds in every clime;
 Home of the generous, brave and free!
 Still rising with the lapse of time!
 Where e'er thy meteor flag is seen
 The sound is heard “God save the Queen.”

Tho' modern despots round thee rave,
 Whose counsels fiendish arts employ,
 Seeking thy free born sons to enslave,
 Thy well earned glory to destroy—
 Almighty Power will intervene;
 God is thy help;—God save the Queen.

Dark clouds of superstition rise,
 And o'er the nations fiercely roll;
 Truth is oppressed, and justice flies,
 And priests and tyrants rule the whole.
 No spot on earth so fair is seen
 As Britain's isle.—God save the Queen.

Thy light, Britannia, from afar,
 Shines o'er the nations of the earth,
 And like a brilliant morning star
 It gives to lively hopes a birth.
 Darkness and light, in conflict keen,
 Proclaim the end. God save the Queen.

From North to South, in every place,
 From Burmah's plains to furthest west,
 Thy sons are known, a fearless band,
 The friends of all who are oppressed.
 Fair Freedom in their ranks is seen,
 And only there! God save the Queen.

Britannia! rule for God alone,
 And on the fallen nations call!
 May Truth, which long in thee has shone,
 Make Islam, Pope and Buddha fall!
 Earth's Jubilee shall then begin,
 While Britain shouts “God save the Queen.”

POWER OF PRAYER.

In descending by one of the passes of the Alps into the lovely valley of the Saarnen, the traveller may notice on the right hand of the path a pine tree, growing in extraordinary circumstances. Enormous masses of hoary rock lie scattered in the bottom of the ravine; they have fallen from the crags which form its stupendous walls; and it is on the top of one of these, a bare, naked block, that the pine-tree stands. No dwarf, misshapen thing, like the birch or mountain ash on an old castle wall, where the wind or passing bird had dropped the seed; it is a forest giant—with rugged trunk, and top that shoots, a green pyramid, to the skies. At first sight one wonders how a tree, seated on the summit of a huge stone, raised above the soil, with no apparent means of living, could live at all; still more, grow with such vigour as to defy the storms that sweep the pass, and the severe long winters that reign over these lofty solitudes.

A nearer approach explains the mystery. Finding soil enough on the summit, where lichens had grown and decayed, to sustain its early age, it had thrown out roots which, while the top stretched itself up to the light, lowered themselves down the naked stone—feeling for the earth and food. Touching the ground at length they buried themselves in it, to draw nourishment from its unseen but inexhaustible supplies, to feed the feeble sapling into a giant tree. So we thought, as we stood looking on this natural wonder, the believer grows. Tempest-tossed by many storms, but like the pine-tree with its gnarled roots grown into mighty cables, firmly moored to the Rock of Ages, he also raises his head to the skies, and through his prayers draws spiritual nourishment and growth in grace from the inexhaustible supplies which lie hidden in Jesus Christ, and are provided for all such as love him. Often placed in circumstances not less unfavourable to his growth than that naked stone to the growth of the pine perched on its summit, his prayers, like the roots that descended to the soil, and penetrating it, brought up its riches to feed the tree, form a living communication between him and God. Thus his life is sustained; thus he grows in grace—green and fruitful while others wither, and living where others die.—*Dr. Guthrie.*

PRAYER FOR A BLESSING ON SABBATH SERVICES.

Another thing which Christians who desire to accomplish more for their Master may hopefully do to advance his cause on earth, is to make the public services of each Sabbath a special subject of previous prayer.

This, we fear, is very commonly overlooked. And from this overlooking of it, comes, if we mistake not, something of the frequent complaint against the ministry as dull and unedifying in preaching, and dry and feeble in the devotional services of God's house.

A Christian who has made it the subject of special prayer beforehand, that his pastor may present the truth forcibly, and wisely, and to edification, is himself put, by his very prayer, into a kindlier receiving frame than he would otherwise have reached, so that the sermon will be sure to do him more good than it otherwise could. While his fervent and effectual prayer has almost, to a certainty, called down some blessing upon the pastor, who goes into his pulpit strangely in earnest, feeling as one used often to say, who was one of the lights of the pulpit—that “now, surely, some of my good mothers in Israel have been praying for me this day.”

Doubtless every pastor is to be blamed—more or less—who does not succeed in coming to the public service of each Sabbath with a warm and sensitive heart, all a glow with the consciousness of the Saviour's love, and with earnest desire that all the impenitent should know what a Saviour he is, and love him, and live for him. But if he is not quite well, or if he has been harassed by over-care, or jaded by over-work; if—for any reason—the wheels move hard, and there is no lubricating oil, what a blessing to have that oil supplied by the prayers of saints, spending their last hour before leaving home for church, in beseeching God to speak through the man of God, to-day!

Christian, at least do not complain of your pastor for being dull and spiritless, when you have failed to pray that he might be otherwise!

What a thought it is, Christian; that, although your education may have been imperfect, and your opportunities limited, and your power of persuasive speech may be small, you can yet thus *preach by proxy*—by your prayers helping your minister to words and thoughts which he never might have had but for you, and thus making you a co-worker with him toward the grand result.

Preach thus by proxy every Sabbath, and you may—in the great and last day—be proven to have turned many to righteousness whom you have never personally addressed, simply by your supplications answered in your pastor's increased fervor and power!—*The Congregationalist*.

THE HISTORY OF POOR SEPPELY.

TRANSLATED FROM THE GERMAN.

(Concluded from page 317.)

Thus passed some days without any particular event occurring. The servant continued their rough and improper manners, for the master did not look much after the moral conduct of his servants, and only looked for gain, and how to become rich. Also Seppely had always something to do, and began to find his situation more unbearable. But Margarethe went about more silently than formerly, and was often lost in meditation.

Then the Sabbath came, a day which became for our dear Seppely a day of very great importance. On this day the men remained longer than usual in bed, because they believed that this day was only made for longer rest; and they spent the remaining hours in useless talk and idleness.

Very different had been the teaching of Seppely's mother. With special earnestness she had taught him that the Sabbath was a day of the Lord, on which people ought doubly to watch against sin, and should strengthen in themselves anew a godly spirit and conduct, by diligent attendance in God's house, and by praying and reading the Holy Bible. On this account, he rose to-day as early as he could; and, as it was still dark, he went down to the stable, where he knew he would find Margarethe. He had not had any particular conversation with her since that remarkable morning; and it seemed to-day as if neither of them intended to speak at all, for Margarethe was a quiet person, and spoke little. At last Seppely asked her if he might read again to her. She answered, 'Yes;' and he now read to her from the history of Christ's sufferings (John xviii. and six). They were two long chapters, and for at least half an hour Seppely read on in his slow and expressive manner. Margarethe had long since finished her work, and was sitting on her low stool, listening intently, and quite lost in the great things which these chapters contained. When Seppely came to the 30th verse of the 19th chapter, where is written, "When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head and gave up the ghost,"—Margarethe involuntarily exclaimed, "But why did God allow this pious man to die such a horrible death?" Seppely looked at her for a while, silent and astonished, without answering a word. At last he said, Do you not know, Margarethe, that if the Lord Jesus had wished it, His heavenly Father would have sent a thousand legions of angels to help Him? But He gave Himself that He might save us, by His precious blood, from our sins. I know a text of the Bible which says, "Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." Think then, Margarethe, what gratitude we owe to our dear Saviour, because He has died for us, poor sinners, that we might not be sent to hell.

Then Margarethe asked if he thought that she would get to heaven? Seppely answered, 'If you believe on the Lord Jesus, and ask Him to make you holy, you will certainly go to heaven.'

Margarethe reflected awhile, as if something was not quite clear to her, and then asked again, whether this Jesus would hear her when she said something to him?

Seppely could not comprehend how Margarethe could talk so strangely, and said, 'Margarethe, do you not know that the Lord Jesus is every-where, with us, and around us.

Margarethe now rose up. A ray of heavenly light had penetrated into her soul by means of the simple words of the boy; and this light had awakened a longing after something, which she herself could not understand. The impression of it was so deep and strong, that she did not know what had happened to her. She took the milk-pail, and went away. But nowhere in the house could she find rest, nor could she give her mind to her work at home. She roamed restlessly from room to room, till she was at last so overcome by the trouble of her spirit as to seek a dark, remote closet, there to sink down upon her knees, and utter the name of the Lord Jesus several times, as if she wished to call on Him for help. Soon she also ventured to add some words: 'Jesus help me! Jesus be gracious to me! bring me to heaven! Jesus make me holy!' By-and-bye she began to feel her heart so relieved of its load, that she would not have quitted the room if the master had not called for her. But she resolved to go into this closet again as soon and as often as she could.

At this place they used, as we have already mentioned, to spend the Sabbath very ill. Seppely was able to spend a great part of the day in that room where he usually slept, and read in his dear Bible, and there he felt very happy.

It was now evening. The men had come home to take their evening meal, and were waiting in the yard for the sound of the bell which called them to table. They sat on a bench before the door and played with the great watch-dog, whom they had loosened from its chain. Seppely was also in the yard, and had timidly seated himself opposite them on a wooden stump. It was not long before the scorn of the servants was directed towards him, and one of them, who held the powerful dog between his knees, cried to him in a mocking tone, 'Now, Seppy, have you been praying again to-day to your God?' The terrified Seppely was silent, for he thought of the frightful oaths of these rough men on the first night. But the two men burst out in a scornful laugh.

"Come, Seppy," the man went on, "pray before us a little."

Seppely was silent, and silently prayed to the Saviour for help against these bad men.

"Seppely must become our minister," the other then cried out. Tell me, parson, shall we go to hell?" Thus speaking, he laughed aloud. But the poor boy still being silent, the one who held the dog began again: "Now, Seppy, you must tell us whether we shall go to hell. If you do not tell us, I will let the dog at you." And while speaking, he began in jest to irritate the dog against the boy so much, that he began to growl. Though the poor boy was seized with unspeakable dread, yet he felt as if his mother stood by his side and taught him what words he should say, Tremblingly he answered, after a pause, "How can you go to heaven, when you swear so terribly? Whoever swears must go to hell."

This fell like a thunderbolt on the consciences of these rude fellows; but instead of coming to their senses, and letting conscience be heard, this word raised a diabolical fury within them, which they vainly tried to conceal behind a sort of forced loud laughter.

"Now, then, Seppy," continued the one who held the dog, "if we go to hell, then I suppose you will have to accompany us; for you must learn to swear too. Quick, and for once, say after me——" and then he pronounced a terrible oath, at which both loudly laughed, and cried out that Seppy must pronounce this oath.

A frightful scene now followed. Though Seppely was as pale as death, and trembled all over, inwardly he got great courage, and he felt more confidence in God than he had ever felt before. *In his heart he feared God more than man*, and he quietly said that he could not repeat such wicked words. The men, however, continued to declare that he *must* do it. They threatened to let the dog loose

upon him, and baited the animal more and more, although the one who held the dog between his knees did not in reality mean to let him go; but the dog, who had not yet become quite accustomed to Seppely, growled more and more furiously, the men, who delighted in the fright of Seppely, making no attempt to quiet him, and before they were aware of it, the beast tore itself loose, and rushed in full fury upon Seppely. It is true, they now called the dog back; but he had already bitten the hand of the dear pious boy, who with a cry of deathlike anguish tried to keep him off. Immediately the blood rushed violently from the wound. A few moments after, before even the men saw what had happened, Seppely fainted. Now the godless men were seized with a sudden fright. At first they hesitated to assist the boy, for they felt how guilty then were in having tortured almost to death an innocent child. At length one of them went and raised Seppely, and shook him, as if to awaken him; at the same time he perceived the bleeding hand. Meanwhile the master came, having heard the piercing shriek of the boy. He asked what had happened. Of course no one confessed what had happened; they only said the dog had sprung upon Seppely and had bitten him a little, and because of that he had fainted. The master swore at the dog, gave it a few kicks, and called for Margarethe, who was much terrified at the sight. He told her to wash the boy's hand and bind it up, and also to bathe his temples with brandy.

Dear children, I do not want to leave you long in suspense about our Seppely. After a few minutes, he revived under the anxious care of the faithful Margarethe, who had laid him on her own bed; she had washed the wound with vinegar and water, poured into it a healing oil, and bound it up with linen. He was so weak that he could hardly speak; but from time to time he looked fearfully around him, as if he wished to see whether the servants were there. Then, when he saw no one but Margarethe, he became quiet, and looked at her gratefully.

Margarethe prepared for the sick Seppely a good couch in her own bedroom, to be able to nurse him well through the night. Seppely did not sleep at all during the first night; but he was quiet, and only sometimes sighed because of the pain his hand caused him. The next morning it was very much swollen, but the pain soon diminished, so that he rose and could do what Margarethe desired him. But he trembled so much, and was looking so pale and thin, that no one could look at him without great compassion. Even the master, rough though he was, told Margarethe she should take good care of the boy. But the men-servants, when they came into the room, never stopped long, but as quickly as possible made their exit from the room, for their consciences were ill at ease.

Thus passed several days. The wound was sometimes more and sometimes less painful; but Seppely had no appetite, and pined away more and more. Then Margarethe observed, one morning when she bound up his hand, that some places looked quite black. This aroused her suspicions, and without saying anything she hastened in the course of the day to a neighbouring peasant, who was said to understand the cure of all diseases, and told him of the matter. He gave her an ointment with which to rub the wound. But, carefully though Margarethe applied it, it did no good at all; because, although that peasant knew well enough how to treat certain diseases among cattle, he understood nothing of medicine. Thus it happened that the gangrene quickly spread further over the hand, and the wound got dangerously worse. Seppely also began to grow much weaker; Margarethe became uneasy about him, and one evening she sat down for a time, before she went to bed, on the foot of the boy's bed being filled with sad forebodings.

"How are you, Seppely?" she said at last.

"I think I shall soon be better," he answered in accents that went to Margarethe's heart; for, that Seppely was fast hastening to the grave, she now felt almost certain.

"How do you mean?" she asked, after a short pause, in a low, frightened voice.

"I believe I shall soon die; and then I shall see my dear Saviour and my dear mother."

Margarethe.—“Are you not afraid to die?”

Seppely.—“I may be afraid till it is over. But it will be soon over! Oh, and then I can go to my Saviour, where there is nothing but joy and bliss!—Dear Margarethe,” he continued, after a pause, “would you be so kind as to read me a few verses out of my Bible?”

Margarethe took the book out of the little bag, which lay near his head, and Seppely showed her a passage in the Revelation, where it is said:—

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

“Oh, how beautiful that is!” said Seppely, when she had finished reading the passage to him. “How greatly do I rejoice in the hope of seeing this city of God! There is my dear mother, there are the dear and holy angels and all the saints! thither will my Saviour soon bring me.”

Margarethe’s eyes filled with tears, but her heart was filled with a new joy, that she thought she would like to die too, and go with Seppely to heaven. They were both silent for a time, and she thought Seppely was falling asleep. But suddenly he broke the silence by saying: “Margarethe, I have a favour to ask of you.” The good nurse was ready for everything. “I wish,” Seppely continued, “that you would tell Anton (the man who let the dog loose) and the other servant, that I have forgiven them with all my heart, and have also prayed fervently to God for them, that He might pardon their sins of last Sabbath, and deliver them from hell.”

Margarethe, who did not know that the dog had not of his own accord attacked the poor boy, wonderingly asked what Anton had done. Seppely, also wondering, asked if she did not know what had happened; and when she answered in the negative, he did not wish to say any more about it. But Margarethe did not leave off questioning him until he had told all. With terror she listened to him, and was so shocked, that she wanted to go immediately to the master to tell him all about it. But Seppely employed all his little strength, and begged her by no means to say anything about it. He brought before her mind the example of our Lord, and so earnestly entreated her not to tell, that she promised to keep the affair secret.

This conversation had so exhausted Seppely that he fell into a kind of faint, which, however, Margarethe took for a healing slumber, and she also went to bed. At three o’clock next morning, Margarethe was awakened by a loud groan; she sprang up, lighted the candle, and hastened to Seppely’s bed. There was the dear boy lying in severe cramps, quite insensible; he threw himself about in the bed, and groaned in a heartrending manner. Scarcely knowing what she did, she threw her arms round him, as if she thus could stay the terrible cramps. The sight of the suffering was most touching. Sometimes Seppely became quiet for some minutes, and sank down, utterly weak and exhausted; but soon again those terrible attacks would return, and often with greater violence than before.

In such moments of fearful quietness Margarethe tried to address him, and to inspire him with confidence and courage; but he was unconscious, and his looks were quite vacant. After about an hour, which Margarethe had spent in great alarm, she went in a moment of quiet to awaken the master; for she knew that he pitied poor Seppely, and felt drawn towards him. When he came, Seppely was in a sad condition. At one time the cramps so twisted his wasted body, that it seemed as if it must break; at another time, they threw him high in the air. With terror the master looked at this scene, and helped to hold him, that he might not hurt himself. Meanwhile Margarethe ran and awakened the two men-servants, crying out to them, “The master sends you word to come immediately to him.” When they came in great haste, without knowing what was the matter, Margarethe called them into the room, with the expressive words. “Now, Anton, I suppose you would like to see Seppely dying too.” They stood still, pale as two statues, at the sight of the suffering one, and began to tremble.

By-and-bye the attacks became weaker and shorter, and soon Seppely lay there in a state of death-like exhaustion. "He is gone," said the master, taking the light and passing it above Seppely's face. On this the dying boy once more opened his dim eyes, and looked around with pain, as if he sought for something. His looks fell upon Margarethe. A faint light seemed to kindle once more in his eyes. "Thanks, thanks!" he said, with a soft voice and a look of love. Margarethe, deeply moved, burst into tears, and sobbed aloud. "Peace—Jesus—heaven!" he whispered; and a soft smile seemed to hover on his pale lips. Then his looks fell on Anton.

This seemed to fill him with wonderful power. With the last effort of his failing strength, he raised himself once more, and stretching out his trembling hand towards him: "I have—forgiven you—with all my heart," he stammered with broken voice. "Oh—Jesus—will—forgive you—also!—pray—pray—to Jesus—and swear—no more!" His strength was at an end; he sank down; and a few moments after, his redeemed soul had gone out of the poor hut of the body into the heavenly home.

It was half-past five in the morning. Margarethe sobbed aloud as she sat on a chair beside the bed. The master had left the room, silent, and deeply moved, to hide his emotion. But the two men went out pale and trembling, without uttering a word. A few days after, Anton asked leave from his master to quit his service, and went nobody knows whither. From the other one an oath has never since been heard.

Margarethe, who took care to have the body laid faithfully and carefully in its resting-place, has never during her whole life lost the religious impressions she had received from Seppely; and also the master from this time led another life. The remembrance of Seppely remained in blessing at this farm; and perhaps you too, dear children, through the grace of God, may be moved by his story from this time to seek the Saviour, to love Him above everything, and to remain faithful to Him until death.

NOTHING TO SPARE.

"I have found nothing to spare," is the plea of sordid reluctance. But a far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour, when you and I, and all pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul! Eternal mercy! let not the blood of heathen millions be found in your skirts! Standing, as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth Omnipotence ever produced. On such an awful subject it becomes me to speak with caution; but I solemnly avow that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people in America to embark together to carry the gospel to him. Place your soul in his soul's stead; or rather, consent for a moment to change condition with the savages on our borders. Were you posting on to the judgment of the great day in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the church, how hard would it seem for your neighbours to neglect your misery! When you should open your eyes in the eternal world, and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you! My flesh trembles at the prospect! But they shall not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn.—*Dr. Griffin.*

I FEAR I AM NOT ELECTED.

A careless old man, who had not attended a place of worship for twenty years, became very ill. I went to see him, and found him alarmed and anxious. I told him of Christ dying for the ungodly; that his blood cleanseth from all sin; and that whosoever believeth on him "hath everlasting life and shall not come into condemnation, but is passed from death unto life." For some time he continued anxious, but without getting that peace which flows from believing. One day I called, and after trying to show him that Christ had suffered enough to atone for sinners, and had invited him to accept that atonement as for *his* sins, I asked him why it was that he would not believe God, and take Christ as his Saviour, and be saved. With tears rolling down his cheeks, the old man said—"Sir, I need not hide it from you—I fear I am not elected." He was thoroughly in earnest. Now, what are we to say to a man thus tempted?

We are not to tell him there is no such thing as election, for there are scores of passages in the Bible teaching us that there is. Whether men like it or not, it is a doctrine clearly revealed. But we are to tell him something like the following. This is a temptation of the devil to keep you away from Christ; so be on your guard against it. Election is true; but it is a doctrine with which you have nothing to do at present. It belongs to God's people, and to them alone. If you would come into my house, and take away some of my goods, you would be taking what did not belong to you: and just so, when you meddle with election, you meddle with what does not at present belong to you. What right has an unconverted man to think, or talk, or dispute about election? None whatever. When you hear such a one speak on the subject, look him in the face, and with astonishment ask—"Sir, are you born again?"

What you have to discover is, not that you are an elect saint, but that you are a lost sinner. When you have discovered this, and been enabled by divine grace to take Jesus as your Saviour, and thus made your calling sure, your election will be sure also. You will then be thankful for the doctrine; glad to think that God loved you with an everlasting love; and will have higher ideas of the "length" of that love which passeth knowledge. The truth is, as an old divine once said—"Election is against no man, unless he is against election." Rightly understood, it does injury to no one, and does great good to God's people.

Your rule of duty is not what is written in the Lamb's Book of Life, but what is written in God's Holy Word. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children" (Deut. xxix. 39). The Bible tells us that the mercy of God is infinite, that the merit of Christ is infinite, and that the power of the Spirit is infinite. God's *oath* is—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live" (Ezek. xxxiii. 11). His *invitations* and *promises* are—"A just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth" (Isaiah xlv. 22). "Come unto me, all ye that labour and are heavy-laden, and I will give you rest" (Mat. xi. 28). "Him that cometh to me I will in no wise cast out" (John vi. 37). Believe these promises; take God at his word, and look unto Jesus; and you need not fear election. It is a false inference from the doctrine that troubles you; and if you neglect salvation because of a decree which you do not understand, the sin lies on your own head—you are lost because of your own unbelief.

But why should you think you are not elected? No human being out of hell can ever know that he is not; and when God's Spirit is thus striving with you, why not rather believe that you are? You have as good a right to believe yourself one of the elect as any unconverted sinner that ever lived. You are somewhat like a man travelling to a railway station, intending to go by the train to a distant town. It occurs to him that perhaps there may not be a vacant seat, and he becomes afraid. But he meets one of the porters, who tells him that there are a great many carriages at the station, and that they will hold a wondrous number; and his fear is somewhat lessened. A little farther on, he meets the chief manager of the railway, whose word he cannot doubt, who informs him that never once, during the many years since the railway was opened, was man, woman, or child, left behind for want of room; and now his fear is altogether

gone. Perhaps you can make your own applicaion of the story. When God, who cannot lie, tells you that his elect people are no scattered few but a multitude that no man can number; and that since the world began, never one came to him through Christ, and was cast out, surely you will no longer be alarmed by this groundless fear—*What if I am not elected.*

Do as John Bunyan did when assaulted by the same temptation. "Begin at the beginning of Genesis, and read to the end of Revelation, and see if you can find that there was ever one that trusted in the Lord and was confounded." Do as the old woman did, who resolved that if there were only three elect people in the world, she would strive to be one of them. "*Be not afraid*" of election, "only believe."—*Rev. W. J. Patton.*

WHAT HAVE I DONE ?

"Last Saturday," Dr. Reed writes on Oct. 16, 1838 "was to me a memorable day. In the morning I was preparing for my first lecture, with something of a heavy heart, because the work must be begun, and my spirit so unprepared. While reading, my eye was struck with that passage, 'No man saith, What have I done?' 'A good text,' I said to myself, 'for my people on some future occasion;' and I noted it down. No sooner was this done, than conscience added, '*A good text for my people!* Alas! it is ever thus—ever losing personal interest in my official duties.' I was touched. I closed my books. I rose, and walked my study. 'What have I done?' I said many times. A sense of my exceeding sinfulness, ingratitude, and unprofitableness,—a sense of the forbearance, pity, and goodness of God, were present to me. My heart was softened, and I wept. I was surprised. A state of perception and feeling which had not been mine for months and years, had come over me. I began to hope that the salvation I had almost despaired of was coming. I seemed on the verge of a better state of life and action. I trembled least anything should prevent. I bolted the door, and cast myself at the mercy-seat, exclaiming, 'I cannot go on without God; I must surmount every obstacle, I must wrestle for the blessing!' I thought—I wept—I offered broken prayer. I placed myself in the hands of God. I submitted to His righteousness, felt I was the very chief of sinners, and confessed that the most extreme state of punishment was my desert.

"I looked to His mercy—His infinite and covenanted mercy, and entreated Him, in mercy, to look down on me. The solemn awe produced by the Divine presence and holiness gave me a yet deeper sense of my vileness; and my heart sank within me almost to despair. 'I see it—I feel it!' I exclaimed; '*I would not be the hateful thing in Thy sight, that sin has made me!—I would not—I would not!* If it be possible—if it be possible—if it be possible,—purify me—save me—bless me!'

"My doubt and fear were met by the suggestion of that passage, 'Is anything too hard for the Lord?' 'No—no!' I was forced to say; 'nothing is too hard for the Lord; if Thou wilt, Thou canst make me whole.' My salvation seemed within the limit of Omnipotence, and nothing more.

"I rose, and restrained myself, lest I should be physically unfit for the duties of the Sabbath; but I could not pursue my studies. I trembled to do anything which might divert my mind, when God seemed so near. I walked my room. I read the Scriptures, to feed thought and prayer; particularly the 32nd of Jeremiah, the 6th of Isaiah, and the 40th Psalm. I omitted my usual walk that morning; I sought only to walk with God. I felt as if the approach of my dearest friend would be interruption; and, happily, I suffered none all that morning. My studies were interrupted; but it was a blessed interruption. My mind remained tearful, though not sorrowful, through that day, the following night, and the Sabbath.

"On the Sabbath night, while awake, admiring thoughts of God, low and penitent thoughts of myself, and breathing desires after the Spirit of God as the Spirit of 'power, love, and of a sound mind,' possessed me. Jealousy of myself disinclined me from any particular resolution; but my feeling was one of hope that God might make this the 'beginning of days' to me. I was ready to say to everything earthly, 'Touch me not—I am God's.'"—*Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D., with Selections from his Journals.*

GIVING MADE EASY.

BY REV. JOHN TODD, D.D.

As I have already hinted, those upon whom we most depend for the real charities of the church, are not those who are *naturally* generous. They are the men who naturally love money, and to whom giving is not easy. This desire for property makes them economical, saving, and industrious. Every tendency of their nature and life is to retain and to keep what they acquire. And yet another principle may and does come in, that of love to Christ, and that of conscience, which opens the heart and the purse, and makes it easy to become benevolent. The stronger man comes in and spoils the goods. Let no one think, then, because he is naturally covetous, he can never learn to be "a cheerful giver," and give easy. Now for a few hints.

Don't feel that you must be sure you are doing for worthy objects—when you give.

It would be easier to give if we knew that every one whom we benefitted was worthy, or would be thankful, or would make a good use of our benefaction. But it is not on this principle that Christ teaches us to act. Among the five thousand whom he fed with a miracle, were there not probably many who were unworthy? Nay, so far from making a good use of it, they perverted it, and wanted to make him a king, so that they might be fed on miracles, and live without work. And when he says: "the poor ye have always with you," does he mean to teach that these poor will always be worthy—be deserving—be thankful? We are to give as God gives us air, and water, and light, and space—not to the just and the thankful only, but to the evil and unthankful. What if, in some cases, they *do* abuse what you give, it is not *your* property they abuse, it is Christ's. You have given it to him. Did not our Saviour work miracles for the nine who returned not to give thanks, and doubtless for multitudes who would and did scorn him—or certainly never thanked him? Don't worry as to what becomes of your money, after it is gone out of your hands. It may go directly into Bibles, or it may make boxes to put Bibles in. It may feed the missionary who is preaching salvation, and it may go into the coffin that encloses his body. It may be used the most economically possible, and it may be wasted. That is no concern of yours. You are not accountable after you have given to such objects as your conscience approves.

2. *Set apart steadily a certain part of your income for Christ.*

I am not to say how much you must give. The Bible don't say. It says, "give full measure, pressed down, running over," "give without grudging," "God loveth a cheerful giver." "Let every one of you set apart—as God hath prospered him." "Freely ye have received, freely give." "He that soweth bountifully shall reap bountifully." But after all, it is left to your conscience to say how much each one is to give. But the point I wish to urge is, that every one have a drawer, or a box, devoted solely to charity money. Whenever you have money come in, whether it be from Bank stock, from shipping or from trading, from the farm, or for the eggs you sell, ask at once, conscientiously, how much of that belongs to Christ? Whatever it be, at once, put in his box! There now! It is no longer yours! Don't touch it any more than you would borrow bread from the Communion Table—till the time comes to hand it over to his cause. You will find it easy to give, after you have once put it in the box. This plan I have seen tried with great success. It cultivates the conscience, it cherishes self-denial, and it enables you to give without grudging. And unless you do this, or something like it, you will be surprised, on accurate calculation, to find how little you really give in the course of the year! I once knew a man who wanted and tried to be a good, conscientious Christian, and who came to his minister to remonstrate sharply that "contributions were taken up so frequently." His minister heard him very quietly, and then said, "Mr. Smith, won't you now just put down on paper the sums you have contributed in the last year?"

"Certainly, sir. Please to put down as I call them over."

So he began. To Foreign Missions, 25 cts. To Home Missions, Bible, Tract &c., 20 cts each. And the whole amount was *just one dollar and a half!* The man was amazed, for he *felt* that he had given about all that came from his church. I must insist upon it that every man will greatly over-estimate his charities, as he does all his good deeds, unless he keep an accurate account of them. Laying aside stately, or, whenever you have money come in, and conscientiously too, will make it all plain and easy. The charity call comes round (you wonder how it can come so soon again;) and you don't have to contrive how to raise the money, nor how little it will do to give. The money is ready in the box. Hand it over freely, and trust that the box will be filled again. Be sure and put into the box till you *feel* it—feel that you must go without this or that—feel that it is really a sacrifice. "With such sacrifices" as cost us self-denial, "God is well pleased." None others are sacrifices.

3. Give to Christ and look to him for the reward.

My reader may blush for my old Puritan notions, and think me "behind the age," when I solemnly warn my generation, that a vast amount now going under the name of charity is not charity. I fear it is a stench before the Lord. What kind of *giving to Christ* is it, when you pass your money into the Fair, into the Raffle, into the "charity ball," into "the private theatrical," and expect and demand that you get back the worth of your money, in sight-seeing, in the raffle, in the dance, or in the amusement? You buy amusements, and you have them. You seek your reward in these ways, and you have it; but you must not expect Christ will reckon it as charity. "Freely ye have received, freely give—hoping for nothing again." It will be said we raise vastly more money in this way. So we do. But, *mala parva, mala dilabuntur*. Does it have the blessing of God coming down on the giver, and on the receiver, as if *given to Christ*? "Charities" raised in these ways may be investments, and you may get the worth of your money: but it is a misnomer to call them charities. And yet, are not multitudes congratulating themselves on their hopes of a great reward hereafter, because they give money by the handful in this way. If that only is charity which is given out of love and regard to the Saviour, how much charity have we going up with our prayers? It may be you give from patriotism—love for your country. I am glad of it. I rejoice in it; but why must you have your pay down in amusement, and raffles, and theatres, and dances? Why can't you trust Christ for at least a part of your reward?

4. If you would have giving easy, give cheerfully.

I have an impression that a kiss which your little child runs to give you is far sweeter than one given you because you sternly command it. And does not our Saviour so esteem it? "God loveth a cheerful giver." Does he love any other giver? If you shrug your shoulders, and scowl, every time you are called upon for charity, you do not give cheerfully. Give grudgingly, and you lose it all. You have nothing but pain in giving, and you will have no reward hereafter. You would not grudge to give the Saviour a meal of victuals, or a warm garment, or to carry Him off eight or ten miles to preach, would you? You would not grudge to wash and bind up the wounds of Paul and Silas, bleeding from scourging, would you? Then why not meet every call that humanity makes, as Christ did—promptly and cheerfully. "I will come and heal him." What I mean is, that you should cultivate the habit of giving cheerfully, and it will then be easier every time. Try being a collector one year, and see how you will find some all ready, handing to you cheerfully, wishing it were more, thanking you for calling, while others look and act as if you had come to rob them, and they must buy off with as small a sum as they possibly can. You feel that the hill of Zion which you are raking has become a fern pasture.

My dear brother and sister in Christ, I beg you not to sit for the picture of "the covetous man, whom the Lord abhorreth." The pen of inspiration hath written but few texts more fearful than that.