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THE

Canadian Independent Magazine.

VOL. V.

TORONTO, MAY, 1859.

No. 11.

THE UNION MEETING IN TORONTO.

The Annual Convocation of the Congregational Union of Canada is at hand. Due preparation for its solemnities demands more than an intelligent apprehension of the details of business, it centres chiefly in the culture of the heart. Brotherly love, zeal for the salvation of men, and singleness of eye for the Divine glory, will impart health, and diffuse life through all the proceedings. These essential feelings in every Christian enterprise can receive no check when brought into a genial atmosphere. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Every heavenly plant grows under the influence of the dew on the mountains of Zion, and diffuses a holy fragrance like precious ointment. The sun-light of communion with God, opens the flower, ripens the fruit, and gives the seed of future harvests. Let the prayer of every minister and delegate be for a double portion of God's Spirit, then their assembling will be in the fulness of the blessing. Each church of our order—according to our professed principles,—maintains a separate and independent jurisdiction. The principles of the New Testament, we conceive, can only be fairly wrought out by this arrangement. We believe a church is an assembly of the faithful: the laws of Christ that assembly is bound to obey. Churches thus composed and ruled, must have oneness of motive and oneness of aim. Hence a unity of affection and interest. The New Testament is full of that identity. The churches may thus be viewed as "distinct as the billows yet one as the sea." The gravitation which unites them is love. Truth is the basis of their union. Conformity is not union. Bind as you may a dead branch to a living stem, it remains dead: neither can an act of Parliament, or a decree of man cannot infuse the healthy sap of living faith and love into a dead community. The love of the truth therefore, must draw hearts together. With a well defined object, a way is made for united action. There are matters which call for co-operation to promote the general good. The advantages thus obtained for the spread of the gospel are manifest. We adopt the machinery of the Union with this view not to supersede the spirit of individual effort, but to give direction to that spirit. We rely on the courage of every soldier in the Lord's army to win His battles, and not on any mechanism whatever. That courage too is heaven derived. We unite then to be stronger; we pray together

to be holier ; we deliberate to be wiser. These are the aims of our Union. How unseemly therefore and inconsistent with the very name, would be scenes of bitterness and strife ; hallowed remembrances of such scenes there could be none, except in the triumph of reconciling and returning love, like the sun breaking through the clouds after a storm. Pray for the peace of Jerusalem.

Here we feel it necessary, in order to guard ourselves from misrepresentation, to define what we believe *the church* to be. Far be it from us to sound a trumpet and cry, "the temple of the Lord, the temple of the Lord, the temple of the Lord are we." Christ's true church is composed of all who have been truly converted. These are to be found in many communities or denominations in the world, and around the throne in glory. *The church* is the Lord's purchased inheritance. Therefore we recognise a brother in Christ, wherever the image and the spirit of the Master appears ; and can give a hearty Amen to the prayer,—grace be with all them that love our Lord Jesus Christ in sincerity. The spirit of sectarianism we decri, but confess we are denominational. Our consciences are clear in occupying that position. Our view of the authority of Christ places us there. The acting out of our convictions demands that we hold our ground. We justify our existence as a denomination not by pretension and arrogance, but by an appeal to the word of the Lord. And, as a denomination, reproached though we be by some who favor not our views, and represented as cherishing a system that has had its day, we do not the less love our principles. We have something to which affection clings. We go not back to those staunchless men who faced the tyranny of Kings, and secured for Britain and America,—and may we not say, ultimately for the world—the blessings of civil and religious liberty. We have a history of which we have no reason to be ashamed, and we expect a future.

Dare we defend and propagate our views ? This, the spirit of the age allows ; and if our weapons are not poisoned with bitterness and gall we may consistently do. Carnal weapons let us fling aside. Truth shuns the unholy alliance. Speaking the truth in love clothes with invulnerable armour. In Canada there is a fair field, to hold and to extend a knowledge of the liberty of God's heritage. Strangely out of keeping with the views of this day are the remarks of Baillie, speaking of the deliberations of the Westminster Assembly on the scriptural warrant for ruling elders,—“This is a point of high consequence, and upon no other we expect so great difficulty, except alone on Independencie, wherewith we purpose not to meddle in haste, till it please God to advance our armie, which we expect will much assist our arguments.”

That which is worthy of defence, calls too for sacrifices on its behalf. The great aims which belong to the whole church of Christ, and which we share in common with others, bring opportunities for sacrifice which love to Jesus alone embraces. These we dare not refuse to make. The maintenance, however, of peculiar principles may expose to endurances, which in the absence of that testimony, would be unfelt. The practice of purity of communion necessarily limits the number of adherents to our cause. In the present state of the world, it is therefore unpopular to maintain and act on that principle. This may cause pecuniary loss, and limited congregations, nevertheless, the honour of the church and the glory of Christ are connected therewith ; for holiness becometh the house of the Lord for ever.

We hail with joy the near approach of this festival of our Israel,—the meeting of the Congregational Union of Canada in the good city of Toronto,—and pray, that no root of bitterness springing up trouble us; that the season may be hallowed, by the continuance of brotherly love; by the unfolding and strengthening of the principles we fondly cherish; by the shout of victory in the camp, at the news of prosperity in the churches; by the tear of sympathy where trials have been borne; and by the holy resolution to imitate with stronger faith and warmer love the example of Him who went about doing good. Nor may the influence be circumscribed to the members of the body, but permeate the churches, and the families who are not forgetful to entertain strangers: for thereby some have entertained angels unawares.

THE UNION COLLECTION.

We hope that the needful measure of liberality will be shown in this matter; notwithstanding the money pressure, which we regret is so severely felt in many places at present. We wish this, because,

1st. It is a standing rule of the Union, that a collection for its funds shall be made annually in each Church on or near the Lord's day prior to the meeting.

2nd. It is a principle of the New Testament that the strong help the weak. This is a channel for the wealthy to help the messengers of the churches forward on their journey.

3rd. This liberality is requested, partly to save an appeal for an extra-collection, to defray debt contracted in the service of the churches, and for their benefit; namely, the bill for the trust deeds provided by the Union.

4th. It will save valuable time to the Union. Remember the discussion last year in Brantford.

5th. The feelings of Brethren will be spared the possibility of unpleasantness arising from a half filled exchequer.

6th. The objection to this liberality caused by the hard times, is rather an argument for it, since these hard times make it the harder for the Ministers and Delegates to bear the deficiency.

These are our reasons for commending to the head, the heart, and the pocket of every friend, the Union collection for this year.

GIFTS AND GRACES.

There is a propensity in the human mind, to overvalue that which is not of paramount importance in the estimation of our Heavenly Father. This propensity is always injurious.

It is frequently manifest in the regard we pay to worldly riches, pleasures, honours, and other objects of pursuit; and is very common in reference to the affairs and associations of the church of God: it thus extends, not merely to worldly things,—leaving us to esteem far beyond their value, trinsic differences in society—but biases our views of religious character and influence. Especially may it be seen in the undue value many are apt to attach to *gifts*, in forming their estimate of a fellow christian's character and influence, in the church of

Christ. If, for instance, a professing christian has a fluent and fervid gift in prayer; if he can converse well about the things of God; can argue well upon religious doctrines and topics; and can, with firm front, contend for the truth, such an one is generally looked upon in the religious world as having attained a high standing; and as more eminently christian than those, who, though not his equal in talent or assurance, are living in the exercise and exhibition of christian *graces*; these seem to stand low in the scale of professing christians; they are apt to feel, if not to say, of such, "yes, they are good sort of people,—but"—and this "but," means, that such individuals are not so *gifted* as some who shine before men: there is not that *eclat* attaching to their professing character; and the inference is, that such are not so useful in the church and in the world, as the more gifted. But, we might enquire, who are the most useful members of the visible church? those who by their gifts seek to move the minds of their fellow-creatures, and to excite them to that which is good? or those who in the exercise of christian *graces*, recommend religion by exhibiting its loveliness and excellence in a holy life? (albeit their gifts are few,) and who, by fervent secret prayer, move the arm of Omnipotence on behalf of the human race? There can be little doubt that our blessed Redeemer looks with more complacency upon those trials of character in his children which evidence their adoption, and which exhibit to the world the efficacy of divine grace, than he does upon these talents or gifts which may be exercised by them in common with the mere professor, or even in common with the apostate. Gifts are not evidences of grace, nor even of moral principle. No doubt Judas had gifts; preached, prayed, and wrought miracles, but was destitute of christian *graces*. Gifts are not essential to our spiritual well-being; are not marks of divine favour; are not evidences of a safe state; not indicative of fitness for heaven; nor are they absolutely essential to great usefulness. It is true that where there is grace, there is usually some degree of gifts; but often where there are many gifts, there is not the evident abounding of christian *graces*. Gifts are intellectual; *graces* are spiritual: gifts recommend us to man; *graces* (through Christ) are pleasing in the sight of God: gifts are of the mind; *graces* are the fruits of the Spirit in the renewed heart, expressed in the life: the former are *useful* in the christian character; the latter are *essential* to that character. Gifts too frequently lead to self-glorification; *graces* shine to the glory of God. Great gifts require great humility, and much wisdom to use them without sin, and the possession of them involves great responsibility. Gifts, to the real christian, are like the Corinthian decorations of a marble pillar, they are an adornment; but christian *graces* are like the strength of that pillar; that by which he *stands fast* in his profession. There is therefore much greater reason for gratitude and praise if we have the *graces* of the christian character than there is if we can shine in the exercise of religious gifts. Let us prize *graces* before gifts, both in ourselves and others—in the pulpit—in the church—in the family—and in the world. If we have gifts, we should be jealous of the effect they have upon our *graces*: if they lead us to think highly of self, they injure us; but if they subserve higher ends; leading out our souls and the souls of others to God, in simplicity, and humility, they do good to others and to ourselves. Sanctified gifts, improved aright, are to be ranked among our mercies: in some persons they are, in a great degree, effects of grace; for there have been those who, before their conversion, were apparently, nearly destitute of mental powers.

whose intellectual faculties, after their conversion, gradually developed, and the change has been visible to all.

Some degree of gifts is needful to sustain certain offices in the church of Christ, but those gifts ought not to be over-valued by those who possess them; nor should professing christians feel themselves elevated in the scale of excellence, or entitled to superior consideration *from the mere fact* that they have some measure of gifts. A real christian, living near to God, will bear his faculties so meekly, that there will be no assumption nor display: gifts and graces will harmonize in the perfecting of his character, and in his efforts for the promotion of the Redeemer's kingdom. "In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he will have his conversation in the world;" and in the church he will be no Diotrophes. Let not the humble christian, who has not, to any considerable extent, the gifts which some possess, be discouraged, or suppose that he is less acceptable to the Lord; we had almost said let him rather rejoice, that talents sometimes used to foster the vanity of the human heart, are not placed to his use *and account*: let him seek yet more of christian graces, that in these he may glorify the Redeemer; and that in all things he may adorn the doctrines of the gospel.

W. B.

Trans-Atlantic Retrospect.

THE WAR.—While we write these lines, the news is that Austria and Sardinia are expected every hour to be in open conflict; and before they are in the hands of our readers, the shock of battle will doubtless have made the fair plains of Italy to tremble. It has long been the sad destiny of that unhappy land, with its "fatal gift of beauty," to be the prize for which contending despots have striven, under pretence of emancipating her, and it is hard to say which has spoiled her worst, Pope, German or Gaul. Neither of the Monarchs now engaged can have any other than a selfish end in view. But the People may seize and keep their own in the *melee*. Are they ripe for it? The fervid temperament that belongs to a Southern clime, long fretting under a foreign yoke, and the superstition or infidelity engendered by Popery, are but poor preparatives for the rational exercise of free-men's rights, especially where they are surrounded on every hand by vigilant, subtle and powerful enemies. But the Roman Republic of 1848, during its brief existence, was a most hopeful example of what Italians can become. Who does not wish that they had their liberty, and proved themselves worthy of it? If the war continues long, it is hardly possible that England will be able to maintain entire neutrality. From the midst of the wild confusion and uproar of these human passions, spreading and destroying like fire, we look up to Him who "stills the noise of the seas, and the noise of their waves, and the tumult of the people." "The king's heart is in the hand of the Lord, and He turneth it as the rivers of water, whithersoever He will." More will be done to preserve or restore peace in the closet, than on the battle-field. And we, though so remote from the scene of conflict, are as near as Italy to the Throne of Grace. We shall not be without sin, if we "restrain prayer before God" at such a time as this.

THANKSGIVINGS FOR PEACE IN INDIA.—On Sabbath the 1st inst., by Royal Command, special thanksgivings were offered up throughout the established Churches of England and Scotland for the success of the British arms, against the rebels in India. Dissenters doubtless joined in the thanksgiving, while protesting against the command. The rebellion is now considered to be at end, though local disorders still remain. The glory of the victory most rightfully belongs to the Lord. The

marial courage and religious faith of many of the Indian heroes, remind us of the mighty men of the Old Testament. But His right hand and His holy arm hath gotten them the victory. We hope that Britain will learn from the past how to govern India better in the future, and use so precious a gift for the Master's service.

DR. CAMPBELL AND MR. FINNEY.—In our last, we mentioned that Rev. C. G. Finney was in England. *The British Standard* having given some prominence to his visit, Dr. Tregelles wrote to that journal, giving extracts from certain published lectures of Mr. Finney's containing some startling statements as to Atonement, Justification, and Depravity. Mr. F. replied, disclaiming the sentiments ascribed to him, the lectures having been reported and published many years ago without his revision, and explaining what he did believe on points in question, especially referring to his work on *Systematic Theology*. In three lengthened articles, Dr. Campbell dissects Mr. Finney's doctrines, and denounces them in no measured terms as fundamentally wrong on these fundamental points. We will not go into the matter as between these two eminent men; but it is a remarkable circumstance, account for it how we may, that Mr. Finney should have lived in Dr. Campbell's house, and preached in his pulpit, for ten months about two years ago, and no such difference have been discovered. Dr. C. confesses that he had not read the *Theology* till now, but had recommended it upon Dr. Redford's recommendation. The whole matter is very suggestive.

THE CHURCH-RATE BILL.—Sir John Trelawny's church-rate abolition bill has been stopped at the second reading by the dissolution of Parliament. The new House will pass it again by a large majority. Candidates at the elections promise more than ever before.

THE NEW HYMN BOOK.—We clip the following advertisement from an English exchange. The prices mentioned in it are very moderate.

THE NEW CONGREGATIONAL HYMN-BOOK.

Specimens of the above will be ready on May 10th, and may be seen at Messrs. Jackson and Walford's 18, St. Paul's Churchyard, on and after that date.

The work will be issued at the following prices:—

32mo.	s. d.	18mo.	s. d.
Cloth lettered.....	1 6	Cloth lettered.....	4 0
Roan, marble edges.....	1 9	Calf, marble edges.....	5 6
Roan, gilt.....	2 3	Calf, gilt edges.....	6 0
Calf, marble edges.....	3 0		
Calf, gilt.....	3 6		

A reduction of 25 per cent, on all orders of 2*l.* and upwards, prepaid direct to the publishers.

Editions in 12mo. large type, and double columns 18mo, will be published as early as possible during the year.

MORE TRACTARIANISM.—We are informed by a correspondent that, on the third Sunday in Lent, the Rev. Mr. Gutch, Senior Curate of St. Paul's, Knightsbridge, in preaching on the Lesson of the day, dwelt in such broad and offensive terms on the subject of sexual improprieties, that many persons got up and left the church. Mr. Gutch has lately taken the place of the Rev. Archdeacon Marriott, who, it may be remembered, left St. Paul's in consequence of his not being able to conform to the Confessional practices of the Rev. Mr. Liddell, the Rev. Mr. Poole, and the other curates of the district. Groups of persons assembled after leaving the church, and were to be seen and heard discussing the substance of the sermon with the greatest apparent astonishment and indignation. We believe a strong remonstrance was drawn up by eight or ten of the congregation on the following day, and sent to Mr. Liddell, on the gross impropriety of permitting such an indecent explanation of the text to be given from the pulpit. Mr. Lid-

dell, although he was present during the sermon, professed not to have heard the parts complained of; but in consequence of the remonstrance, he called on Mr. Gutch to produce the MS. of the sermon, which was forwarded to the Bishop. The result, we hear, is, that Mr. Gutch is to be dropt quietly out of the parish, the Bishop erroneously thinking that it is wiser not to have any more exposures of the doings of the Confessional party. This is a frightful mistake and a sad evidence of unfaithfulness to the cause of true religion. Manly and uncompromising action is what is required from the heads of the Church, but that must be looked for in vain. One of the remonstrants alluded to above has always borne the reputation of being a bigoted Puseyite, and, while holding high office in the State, has done more than any other man to further the cause of Puseyism in our Colonial Empire and in our army; yet he is forced to raise his voice against the fruits of the loathsome system which he has done so much to encourage. When such a man feels himself in duty bound to condemn openly the gross immorality of the Tractarian teaching, surely a Protestant Bishop, who has so solemnly pledged himself by his late charge to put down Puseyism with a strong hand, need have no scruples on the subject.—*Morning Advertiser*.

DISPUTED POSSESSION OF A CHAPEL.—PERRY AND OTHERS v. SHIPWAY AND OTHERS.—A case of some importance, though not involving any new principle, was decided in the Vice-Chancellor's Court on Wednesday. The Particular-Baptist church at Sible Hedingham, Essex, was, in the year 1857, without a pastor, and invited a Mr. Chas. Shipway to preach to them on probation for twelve months from Christmas of that year, and he went accordingly. He had been there, however, only about three months, when reports affecting his character were circulated and the trustees were so far satisfied of the truth of these reports, that, on the 10th of April, they exercised their legal power by sending him a notice forbidding him to minister in the chapel any more. On the 27th of that month the propriety of what had been done was made apparent by a conviction of Mr. Shipway by the magistrates for assaulting a female. On the 16th of May the members of the church met, expressed their concurrence with the proceedings of the trustees, and in accordance with the usages of the various bodies formed on what is called the congregational system, resolved in their church capacity, that he should not enter the pulpit again. The chapel under the peculiar circumstances, was closed for several Sabbaths and then re-opened. On the 4th of July, after two services had been held, Mr. Shipway and some other persons, named Ruggles, Barrell, and Finch, entered the place, kept forcible possession of it all night, altered the fastenings, and then kept permanent possession. The trustees, being thus defeated by physical force, had no alternative but to appeal to the protection of the law, and applied to the Vice-Chancellor's Court. The case was heard some time ago; and on Wednesday last judgment was given. The chapel was held in trust for the church by certain trustees; and the deed, which was dated in 1808, after the usual definition of the doctrines for the promulgation of which the building had been erected provided that it should be held by the church so long as that church existed; and the indenture contained a declaration by the trustees that they would carry out its provisions. Eight trustees (two of whom were also deacons) and another deacon joined in the application to the court. The Vice-Chancellor said it was clear that the proceedings of Shipway and those who abetted him could not be sustained. The trustees had rightly discharged their duty. Property of this nature must necessarily be held in trust, and the trustees were the owners of the "real estate." In fact, not only was this the law, but it had been already decided that any length of notice to quit was not necessary; for a minister though not properly appointed, was, so far as the building was concerned, but a tenant-at-will to the trustees, and, therefore, could be removed at will. In the present case there would be an order declaring the defendant's proceedings a violation of the Court, forbidding them to enter the chapel, and requiring them to pay the costs of the trustees.

THE REV. ALFRED POOLE'S CASE.—The Rev. Alfred Poole, late curate of St. Barnabas, intends appealing to the Judicial Committee of Privy Council against

the Archbishop of Canterbury's recent decision, confirming the revocation of his license by the Bishop of London.

CLOSE OF THE SPECIAL SUNDAY EVENING SERVICES AT ST. PAUL'S.—On Sunday evening the series of special services in St. Paul's Cathedral, which was commenced on Advent Sunday, 1858, was brought to a close. Long before the hour appointed for throwing open the doors thousands of persons had assembled, for whom there was no chance of admission. To accommodate those who failed in obtaining an entrance, several of the adjacent churches were thrown open, and all of them were densely crowded. The number of persons admitted into the Cathedral was larger than on any former occasion, but, owing to the admirable arrangements which were made under the direction of the Dean and Chapter, no inconvenience was felt. At seven o'clock a procession moved from the canons' room, into the vast open space under the dome. In the immediate vicinity of the pulpit were the Marquis of Lansdowne, Lord Campbell, Lord Belper, and the Hon. George Waldegrave. Full choral service was performed. The Bishop of London preached from the 30th and 31st verses of the 14th chapter of the Book of Exodus;—"Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses." The *Hallelujah Chorus* was played, and the vast congregation gradually dispersed.

FAST DAY IN GLASGOW.—Last Thursday was the Glasgow sacramental fast. Owing to the very fine character of the weather many thousands of persons left town for country excursions. It might also be on this account that the churches were very thinly attended, the pent-up citizens gladly availing themselves of such an opportunity to escape from city smoke, din, and bustle, to breathe for a brief space a clearer air. No fewer than twenty-three river steamboats, containing each on an average 500 passengers, left the wharf. The railways also did a great business, nearly 20,000 persons availing themselves of their conveyance. No accident, we believe, occurred; and there was, comparatively speaking, but little drunkenness. One thing is striking in relation to these fast-day excursions,—the vast number of passengers conveyed out of town on such occasions as are of merely ecclesiastical appointment as compared with the few out of Glasgow's four hundred thousand inhabitants that travel for pleasure on Sabbath. Whatever may be said, it shows the strength of the Sabbath feeling of Glasgow as compared with Sabbath-desecrating Popery, infidelity, and indifferentism so rife in the metropolis of the west.—*Cor. British Standard.*

THE MARRIAGE QUESTION.—The general body of Protestant Dissenting ministers of the three denominations—Presbyterian, Independent, and Baptist—residing in and near the cities of London and Westminster, resolved to petition the House of Lords in support of the Bill for Legalising Marriage with a Deceased Wife's Sister. The petition adopted is as follows:—"That your petitioners are informed of the introduction into your Right Hon. House of a Bill for Legalising Marriage with the Sister of a Deceased Wife. That your petitioners would pay absolute deference to the prohibition of such marriage if it could be shown to be founded on Divine law; but that, in the absence, as they believe, of any such prohibition in the Holy Scriptures, they cannot admit the interference of any merely human authority. That, in the judgment of your petitioners, the legislative prohibition of such marriages is as cruel and mischievous as it is unauthorised; since it thwarts the tenderest affections, disturbs domestic happiness, and deteriorates social morality, to a degree already extensive, and in a process of continual augmentation. Your petitioners, therefore, humbly pray your right hon. House to pass the said bill into a law.

THE TABERNACLE, MOORFIELDS.—The Rev. Dr. Campbell has resigned the pastorate of this place of worship, and the Rev. W. Grigsby, of Dover, has been chosen by the church to fill his place.

THE BIBLE PRINTING MONOPOLY.—The sole right of printing Bibles in England is confined to the Queen's printers, by patent, and to the Universities of Oxford and Cambridge, by license. The Scottish monopoly ceased some years ago, and the *English patent expires next year.*

CRYSTAL PALACE SUNDAY OPENING.—In the Vice-Chancellor's Court a decree was taken last week before the Vice-Chancellor Sir W. P. Wood, whereby the injunction, granted in March last, to restrain the Directors of the Crystal Palace from opening that building on Sundays, without the authority of Parliament, was made perpetual. The decree provides that the Crystal Palace shall pay the taxed costs of the suit.—[This decision affects only the general public, not the shareholders of the Company.]

THE BISHOP OF LONDON has made arrangements for confirmations on the Continent this year. Bishop Spencer is now on a confirmation tour in France, Belgium, &c., and will visit the following places:—Ghent, Bruges, Antwerp, Bonn, Cologne, Coblenz, Wisbaden, Frankfort-sur-Maine, Heidelberg—possibly also Lille, Bordeaux, and Pau. Bishop Trower will, if nothing prevent, hold confirmations in the summer at the following places, and also, if required, in Russia:—viz., Amsterdam, Berlin, Dresden, Hamburg, Hanover, Copenhagen, Christiani, Gottenburg, and Stockholm.

The confirmation of the Princess Alice took place in the private chapel of Windsor Castle on Thursday. The Queen, the Prince Consort, the Duchess of Kent, the Duke of Cambridge, the Duke of Saxe-Coburg, the Princess Mary of Cambridge, and the Prince of Leiningen were present. The ceremony was performed by the Archbishop of Canterbury, assisted by the Bishops of Oxford and Chester. The Prince Consort led his daughter to the communion table. After the ceremony, the Queen received the congratulations of a distinguished company. A correspondent of the *Daily News* calls attention to the fact that the hymn sung at the confirmation of the Princess Alice was originally composed by the amiable and large-hearted Nonconformist, Dr. Doddridge.

TRACTARIANS ADVOCATING THE IMMACULATE CONCEPTION.—The *Union* inserts a letter signed "Catholicus," who cites "proofs" that the Immaculate Conception is the doctrine of the English Church! What next?

THE LATE CHRISTIAN UNION CORRESPONDENCE IN AUSTRALIA.—The London Tractarian Union have sent an address to the Dean and Chapter of Adelaide approving of the stand which they had made against admitting the Rev. Mr. Binney to the pulpits of the Episcopal Church in Australia; and they also censure the Bishop of Adelaide's letter to that eminent Congregationalist. The proceedings of which they disapprove they regard "as a projected aggression upon the doctrine and discipline of the Catholic Church."

THE STATE AID QUESTION IN NEW SOUTH WALES.—*Refusal of the Extra Grant by the Legislature.*—In the Sydney Legislature, on the 2nd of January, on the order of the day being called for the resumption of Committee of Supply, Mr. Martin proposed resolutions, the effect of which was that the extra grant of £14,025 to ministers should be renewed. After some debate, it was carried by the casting vote of the Speaker on a division of 20 to 20. The next evening a most extraordinary contest took place in the Assembly, in consequence of the vote of the preceding evening. Finally the House resumed without settling the item, or doing any other business, and Mr. Donaldson avowed his intention of moving a censure on the Government. Two days after, on going into Committee of Supply, Mr. Piddington moved a contingent motion, to rescind the whole of the resolutions which had cost the House so much perplexity, so as to restore former decision respecting the £14,025. After a long debate of a technical nature, but exhibiting much acrimony, Mr. Piddington's resolution was carried by 22 to 17. The £14,025 therefore appears to be negatived. The Correspondent of the *Guardian* writes:—"The Cowper Ministry are decided voluntaries, and intend next

year to endeavour to upset the reserved schedules, and do away with State aid to religion altogether, and the accidental triumph which they have obtained they look upon as a sure omen of victory. It is, no doubt, a question of time only; and it will probably not be more than three or four years before the Church is thrown entirely on the support of her children."

THE ECCLESIASTICAL GRANTS IN AUSTRALIA.—We take the following from the *Southern Spectator* for February, a monthly magazine of religious and general literature connected with the Congregational churches of Australia, edited by the Rev. Richard Fletcher, formerly of Manchester, and now of St. Kilda, Melbourne. From the three numbers now before us it appears to be both a useful and well conducted periodical.

The step taken in New South Wales cannot fail to have a decided influence on the progress of the same great question in Victoria and Tasmania. * * The withdrawal of State support to religious bodies was moved for in the Tasmanian Legislature not long ago, and only failed in being carried by a narrow majority. Argument, zeal, and faith, were defeated by self-interest and prejudice; but only for a time, for the contest is sure to be renewed again and again until the victory is won.

In the Victorian Legislature the question is not formally, but is considered to be virtually settled. The abolition was, last Session, carried in the Assembly by a decided majority, and was thrown out in the Council by a majority of only one. Several fresh elections for the Upper House have since been held, and changes in consequence have taken place of such a nature as to leave little doubt of the majority being now prepared to support a measure for abolition. A Bill for the discontinuance of State Grants was introduced into the Lower House in the present short session, but the pressure of other business requiring immediate attention, has caused its postponement till the Parliament next assembles; and this is expected to be at an early period.

Some attempts, however, have been made, if not to tinker up the old and decaying system, at least to get as much out of it as possible. A bill professedly for the better regulation of Ecclesiastical Trusts, but really under that pretext, which but thinly veiled the true object, to give power to trustees to sell church lands granted by the State. But the device being detected, the measure was first emasculated and then suffered silently to drop as useless. Three several private bills were also brought in, to seek under special circumstances, power to sell certain church lands; but meeting with unexpected opposition and obstruction, they seem at present hanging fire, to await, perhaps, the fate of a bolder and more comprehensive measure, now before the Legislature. This measure proposes to give power to all religious bodies throughout the colony, holding grants from the Crown for church sites, to alienate them at pleasure from their proper and designed use, and to traffic and trade in them as they please, provided, of course, that the proceeds are devoted to Ecclesiastical purposes. It is to be hoped that the common sense of the House and the count will at once quash such a barefaced proposal, and insist upon the lands, as they are granted, being strictly applied to their original object, viz., sites for churches, schools, and parsonages. There is little reason to doubt that the Parliament soon to be summoned on the basis of the new Reform Bill, will at once free all the religious bodies in the colony from all dependence upon the taxes for support, and free the Legislature also from all pretexts for meddling with matters ecclesiastical. It will be a happy day for the peace of the country, and we believe for the interest of vital religion itself, when that consummation, so devoutly to be wished, shall have arrived throughout the whole of the Australian colonies.

WORKING OF STATE ENDOWMENTS IN AUSTRALIA.—At a public meeting lately held in Sydney, for the purpose of protesting against Ecclesiastical grants, the following address was made by the Rev. J. Roberts.—He said he was an Episcopalian, a member of the Church of England, baptized, bred, and ordained in that Church. His presence at that meeting was not inconsistent with his position.

State aid was not a characteristic of the Christian Church, the primitive Church, or the Episcopalian. The Church of England would subsist, and had subsisted, without State connexions, as in the time of the Commonwealth. In Canada very nearly, in Nova Scotia, Newfoundland, New Brunswick, and in thirty islands of the West Indies entirely, the preaching of the Gospel rested on the voluntary system. In Tasmania religion was dependent on State aid, 15,000*l.* being given to it. The attendants on public worship, by the returns of last year, did not amount to 3,000 persons. In South Australia, where the members of the Church of England were about equal, the attendance was 8,000; and there was no State aid there. In the latter colony, three years ago the communicants were 800, in the former less than 300. In Tasmania the ministers were paid 300*l.*, 350*l.*, 400*l.* a-year; and in several of the most populous districts, Brighton especially, with 2,000 inhabitants, he had found not more than sixteen, in another place five, in another none, present at public worship. In another district he had found the attendants thirteen, of whom five were children. Elsewhere, and in the bush, where there were missionaries with voluntary salaries of 100*l.*, the attendance was far more encouraging. In Victoria simony was very prevalent. In 1855, from September to the end of December, there was no less than twenty-seven law-suits between the lower and the higher clergy, the authority of the latter being questioned, and brought into the courts. He knew of such things in the districts of Ballarat, Castlemaine, Bendigo, and two or three others. In South Australia, in consequence of the absence of State aid, curates could not be introduced, a minister must do the work himself for which he was paid. In Victoria there were sixty-three clergyman in connexion with the Church of England, of whom only twenty-four were in receipt of State stipends. This gave rise to a commissary system, which entailed numerous iniquities and cruelties. Not less than twenty-three had gone to the diggings to employ themselves, while the bishop and dignitaries were evermore making appeals to England for more clergy, to be brought out into the most prostrate subjection. He asserted that out of 58,000*l.* given by Government towards the Anglican Church in Victoria, no more than 8,000*l.* went actually to support the preaching of the Gospel.

HINT TO EMIGRANTS.

(To the Editor of the British Standard.)

SIR,—The Tasmanian Congregational Union, at its annual meeting, passed the following resolution:—

That the Secretary be instructed to write to the Editors of the *Christian Witness* and the *Evangelical Magazine*, requesting them to urge on the pastors of Congregational Churches, the importance of furnishing accredited testimonials to the members of their respective churches who may be emigrating to the Australian Colonies.

The Rev. R. Fletcher, Chairman of the Australian Conference of Congregational Churches, was requested to transmit a similar document. We were led to adopt this resolution—

1. Because persons often seek admission to our churches on the plea of membership in England, but who have no testimonial to show that this was the case. And—

2. Because we sometimes meet with persons who have emigrated to these colonies that were connected with Christian churches at home, but, not having the proper testimonials, neglected to put themselves in communication with ministers here, and so have become lost to us altogether.

Anxious, if possible, to remedy this evil, we solicit your valuable aid, and shall feel obliged if you will occasionally urge the subject on the attention of the pastors and churches in Great Britain.

Praying that the churches may enjoy largely of the influences of God's Spirit to revive and strengthen them.

Hobart.

I remain, Sir, yours truly,

JOHN NISBET

DISCONTINUANCE OF HOST SALUTES.—The *Malta Times* of the 29th ult., states that orders have been received from England, in pursuance of which the order requiring sentries to "carry arms and present arms, as the Host passes," has been removed.

THE MORTARA CASE.—I told you that Sir Moses Montefiore, had arrived in Rome to present a memorial to the Pope on the case of the young Mortara, but though ten days or a fortnight are passing away since his arrival, no permission has as yet been obtained to present it. Great praise is due to our diplomatic agent, Mr. Odo Russell, who well supports the prestige of his family name in defence of the interests of religious liberty, and who has spared no exertions to forward the views of Sir Moses. On applying, as I believe he did, in the first instance to Cardinal Antonelli, the Cardinal declared he could do nothing; the case was terminated—it was unlikely that the Pope would receive him. "Perhaps Monsignore Talbot might be able to do something." Monsignore Talbot was more hopeful, thought that the Pope would receive Sir Moses, but recommended an application to Monsignore Paca. So the application was made; yet, though a week has passed away, no answer has been returned. Holy Week furnishes a good excuse for delay, but interviews would have been granted readily in any case but that in which the rights of the natural and Divine law had to be placed against the canon law. The interview will probably be granted, but no result be obtained, and the world will be furnished with another instance of the enormous pretensions of a Church which outrages humanity by claiming the right to tear a child from its naturally appointed protectors.—*Letter from Rome.*

One or two items of Colonial news will have a special interest for our readers. It appears by the last arrival from the Cape that the Transvaal Boers have abandoned their intention to go to war with the neighboring tribes. We suppose that the mission station at Kuruman is now relieved from all danger of attack by these lawless settlers. This wise resolve will probably turn out to have been the result, either of a warning from Governor Grey, or the prospect of the arrival of an English regiment at Natal. These Boers attack none but the defenceless.

"RELIGIOUS" RIOTS IN INDIA.—The Government of Madras have furnished an account of the riot at Tinnevely, upon which we presume, from the fact of publication, they intend the public to rely. The story is told with much minuteness and with apparent candour, and will undoubtedly create a great sensation at home. The line of conduct adopted by the officials involves the question of the future position of Christianity in India more distinctly than any recent incident. But there is a question involved in this matter far more important than any conceivable riot. It is simply whether Christianity is to be tolerated in India. It is not a dispute about authority, or ascendancy, or even equality, but merely of toleration. If tolerated, however much they may be despised, or hated, or oppressed, the Christians have still a clear right to pass quietly along the Queen's highway. It was for asserting this right that they were hooted and stoned by the mob of pagans, who were encouraged by the native officials, till by a natural transition they turned their rage on the official Christian, the joint magistrate. They were then, and not till then, made to leave the highway clear. That the compulsion involved a loss of human life may be regretted, but the mob brought it on themselves by their resistance to the law. By the simplest rule of citizenship the Christians were entitled to the protection they found. If Government are unwilling to grant it, they will cease not only to be Christian, but to be a Government at all. If they are unable, the quicker we give up Tinnevely to the Brahmins and their King the better. Our sole moral claim in India is that we keep the peace, and allow the Gospel a free path. If that end can be obtained peacefully it is well, but, if not, it is our duty not to shrink from enforcing order by the sword. When we refuse to recognise that necessity we shall meet the fate we shall have so amply deserved.—*Friend of China.*

At one time the question whether the military salute should be given to a Protestant Bishop in Canada was referred to the then Commander-in-Chief, the Duke of Wellington, and His Grace replied that the soldiers were to pay no attention to anything about the prelate *but his sermons*.

THE CONGREGATIONAL UNION OF SCOTLAND.—The annual meetings of this Union were held last week in Dundee. At the Wednesday's meeting, a paper drawn up by the Rev. W. Swan, of Edinburgh, was read. It stated that at one time many thought that Independency would become popular in Scotland; but it was now plain that such popularity was not to fall to the lot of Independent churches in Scotland, which was chiefly attributable to two causes,—the general bias of the people in favour of Presbyterianism, and the prejudice against the principle of pure communion. These might be called theoretical objections to Independency; but there was one cause of a practical or experimental kind which operated strongly against the prevalence of the principle of Independency. It was impossible to conceal that their churches had not exhibited so high, holy, and consistent a character as from their professed principles was expected from them. Referring next to what he considered to be of the first importance to the future prosperity of the churches, Mr. Swan urged the necessity of maintaining a high-toned spiritual Christianity, and of showing a generous concern in the true prosperity of sister Churches, with regard to the relation of Independent churches to other Christian communities he cautioned Independents to beware of the pharisaic spirit on the one hand, or of regarding more popular churches with jealousy. They ought to walk with sister Churches as far as they could, and go before them in zeal, self-denial, and consecration to Christ's service. The paper met with the cordial approval of the meeting.

Official.

CONGREGATIONAL UNION OF CANADA.

The Annual Meeting of the Congregational Union of Canada will convene in the Second Congregational Church, Toronto, on Wednesday, the 8th June, at 4 P. M., and probably will remain in session till the following Tuesday. Brethren are particularly requested to be present at the organization of the meeting, that important business may be despatched at the first sederunt.

The Annual sermon will be preached on Wednesday Evening; Rev. Thomas M. Reikie, preacher; Rev. James Elliot, substitute. Service commencing at 7½ o'clock.

An arrangement has been made with the Grand Trunk Railway, and the Northern Railway, by which Ministers, their wives, and delegates from the Churches will be conveyed to and from the above meeting at half fare.

Friends desiring to secure this privilege will be furnished with the requisite cheques, on sending their names (*post paid*) to the following parties: for the Grand Trunk Railway, apply to Rev. Henry Wilkes, D.D., Montreal;—and for the Northern Railway, to Rev. F. H. Marling, Toronto.

Brethren in the west will avail themselves of the Grand Trunk Line from London, as the Great Western Railway has not entered into the arrangement.

Pastors and Churches are specially requested to provide liberal collections in aid of the funds of the Union; and it is respectfully suggested that as far as possible such collections be taken up on the Sabbath before the Annual Meeting.

EDWARD EBBS,
Secretary-Treasurer.

Paris, 3rd May, 1859.

COMMITTEE OF THE UNION.

The above Committee, consisting of Rev. Messrs. F. H. Marling, *Chairman*, Dr. Wilkes, Dr. Lillie, T. M. Reikie, and A. Wickson, A. M., with Messrs J. McKeand, E. Childs, W. Mollish, G. Hague, and Patrick Freeland, will meet in the Vestry of the Second Congregational Church, Toronto, on Wednesday, 8th June, at 2½ o'clock precisely. A full and punctual attendance is particularly requested.

EDWARD EBBS,
Secretary-Treasurer.

BRITISH COLUMBIA.

On Tuesday evening, the 14th June, a Public Designation Service will be held in connection with the Congregational Union Meetings for the purpose of setting apart, the Rev. William Fletcher Clarke, of Waukesha, Wisconsin, to the Missionary work in British Columbia. An address will be delivered by the Rev. Henry Wilkes, D.D., of Montreal, explaining the origin of this mission, and the views of the Colonial Society under whose auspices it is undertaken. Other Ministers will take part in the service.

EDWARD EBBS,
Secretary-Treasurer.

TO THE CHURCHES AND MISSIONARIES CONNECTED WITH THE CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

Pastors of Churches and Missionaries connected with the above society, who have not yet sent in their reports for May, will kindly do so immediately, as they are now over due. By the constitution of the Society these reports are imperatively required.

Applications for missionary aid must be in the hands of the Home Secretary on, or before the 1st of June. Churches receiving aid, have in every case, to apply for a renewal of their grant, in order that it may be continued. In such cases, the application must be accompanied with a certificate from the Pastor, testifying that the church has fulfilled its own engagement towards his support, unless said certificate has been embodied in his report. The constitution provides that all churches receiving aid shall be required, as *the condition of its continuance*, that such testimony be borne.

The reports should be written on only one side of the paper.

KINGSTON, C. W., 5th May, 1859.
KENNETH M. FENWICK,
Home Secretary.

RECEIPTS FOR THEOLOGICAL INSTITUTE.

Hamilton (in January),.....	\$23.00	Cobourg.....	29.10
Cowansville, C. E., per Pastor..	20.00	Brockville.....	49.00
Eaton, C. E., per Pastor.....	8.00	Kingston.....	19.00
Toronto, 2nd Church, on account	44.55	Belleville.....	11.25
do. Rev. J. Porter.....	2.50	Cold Springs.....	1.00
Caledon, (Alton), per Pastor....	11.00	Bowmanville.....	19.00
Per Dr. Lillie:—		Whitby.....	15.00
Port Hope,.....	7.70		

Additional sums are promised from several of these places.

Toronto, May 11th, 1859.

F. H. MARLING,
Secretary.

ACCOMODATION AT THE UNION MEETINGS.

Circulars have been issued to all the ministers in connection with the Congregational Union, as well as to the officers of vacant churches, whose address was known, in relation to their reception during the next meeting. If any should have been accidentally omitted, they will please accept this intimation that a committee has been formed to provide entertainment for ministers and their wives, delegates from the churches, and students of the Theological Institute, as well as delegates from abroad. It is particularly requested that notice be given to the undersigned, not later than the 25th inst., by all such parties intending to be present. Our guests on arriving will please call for information as to their place of stay at the office of the subscriber, 22, Toronto Street, north of the Post Office.

JAMES FRASER.

Convener,

Toronto, May 12, 1859.

PROPRIETARY OF THE CANADIAN INDEPENDENT.

The Editor of this Magazine requests the Proprietor, and the gentlemen who gave guarantees on its behalf, to meet him on Thursday, June 9th, at 7 p. m., in the vestry of the 2nd Congregational Church, Toronto.

Bowmanville, 11th May, 1859.

WESTERN CONGREGATIONAL ASSOCIATION.

A Special meeting of this "Association" will be held in the Congregational Church, Hamilton, on Tuesday, 7th June, at 3½ P. M., for the purpose of seeking to promote, by means of prayer, and fraternal conference, an increased measure of spiritual life and power in the churches of *our land*. At 7½ P. M., public worship will be conducted, and a sermon preached by Rev. William Hay, of Scotland- (Rev. John Wood, substitute.)

EDWARD EBBS,

Secretary of Association.

Paris, 3rd May, 1859.

Correspondence.

To the Editor of the Canadian Independent.

MY DEAR BROTHER.—Will you allow me space to give your readers a brief narrative of my late tour to the eastern parts of Nova Scotia and parts of Cape Breton. This mission I undertook at the earnest request of our local Missionary Committee, which held its sittings when our Union meetings were being held, in the city of St. John in September. I was absent from my pulpit six Sabbaths, but to have gone over efficiently all the ground that was marked out, would have required at least three or four months. Nova Scotia is proverbially a 'slow coach,' but I found travelling in that part of the Province much slower than I had anticipated. Only think of travelling thirty miles by Mail in twelve hours and at a much quickened pace one hundred and fifty miles in three days! The roads were

so terribly rough that if I had not been well put together I should have been shaken to pieces.

I reached Manchester on a Saturday evening about 8 o'clock and was cordially welcomed by the Rev. Mr. Dearing an aged Congregational minister. He and his aged partner in all their homely and primitive simplicity made me as comfortable as they possibly could. The visit was unexpected but not the less cheering to them on that account. He had laboured in that part of the Lord's Vineyard upwards of forty years; with the exception of four years which he spent in the United States. During his absence there was no minister to take his place and the Church became disorganized and scattered. He preaches once every Lord's day: receives nothing from the people for his labours, but supports himself by the produce of a small farm. There is no Church and there are no Prayer meetings. During the summer months Sabbath School is taught in the Chapel, but it is small and those who take part in it are dispirited for want of teachers, books, &c. This is a very different state of things from what once existed. With deep feeling Mrs. D. bewailed her want of Christian fellowship. Mr. D. when bearing "the heat and burden of the day," travelled exclusively over Cape Breton and the Lord of the harvest honoured him in winning many precious souls to Christ. There were gracious outpourings of the Spirit in almost all the localities he visited. He was at one time the pastor of three Congregational churches; but two of them have all but lost their visibility and the third is in a state of rapid decay for want of proper pastoral superintendence. I preached at Manchester two Sabbaths. The first was a wet stormy day, and as my visit was not previously made known, the congregation was small. On the second Sabbath I had a large attendance, larger than had been known in that locality for many years. The floor and gallery of the chapel creaked and creaked and for a time seriously threatened to give way. After proper precautions had been taken, I proceeded with the sermon to which the people listened with deep attention. This field which at one time was wholly occupied by Congregationalists, is now shared with Methodists, Baptists, and Episcopalians. The chapel is capable of seating about three hundred hearers, but is sadly out of repair. There are still a few favourably disposed to our principles, and good Mr. Dearing would hail the day with joy, we should send an Evangelist amongst them. On the Sabbath evening I preached at Guysboro', in the Wesleyan Chapel to a crowded congregation.

I left Guysboro', on the Monday morning in a small schooner expecting to reach Cape Canso in the course of four or five hours. I was unexpectedly taken to Arichat in Cape Briton and was providentially detained there by contrary winds the greater part of three days. No sooner had I landed on the wharf than a gentleman came to me and said,—'Sir I understand you are a clergyman and I shall be pleased that you make my house your home during your stay.' I availed myself of his hospitality and was delighted to find his lady a highly educated and devoted Christian—a baptist, but at the furthest possible remove from a close-communicant. Her husband is a lawyer and nominally connected with the Presbyterians. After tea, I was asked if I would have any objection to hold a prayer meeting in their house. I cordially acceded to their request and said I should be glad to preach a sermon. The gentleman went immediately out and invited several of his neighbours to attend. There were between thirty and forty present, and I believe the presence of God, was felt and enjoyed. Next day we waited on a M.P.P., a Roman Catholic, to ask the use of the Court House for preaching in the evening. Without a moment's hesitation he granted its use; and about 7 o'clock there were upwards of 100 people present, and not a few of these Roman Catholics. They listened with rivetted attention while for upwards of an hour I proclaimed to them the great doctrine of justification by faith.

Arichat contains upwards of 7,000 inhabitants, and is almost entirely under the sway of Popery. The town and all the surrounding district do not furnish more than some 300 or 400 professed Protestants. The only Protestant place of worship is an Episcopal Church, and I am sorry to say the minister is a rampant Puseyite. The lady in whose house I resided was waited upon by his reverence and denounced as a Schismatic,—a troubler of Israel, and both she and her husband

were all but threatened with fearful anathemas, for daring to ask a Baptist minister and myself to preach under their own roof. This outburst of bigotry and wrath had a widely different effect from that which he intended. There are a few excellent and pious people in the town nominally connected with the Methodists, Baptists, Presbyterians, and Episcopalians; but who would, I believe, readily give up all their issues and rally round a man of God of any evangelical denomination who would determine to know nothing amongst them, "save Jesus Christ and him crucified." They are literally thirsting for the water of life, in a "dry and thirsty land wherein there is no water;" and from them there is the Macedonian cry "come over and help us."

On Wednesday evening, I left Arichat for Canso. The sea was very boisterous, but as the wind was fair, we crossed in one hour and a-half. There I met with a warm reception from Mr. and Mrs. Norris, and during my stay received from them an amount of kindness and attention I shall never forget. I found Mrs. Norris all her correspondence had led me to anticipate—that is saying not a little. On the Thursday evening we had a union prayer meeting in our chapel. Short addresses were delivered by two baptist ministers and myself. There were upwards of sixty present. This meeting is kept up regularly every Thursday evening professedly by the Methodists, Baptists and Congregationalists, and with the exception of a small female prayer meeting, it is the only meeting for prayer in Canso, but is in general very thinly attended. Prayer is evidently "restrained before God" and the people "have not, because they ask not or ask amiss." On the Friday evening I preached, but the attendance was limited as torrents of rain were pouring down at the hour of meeting. On Sabbath morning, I visited the Union Sabbath School, which is taught in our chapel. I found five teachers and between 30 and 40 scholars. The attendance was smaller than usual owing to the wetness of the morning. I was much pleased with what I saw and heard, and before closing the school I shortly addressed the children and the teachers. I preached afternoon and evening to large and interested audiences. There were a considerable number of Americans present from their fishing vessels—there being upwards of one hundred vessels in the harbour waiting for a favourable wind. On the Tuesday evening I went to the Methodist chapel, and after listening to a sermon, I gave, at the request of the ministers, an address to the unconverted. I preached, in our own chapel on the evenings of Wednesday and Friday, and on the Thursday evening we held the union prayer meeting. At all these services there was a good attendance, and the people seemed much interested. On Sabbath I preached afternoon and evening. There was a full attendance on both occasions. In the afternoon, immediately on the close of the sermon, I proceeded to baptize the eldest daughter of Mrs. Norris. She is about eighteen years of age, and for the last twelve months has given delightful evidence of having "passed from death unto life." The service was a deeply solemn one, and one of no common interest to her dear mother. Many of the people were bathed in tears. Mrs. N. was much overcome; I trust impressions were produced that will never be effaced, and that the great day will declare that with the *pouring* out of water there was the pouring down of the blessed influence of the Divine Spirit. When all was over, many of the females and amongst them were baptists, came forward and clasped the dear girl round the neck and kissed her.

Cape Canso is not the out-of-the-world place, which many of our brethren suppose. During the summer months there are hundreds of vessels passing and re-passing to all the different ports in Nova Scotia, New Brunswick, Prince Edward Island, Canada, and the States. There are often as many as two hundred vessels in the harbour at once, and great good might be done amongst those transient visitors. The chapel is a neat, commodious and well finished building. It is capable of seating about 300 hearers, and through the indefatigable zeal of Mrs. Norris there is no debt upon it.

I visited other localities besides those mentioned where Congregationalism once had a footing, but where it has lost its visibility. Into all the causes of this retrogression I must not at present enter. I may state, however, that not the least has been the employment of improper agents. It is a fact that many came

to hear me preach because I was reported to be "a decent man:" as if Congregationalism and respectability were antagonistic. There has been too much ground for the suspicion. Some of our brethren showed great want of prudence, and in their zeal for denominational success, men who had got possession of our pulpits but unknown to them, were taken into the union, and these men neither did honour to themselves nor yet to our cause.

In my private interviews with individuals there was a mourning over the desolations and divisions of Zion. In places where love and unity once reigned, there is now alienation and discord. Old disciples are dying out and none apparently from amongst the young are being raised up to take their place. There have been in some of these places what are called "revivals;" but the results have been most disastrous. In some instances where there was great excitement, and where the results for a time seemed pleasing and promising, they have almost come to nothing—nine-tenths or more of the blossom has, "gone up as dust." I believe many of the people are tired of these 'periodical excitements,' and long for a state of things when every prayer meeting will be a revival meeting, and when the preaching of the gospel on the Sabbath, and the ordinances of the Church will prove perpetual "Seasons of refreshing from the presence of the Lord."

A strong desire was expressed on the part of some that we should send a Missionary to that part of the country. If we should ever again occupy that field we must send a man of *respectability*—a man animated by the love of Christ and compassion for immortal souls,—a man with a large and Catholic heart—a man who will to a great extent lose sight for the time being of his denominationalism and labour with a single eye to save souls,—and withal a man who is willing to endure something in the shape of hardships and willing to submit to many privations and great fatigue. Can such a man be found? If he can there are people longing and praying for his appearance amongst them, and who will do everything in their power to encourage him in his labours. The effort must be viewed strictly in the light of a *Missionary undertaking*, and the agent who goes must be wholly supported from our Missionary fund. Should God however crown his labours with success, we shall be abundantly rewarded for all the money we may expend.

I am yours &c.,

ROBERT WILSON.

Sheffield, N. B.

To the Editor of the Canadian Independent.

SIR,—Having seen in your March issue a communication from the Rev. James T. Byrne relative to his Missionary tour to Owen Sound, and some allusion being made to his visit to Cochrane's and Webster's school-houses in the township Derby, I thought a short account of these stations might not be altogether uninteresting to some of your readers, if your space will permit its insertion.

The stations at Cochrane's School-house which Mr. Byrne regards as a "promising and important station," is distant about 7 miles from Owen Sound, it was taken up by the Rev. R. J. Williams about eighteen months ago, during which time he has laboured with great zeal and perseverance in the cause of Christ, and through the divine blessing he has been enabled to gather the number of attentive hearers of the word, that Mr. Byrne mentions in his communication.

The other at Webster's School-house is 8 miles from Owen Sound, and about 5 miles from Cochrane's, although a little more backward as regards the number of settlers in the neighbourhood, it is quite as promising as the other, it was taken up by Mr. Williams nearly two years ago, up to which time it was destitute of the services of any Gospel minister, (and there is still no other), here also he has laboured faithfully and diligently to impart that knowledge of the Saviour which is so necessary to the salvation of fallen man.

Although thus labouring, (and I trust not without considerable success) amongst us, he will (from the appearance of present prospects) have to seek another field of labour; from the want of adequate support.

Our fellow christians in the older parts of the country will thus see the necessity of their aid and co-operation in sustaining the gospel ministry in the new settlements, and by so doing they will in no wise lose their reward.

Yours respectfully,

Derby, 18th April, 1859.

JAMES WEBSTER.

News of the Churches.

PRESBYTERIAN UNION.

At a recent meeting of the United Presbyterian Presbytery of Toronto, the following motion on union with the Free Church, was adopted:—"That the Presbytery having received reports from all the Sessions in the bounds, except two, respecting the proposed basis of union between the Presbyterian Church of Canada and the United Presbyterian Church in Canada, find that all these Sessions are favourable to union; but that, with respect to the basis, there is considerable variety of opinion. And the Presbytery agree to state that they cordially concur with the Sessions in earnestly desiring union, and cherish the hope that it may soon be satisfactorily accomplished, but conceive that the basis ought not to be adopted by the Synod without important amendment. The Presbytery also take leave to state that they have seen a report of the basis adopted in Victoria, Australia, by the Synod in connexion with the Church of Scotland, by the Synod of the Free Church, and by the Synod of the United Presbyterian Church; and respectfully submit that that basis ought to be brought under the consideration of the Synod of the United Presbyterian Church in Canada as preferable to the basis proposed here."

The Australian basis is:—"We, the undersigned ministers and elders of the Synod of Victoria, the Free Presbyterian Synod of Victoria, and the U. P. Synod of Victoria, having resolved, after long and prayerful deliberation, to unite together in one Synod, and in one Church—do now, in the name of the Lord Jesus Christ, and with solemn prayer for his guidance and blessing, unite in one Synod to be called The Presbyterian Church of Victoria, and resolve and determine that the following be the fundamental principles and articles of this union, and be subscribed by each of the members of the New Synod:—

"1. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

2. That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, in relation to the power and duty of the civil magistrate in matters of religion, the office-bearers of the Church, in subscribing the standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views inconsistent with the liberty of personal conscience, or the right of private judgment.

"3. That this Synod asserts for itself a separate and independent character and position as a Church; possesses supreme jurisdiction over its subordinate judicatories, and congregations, and people; and will receive all ministers and preachers from other Presbyterian Churches applying for admission on an equal footing, who shall thereupon become subject to its authority alone."

DONATION AT STANSTEAD.

Rev. Alexander Macdonald has received two donation visits lately, from the people of his charge. On the 1st March, the friends at Stanstead Plain called at his house, the company numbering 63, and including some Episcopalians, Methodists, Adventists, and Universalists, and leaving some \$80 worth of articles, and money. On the 16th another took place at Marlow, and though it rained, almost the same number met in the school-house,—result about \$40. Many kind friends testified their love to their pastor during the winter, in like manner.

NEW YORK ANNIVERSARIES, 1859.

THE AMERICAN TRACT SOCIETY, NEW YORK, held its 34th anniversary in the Academy of Music on Wednesday, the 11th inst. (May) the business meeting at 9, and public meeting at 10, A. M. To the former life-members only were admitted, by ticket. The "silent policy" party were in great force, but the Anti-slavery members did not fail to bear their testimony. A great deal of parliamentary maneuvering seems to have been employed to prevent their speaking even, though a small minority. Motions to instruct the publishing committee to carry out the resolutions of 1857, and to publish a tract against the revival of the African Slave-Trade, were LAID ON THE TABLE, by large majorities, another, proposed by Dr. Spring, a strong conservative, declaring "that this Society, in, laying the preceding resolution on the table, have not come to this conclusion from any hesitation in relation to the sin of African Slave-trade, or the great wickedness of reviving this iniquitous traffic in any form,"—was passed by a large majority. Alas that it should be needful to explain! the contributions are \$10,000, more than last year. There has been a large creation of life-memberships at the south.

THE AMERICAN TRACT SOCIETY, BOSTON, held a meeting during the anniversaries at New York. Dr. Kirk, and Rev. H. W. Beecher were the chief speakers,—the latter was most scathing in his condemnation of the "silent policy."

THE AMERICAN CONGREGATIONAL UNION, has received over \$10,000 during the past year, in aid of church building at the west.

RECEIPTS OF RELIGIOUS SOCIETIES.

The New York *Herald*, noticing the coming May anniversary meetings, says, so far as known, the result of the operations for the past year, compared with 1858, is as follows:

	1858.	1859.
American Bible Society.....	\$390,759	*\$400,000
American Tract Society.....	383,153	*333,373
American H. M. Society.....	175,971	*180,009
American Board of F. M.....	133,251	*154,995
Presbyterian Board of F. M. (O. S.).....	233,997	*200,000
American Foreign and C. U.....	76,603	*60,600
American Missionary Association.....	40,000	†27,000
American Seaman's Friend S.....	23,813	*26,000
N. Y. Colonization Society.....	57,624	*60,000

The receipts of one or two societies have fallen off, but as a rule there is a general increase over the previous year, which was the period of the financial revolution. The total receipts of the societies, for 1856-7 amounted to \$2,106,443; for 1857-8, \$2,081,807. So the crisis had no particular effect upon the religious societies.

THE FATHER CHINIQUEY LIBEL SUIT.

A libel suit, instituted by Father Chiniquy against another Catholic clergyman by the name of Brunette, which has been pending in the Circuit Court in Kankakee county, was tried at its recent term, in Kankakee city. The trial lasted two days and resulted in a verdict of \$4,625 in favour of Father Chiniquy.

The matter of the libel, we believe, consisted of certain slanderous and defamatory reports, in reference to the plaintiff, put into circulation by Brunette.

NEWS FROM UTAH.

It would appear from late news from Utah that apostacy is rapidly on the spread with the Saints, and that an expectation prevailed that large numbers of them, disgusted with the Church and its practices, would leave the Territory in the spring. The charge of Judge Cradlebaugh, in the Third Judicial District Court at Provo, had created a great sensation, from the fact that he recommended to

* Es timated.

† Six months of 1859.

Grand Jury, a searching investigation into the Mountain Meadow massacre of 1857, the Springfield murders and other offences attributed by Saints to the Indians, but the perpetrators of which are well known to have been white men. It is stated that the captain of the large party which was so ruthlessly murdered in 1857, and the only one who escaped, is now at Camp Floyd, and will act in concert with the authorities in ferreting out the authors of the most wholesale massacre ever committed on our continent. The Third Judicial District, it will be recollected, was unable to mete out Justice on the parties arraigned, owing to the fact of the majority of both juries being of the Mormon faith, and consequently opposed to subjecting their brethren to the rigor of the United States Courts. The bold and energetic charge of Judge Cradlebaugh, caused intense excitement and indignation among the members of the Church, who seek to weaken its effect by accusing him of overstepping the limits of his jurisdiction.—*Democrat*.

ROMAN CATHOLIC REVIVALS.

It may not be known to some of our readers that the Romanists of our country have a class of itinerant evangelists who traverse the country and hold protracted meetings, prolonging them often four weeks with daily services. In these meetings their preaching is said to be terrible in rebuke of certain sins, and in the presentation of fearful terrors of the world to come. Probably no Protestant preachers of our age dwell so emphatically upon the fearfulness of hell, damnation and the coming judgment. All that human ingenuity and eloquence can do to make strong impressions of these dread facts, they fail not to do.

Wherefore? What is the end sought, and what the practical outcome of this preaching of terror? *Not* to press sinners to come to Jesus and find mercy in him before that awful storm-cloud shall otherwise break on their heads; *not* to urge them to newness of life and cleanness of heart through sanctification of the Spirit and belief of the truth:—but to make them stronger Catholics—to coerce them into freer contributions to their treasury—to drive them to the Virgin Mary and to all the forms of idolatrous worship which fit so well unto this shockingly irreligious religion. Working upon men's fears until they have awakened the intensest solicitude, they then persuade them that salvation comes only through the most rigid observance of Romish forms and ceremonies—yet does come surely so. The terrors of the world to come are the uplifted rod with which they coerce men into the observance of their system. It is remarkable that this system lacks all those three great elements, most prominent in all sound Protestantism—God's word taught and read of all; Jesus an atoning Saviour, and the Holy Ghost, to reprove of sin and to convert and sanctify the heart. The presence of these elements and their earnest presentation constitute the distinctive features of Protestantism; their utter absence reveals the fatal defects of Roman Catholicism.—*Oberlin Evangelist*.

THE GOSPEL IN SWEDEN.

A private letter published in the *London Beacon*, dated Lindsberg, Sweden, Feb. 11, 1859, says:

The revival in Sweden is going on with unabated power. The inquiry for Bibles and Testaments is such that both the British and the Swedish depots are insufficient to supply the want. The Bibles and Testaments circulated in this country last year make a total of about 87,000 copies. This is in proportion to the number of the inhabitants 3,500,000, by far the largest number circulated in any country of Europe; and on this large scale it has been proceeding for several years.

The Lord seems to keep down very much the hands and counsels of his enemies at present in this country. Perhaps He has looked on us in great mercy, and seeing in almost every place bad shepherds, blind leaders of the blind, and his sheep dispersed. He had taken them directly under his pastoral care to gather them and guide them safely through. The fact is, that God has for some years, in almost every district of this land, awakened and raised up, especially among laymen, Evangelical labourers and witnesses to His truth.

RELIGIOUS LIBERTY IN FRANCE.

The Imperial Court of Colmar, France, has confirmed the sentence condemning the Protestant errand-man, Bessner, to fifty francs fine for lending a tract to a Roman Catholic neighbour. An appeal to the Court of Cessation has since been made. This is an exceedingly important case. The facts are that one day an old acquaintance of his attacked his religious creed, and a controversial conversation ensued. Some time afterwards, Bessner, who had been long on the watch to meet his old friend and opponent, put a German tract into the hands of his daughter in the street, telling her it was a loan to her father. This German tract, "The Teachings of Holy Scripture on the adoration of Mary," excited the ire of the mother, and was given to the police, as a proof that Bessner practised colportage and distribution of prints, and consequently was liable to the law of 1849. This decision has caused both surprise and indignation not only from Protestants, but from all friends to liberty in that part of the empire.

INDIA.

In our columns will be found a notice of a sad state of things in the parts of Travancore where converts are numerous. Five or six chapels belonging to the London Missionary Society have been burned down, together with a Shanar village; the Mission stations at Nagercoil and Sandhapooram are threatened with destruction in the same way. The lives of converts and even of unconverted Shanars are in constant danger. For all this there has not been the slightest provocation. The higher castes, in that part of India, insist that women of the lower castes, should have the upper part of their persons uncovered, as a mark of their inferiority. The Christians, of course, have always disregarded this requirement. Compulsory indecency may be an integral part of Hindooism; it may be essential to the dignity of caste; but it is absolutely incompatible with Christianity. The Shudras of that region have all along as it nows appears, looked with detestation upon the decent attire of the converted Shanar women; they knew that the Government would never sustain them in any open assault made upon those who thus offended them; and they accordingly forbore to interfere with the new customs. But now it appears that they have been led by her Majesty's proclamation, owing perhaps to the faulty translations, to entertain the idea that they were at liberty to re-constitute matters on the former basis, and compel all Shanar women to walk the streets in a state of semi-nudity. Hence this violent outbreak.—*Bombay Guardian*.

LONDON MISSIONARY SOCIETY.—CHINA.

This great missionary organization has resolved to increase their staff of labourers in China by fifteen additional missionaries. We insert reports from two of the stations at present occupied.

AOY.—The Native Church at this station has continued to increase in numbers and stability. Since its first formation there have been admitted to communion not fewer than 217 converts, of whom eighteen have since died in the faith, while *three only* have been excluded for inconsistent conduct—a fact which, considering the numerous temptations to which converts in a heathen land are peculiarly exposed, is very significant and encouraging. The Rev. Messrs. Stronach, writing under date 8th December ultimo, observe:—"For some months back, application was made to us, by various individuals, to be put upon the list of catechumens, with a view to baptism when found to be properly qualified. We instituted a weekly meeting for their instruction, and every Tuesday afternoon took advantage of this opportunity of testing their advance in Scriptural knowledge. This was in addition to the ordinary meetings for examination held in presence of the church, in conducting which we were as usual assisted by our evangelists, colporteurs, and other more experienced church members. Great interest is felt by the members generally in the increase of their numbers; and we have much reason for gratitude to God that the means used and prayers offered, have not been in vain.

"We have now the pleasure of informing you that on last Lord's-day, the 5th of December, no fewer than seventeen individuals were admitted by baptism into the visible Church, of these four being females and thirteen males.

"Thus is the Gospel gaining ground in this city; and the success of these inroads on Satan's kingdom may well embolden the servants of Christ to continue their attacks on the vast and seemingly infinite mass of heathenism everywhere around us, and extending for hundreds of miles along the sea-board, and into the interior, of a country now happily opened to the Gospel. We join in your hope that Christians at home will see it their duty to do all in their power necessary for securing the ultimate and total possession of the land.

"The number of communicants now amounts to 196, of whom 60 are women and 136 men. During the past year we have baptized 24 adults, 9 women, and 15 men. During the same period four of the church members have died, and one has been excommunicated.

"The whole number of Chinese adults whom we have baptized here is 217, of children 45. Of the adults, eighteen have died, and three have been excommunicated, leaving, as above stated, 196 as our present number of church members in full fellowship."

SHANGHAI.—"During the past six months, twenty have been baptized on an intelligent acquaintance with the truth, and a profession, on their part, to follow the precepts of our holy religion. Six have been received into the fellowship of the church, and besides these, several appear to give evidence of real conversion, who will be admitted in a few days. Others have left this part of the country for their own homes, and there are some of whose faith and piety we stand in doubt, whose case is therefore reserved for a future day. In the neighbourhood several stations have been established, where the Gospel is regularly preached, and where there are indications of the Divine blessing. At one of the places mentioned in a former letter, three miles distant from this, and named Tsan-ka-zah, seven individuals have been baptized, and five have been received into the church. There are also five or six more there, who are judged suitable for admission. At a town beyond that, Ta-tsang, three individuals have been baptized, and appear to act in a consistent manner, while several others have been long under instruction, and desire to be also received into Christian fellowship. The same is the case at two other places, Lin-hu and Pu-tung, where native agents have been labouring for some time, and several have applied for baptism.

THE LONDON CITY MISSION.

This important society, founded twenty-four years ago by David Nasmith, has now 350 missionaries, who last year paid 1,618,277 visits, and distributed 4,879 copies of the Scriptures and 2,352,544 tracts; they held 30,000 door-meetings and Bible classes, and 4,156 open air services. As the result of their labors, 792 converts united with the church, 176 backsliders were restored to church fellowship, 447 families commenced family worship, 140 shops were closed on the Sabbath, 741 drunkards were reclaimed, 12,067 were induced to attend ragged, common, or Sabbath-schools, 555 females were rescued from vice, and 3,078 adults were induced to attend public worship. They found 16,980 families without the Scriptures.

WALES AND SCOTLAND.

A valued correspondent informs us of a powerful religious awakening in the county of Cardigan, embracing also a considerable part of Carmarthenshire. The week-day and Sabbath-day services at the churches and chapels are crowded. Hundreds are coming over to the Lord's side. Many grey-headed and notorious sinners have already been converted, and a deep and genuine work of grace is going on. It is said that no less than 4,000 have already become decided in Cardiganshire alone, and the movement seems to be making rapid progress. There is no excitement; but a deep, silent, awfully solemn impression prevails everywhere. Our correspondent mentions one instance in which fifty persons became church members within a fortnight. At Aberdeen also there is an awa-

kening, which appears to have been instrumentally brought about by lay preaching. In the autumn of last year a daily union prayer meeting was opened in the County Buildings of the City of Aberdeen. It was from the first largely attended, and, from the accounts which have appeared in the local papers, appears to have been the means of doing much good. Among the Clergy of the Established Church of Scotland who took a leading part in conducting the meeting the Rev. James Smith, of Greyfriars, has been conspicuous. On several occasions he commended the meeting to his own parishioners, many of whom began to sympathise with the new movement. Mr. Smith has been called to account by the Presbytery for the irregularity of giving the use of his church to the lay preachers, which is held to be contrary to the laws of the Church. The matter was discussed a few days ago, and Mr. Smith, in defending himself, spoke of the results of these meetings. He had, he said, seen nothing like them. "They were similar to what were described in connection with the labors of Wesley and Whitfield, the latter of whom was in the same position, not ordained. Hundreds of souls have been awakened—and I use no stronger language than 'awakened'—who had hitherto been careless and thoughtless. Let me tell you my own experience. I have been twenty years a minister, but, during the last five or six weeks, I have seen more fruits of my ministry than for twenty years before." The Presbytery having carried a resolution against Mr. Smith he has appealed to the Synod.—*Record.*

RELIGIOUS REFORM MOVEMENTS IN ENGLAND.

Mr. John McGregor, of London, writes to a friend in New York City under date March 19:

"Great and interesting doings are daily taking place in our religious world, St. Paul's, Westminster Abbey, St. James' Hall, Exeter Hall and other places, are crowded by working men on Sunday, to hear plain Gospel. Our open air work prospers greatly. The shoe-blacks earned £4,500 last year. The latest move here for good is among the omnibus men and cabmen. One company in London, that has *nine hundred omnibuses*, gives one Sunday in every three to all its thousands of men and boys. The other night we had a meeting at their principal stable and established a Bible class. Next Sunday thirty men came, which was good for a beginning. The cabmen, five years ago, were allowed to take a six day license, so as to rest on Sunday if they pleased. This year *fifteen hundred* of them, out of four thousand, availed themselves of this privilege, and the number is steadily increasing. A Sunday Rest Association for these men has been begun; also a Cabmen's Club. At a ragged school meeting recently held, *five hundred and fifty* pupils attended who had been at least one year in one situation with good character. A very influential military committee has just begun to send Scripture readers to all the regiments. The Chaplain General is at the head, and Sir Duncan McGregor is among the vice-presidents. You know it is a hard matter in England to get the official 'dignity' to relax in favor of the gospel of Christ; but in this case the leaven of religion in the army has been blessed with a very unusual and remarkable result.

"The Sailor's Home is going on capitally. The common sailors in London have deposited £36,000 as their savings in the bank. All this in former times would have been wasted in dissipation."—*S. School Times.*

INNOVATIONS IN THE CHURCH OF SCOTLAND.

"The old Greyfriars Church in Edinburgh, where the National Covenant was signed in 1638, and which has ever since been visited by strangers, as the monument of that event and those connected with it, has been lately turned into a modern gothic structure, full of painted windows, without gallery or pulpit, with a platform something like an altar, written prayers, responses, kneeling at prayer, and standing up at praise, the service in the forenoon almost wholly devotional, the sermon which has hitherto occupied so prominent a place in Scottish worship, being reserved for the afternoon; all which is understood by Dr. Robert Lee, the pastor, to be strictly in accordance with "the spirit of the Westminster Directory!"—*Biblical Repository.*

Bills from the Fountains of Israel.

POPULAR CHRISTIANITY: WHOM DOES IT SAVE?

BY THE REV. GEORGE MORRIS.

How comes it that Christianity is not popular, there should be a popular Christianity? We all, by nature, as sinners, hate Christianity in its integrity, or we should not want it. Yet the most of us, from various reasons, have convictions which nothing is adequate to overcome, and which, in not a few, assume a terrible, though unacknowledged power, that Christianity is essential to us; and that, beyond all doubt, woe is he who hath nothing to do with it. Therefore we popularise it. Of course, Christianity so popularised is *not* Christianity; but this no man who is not "born again" inquires into. He had rather not inquire into it. It has been good enough (he supposes) for other men, some of whom have been better judges in theology, and others worse livers in the world, than he; and why not then, for him? It sounds like Christianity, tastes like it, looks like it (or what he presumes Christianity should sound, taste, and look like): indeed, for Christianity it is surprisingly agreeable; and he is almost disposed (at quite spare moments) to become a "defender of the faith" against those cross-grained people, of whatever religious distinction—especially those thorough Christians—who would represent it as *not* agreeable until it has become painful; as *not* a freedom until something they call bondage has been discovered within; as *not* accommodating and yielding, *except in what they would perhaps describe as long-suffering* and compassion towards the infirmities of sincere purpose and desire, and the sorrows of a contrite heart. But this triumph finds its completeness in this, that he has got Christianity without anything of that DREADED and HATED REVOLUTION WITHIN wherewith so many sickening preachers scare people away from being "religious." Poor man! little does he think, as he laughs, who *laughs with him!*

Ill as it is constituted, this popular Christianity has its constitution; the elements of which do not sound so badly to ears that have their hearing appointed them in a time like our own: they may be collectively named as "Notions" and "Heroes." This *must* be agreeable to unrenewed men, who cannot, from whatsoever cause, do without a "religiousness." For "notions" *may* be right, and may be wrong; are so capable of being added to, subtracted, multiplied, and divided, as almost to show that you *can* apply arithmetical calculation to moral subjects (which everybody knows you cannot); and then "heroes" whether writers, speakers, workers, or preachers, can be changed, dismissed, recalled, applauded, condemned; they may become everything, nothing, wonderful, common-place; and, better still, all this at pleasure,—not the pleasure of the hero, that is, any more than of the notions; but of the owner of this popular Christianity.

Let us look at this "religionism of the million" a little more closely. While "notions" and "heroes" are its comprehending elements, the chief features therein contained may be denominated—Religiousness, or Religiosity; Symbolism; Evangelical Doctrine superficially stated; Sentimentality; Earnest Men; and Fusion.

RELIGIOUSNESS, OR RELIGIOSITY.—This is the mother of the rest. Free from the discomfort of definition, proportionably secure against being "brought to book," and reserving, in every case, to its possessor the right of final appeal, it is fatally adapted alike to secure and hasten destruction, by at once gratifying the prejudice, feeding the self-satisfaction, and lulling the conscience. Righteousness saves no man, any more than politics. How should it? Is it not jointly from without and within, and *not* from above? Is it not inventive, carnal, grudging, self-satisfied? Is it not a compromise between a man's self, with all that it really values or prefers, and a dreadful alternative? Is it not a substitution? Is it not "WRITTEN" thus in God's word, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God?" (Rom. x. 3.)

"But," it may be said, "If you thus distinguish between 'religiousness' and

'godliness,' how will you answer the question, are not (very much at least) the *acts* precisely the *same*?" Exactly so; and that is the very point. Identically the same to man, they have before God the difference between death and life. In the regenerated man, what are these acts? They are the works of faith, the labours of love, the natural expressions of gratitude, joy, and peace; they are the healthy actings of a free service; they are *not* done in self-complacency, but the reverse; they value no smile but that of God, fear no frown but His; they know nothing of any reference to *self* but for abasement, nor to others but for their benefit, but to the LORD and HIM alone, for His glory; and all this for *one reason only*—they are "THE FRUITS OF THE SPIRIT." *This is not Religiousness, this is GODLINESS.*

In the *unregenerated* man, what are these it may be the same acts? Why they are either the self-complacent doings of Pharisaism (than which nothing can be worse), or the most sleepy, indifferent concession to custom, as little caring to quarrel as to approve; or the grudging contributions to a stern necessity,—the only available mode of dealing with what it is of no use to deny and impossible to laugh at,—an unpleasant expediency to keep certain matters, too solemn and future to be talked about, tolerably square against, not a good, but "an evil time coming;" that is to say, death and judgment. *This is not Godliness, but Religiousness.*

The things which follow are its Progeny.

Symbolism.—Fewer words about this the better. It brings a *double* blush for the honour of true religion. Is it not enough that a thing be *bad* but it must be *silly also*? Even a carnal man, with the letter of the word in his hand, ought to be ashamed of it. If he used the same common sense in matters of religion, that he employs in matters of business, he *would* be ashamed of it. It seems like the devices for teaching infants to count, only without their apology, and certainly without their usefulness. Wherein lie its charms, even to those who adopt it? Is it not in the idleness of a dreamy spiritualism, in the dispensing with thought, in the carnal-minded gratification to the supposed religious feelings afforded by sensuous abstractions of soul, and mainly in that does really (however far it may be from avowing or even intending it) *keep the truth out* under the very pretence of bringing it in?

EVANGELICAL DOCTRINE SUPERFICIALLY STATED and received. Many an unregenerate man's religiousness is not to be met, but only assaulted by a metal cross, and the largest variety of coverings for the Communion Table. But it is no nearer the being godliness for all that. The degrees of evil are far from being unimportant, but the equal separation of them from all identity with good is of an importance which is paramount. Evangelical truth is a solemn thing. A solemn thing to handle, either for others or ourselves. And it is a fact not less solemn, that a *form* of this stands in precisely the same position to many unregenerate religious persons that symbolism sustains to others. How often do we not meet with an *equal* abhorrence of Popery, and of "the truth as it is in Jesus?" of symbolism, and the real worship of a broken, contrite, and believing heart? of *any* preaching but that which is denominated Evangelical, and the saving doctrines of Christ's Gospel received in their power through the ministration of the Holy Ghost? Oh, we may have strong preferences, and draw, as we think, most edifying comparisons amongst the things which are not of Christ, but are only so many Anti-Christianisms more or less apologetical, all coming from the same source, Satan, who is "the god of this world," and all adapted to the varied cravings of depraved human nature, whose conscience is *not* yet "seared as with a hot iron"—but, it may be that they are all *alike* hateful, certainly all infinitely hateful, to the Triune Jehovah. And we know not why a professed adhesion to Evangelical truth, with a real shunning of it, should, even if there are degrees of Divine repugnance, be amongst the less abominable of the "abominable things which God hateth:" perhaps it stands in awful preëminence there. Few things can we less afford to overlook than this; that we may grow up with a mere constitutional preference for the Evangelical form of doctrine, just as, under other influences, we may of antipathy to it. And thus it may be, and by many is, held with the

strongest controversial feeling, not in love to itself, but in dislike to that to which it stands opposed. Wherever this is the case, the *whole* of Evangelical truth is never received, even by the understanding, nor any portion of it, in its real integrity. Its adoption extends no further, and lies no deeper than is necessary to the purposes of controversial and systematic distinction.

SENTIMENTALITY.—This knows nothing, as matter of necessity, of either symbolism or Evangelicalism, as such: while it may have, indifferently, a sympathy more or less partial with both, or a strong and exclusive identity with either. With how many is not this the sum and substance of their religiousness? Their feelings being, perhaps, highly susceptible, and that sensibility having a constitutional bias, it may be, towards the more imposing adjuncts of the external form of Christianity: or to those sympathetic, soothing, assuring, and elevating elements of Christian experience, which, it is but just to say, are found in their substantial reality only in the denominated sphere of Evangelical doctrine and practice; which, sought elsewhere, but sadden you with an echo where you listened for a voice, or seem to come as a hollow, painted thing instead of a life; and which, contemplated out of that sphere of spiritual life and truth, seem to lose their reality in proportion as you recede:—Whether to High-Churchism, where the pure Gospel is often held, but held always in danger, and rarely in its richness; to Tractarianism, where the pure Gospel cannot be held, where it is only used to pervert it, where honest Churchmanship ceases, and respect is justly forfeited—pity and prayer alone remaining;—to Broad-Churchism, which pulling down the platform of Christianity, builds one for itself with the materials, and therefrom proclaims “another Gospel, which is not another,” but its own; Broad-Churchism, whose substance and vitality exist wholly in the unregenerate energies of a mere philosophical philanthropy; which furnishes itself nominally with a text-book by rationalising the word of God, and then, for the putting forth of its destructive life, comes animated with a little of unsanctified genius,—loudly oracular by half-intelligible together with utterly unintelligible utterances of mingled nervous power, heresy, eloquence, and gibberish; sublime in wise obscurity, and getting itself adopted, worked, perpetuated, and spread abroad, by means of the pride of unconverted hearts, and the sceptical conceit of common-place heads;—to Popery, too bad for description, ever smiling with triumphant mockery upon the defeat which must always follow such an attempt. Take any of these at their best, if we can speak of such a thing as their best (perhaps in solemn, sober truth, their worst is their best, for assuredly, as concerns their destructive influences, their “best is their worst”), and you can find no real *sympathy* in them. They may speak powerfully to pride, to passion, to conceit, to disgust at the actual “truth,” to imagination, to scepticism; but for felt want, *they have not a word.*

EARNEST MEN.—This is a feature of Religiousness, and a form of popular Christianity, *exceedingly* popular just now. “An Earnest Man?” This is at once the cardinal virtue and the highest title.

Its unlimited adoption, as distinguishing from indifferentism of spirit, shows how little it is to be trusted for any necessary connection with either the Gospel ministry or the Christian life. A moral quality it certainly is, and that is all; save where it is pressed into the service of Christ’s Christianity. Taken alone, it belongs as naturally to Pharisaism as to anything better; to error, as to right judgment; to heresy, as to truth. Yet undeniably, it is now, in popular Christianity, greatly worshipped for its own sake. It is linked with the *man*, not with what he does. Thus, as though it were a complete counterbalance, and set all right, how often is it not remarked of some man, who cannot by any possibility ever be much more Romish than he is at present, “But he is such an *earnest* man!” “So much the worse,” is the only answer that can be made. It is but a phase of Hero-Worship, and a very poor one too; not only looking vastly like “fuss,” and sounding amazingly like “cant,” but being a mere quality of character; one peculiarly in harmony with the noisy, bustling, boasting spirit of the age; and “the god of this world” has favoured its adoption by popular Christianity as an apology for ill-directed energy, and a substitute for soundness of faith. Suppose this great and favourite diploma of our age, “Earnest man,” were to be

changed to—say “Honest Man,” “Enlightened Man,” “Converted Man,” and the change put into use as a test, how the ranks of the earnest men would be thinned! Take men just as they come, and for one honest man, how many earnest men might not be found? This is but another form of the question,—Earnest? Yes; but what *about*?

FUSION.—This is often closely allied with the previous topic. In the hands of many, the aim of this new element of popular Christianity is unquestionably good, though probably the result is another matter. In the hands of others, it becomes and that of their own fault, a thing as questionable in object as in result. The simple truth is, there is not, nor never can be, the slightest real sympathy, or one grain of sincere concord, between Evangelical doctrine and practice on the one hand, and Tractarian and Broad Church doctrine and practice on the other. And God grant there never may be, if it be possible that there should. We have reason to be abundantly thankful that, as any occasion arises which would test this, the result is a demonstration that the masses of the people are not to be persuaded that “there is no difference” which should operate with them, between the men, their doctrine, their doings, and their aim. It requires not the slightest apology to assert, that in proportion as a man draws near to Christ, he draws off from every shade of sympathy with either of those two great evils; and no true believer in Jesus yields in the least to their tempting power without losing just so much of his hold upon Christ, and of his sympathy with the purity as well as the richness of the Gospel; and we may add, not without being more or less conscious that he is forsaking the fountain of living waters, and betaking himself to those wretched, broken cisterns of man’s making for himself, which not only can hold no water, but were never intended to hold the water of life!

Let us shun a Popular Christianity. Let us embrace and ever hold fast Real Christianity.

The Fragment Basket.

THE RISING TIDE.—When the tide is out, you may have noticed, as you ramble among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot depth of salt water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divide them. But when the rising ocean begins to lip over the margin of the lurking-places, one pond joins another; their various tenants meet, and, by-and-by, in place of a little pool of standing water, they have the oceans boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated; here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God’s sight. They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer—a mightier communion—even the communion of saints—which is to engulf all minor considerations, and to enable the fishes of all pools—the Christians, the Christ-lovers of all denominations—to come together. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer’s drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven, as well as the saints on earth, have room to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep their inmates living during the ebb-tide period of the Church’s history. But they form a very little fellowship—the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants

with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! farthest down the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall be first swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!—*Rev. James Hamilton, D. D.*

“CONSIDER THE LILIES.”—If there ever was a warning pronounced by our Saviour to the people of Judea, which is peculiarly applicable to us as a nation, it is this. We toil and spin, and we lay up treasure; and this is the engrossing idolatry of England. You talk of the savage worshipping a block of stone—you talk of the misguided Romanists worshipping their saints and angels, and you call this idolatry. But you may be just as degraded an idolater yourself. Protestant Mammon is every whit as hateful in the eyes of God as Popish mummeries. He who worships the coin of gold or silver, stamped with the superscription of Mammon that tells its worth, is just as gross and just as manifest an idolater as another man who worships another coin of gold or silver stamped with the image of a saint, and subscribed with the worth of his life. What is the result where men have lived to toil and spin, simply to worship the golden-calf of Mammon? We see that “principles” have been sacrificed to profit, and the youth of our country learning to sneer at and despise the nobler qualities of human nature, have flung away generosity and true nobility of heart, to substitute what their fathers blandly designate “prudence;” but what the severer moralists detects as “selfishness.” The ethics of Mammon have so corrupted the world, that it would seem a point of honour to suspect every man as a rogue, until it can be proved that he is true; and for the sake of sustaining pecuniary safety we must put up with the moral wretchedness of universal distrust. It is the fashion of our day to leave all those human sanctities to slumber which make it most worth our while to be. Better be bankrupt in wealth than in humanity. The former is but foreclosing the loan of riches confided to our care, which we cannot carry with us beyond the grave; but the latter will go with us beyond, and it will make us rich in heaven, however poor we may have been on earth; or if we have it not, then shall we be bankrupt indeed; suppliants for that love from God which we denied to man; and suppliants for pardon to the lie of professed love for him which was *ever* on our lips, but *never* in our lives; for if a man love not his brother, whom he hath seen, how can he love God whom he hath not seen? Men immersed in the toils and gains of life hurry away from all pure impulses of their nature to surround themselves with artificial wants and desires, and to sustain themselves upon the opinion of man rather than rest on God's witness within them of a good conscience. They no longer hold the mirror of their own hearts up to nature, but the world's sentiments are the mirror and the glass of fashion before which they dress their lives: their self-esteem is the reflection of the world's smiles: their self-reproaches the reflection of its frowns. Christ's words are as applicable to us Englishman, as they were to the Jews upon the Mount of Beatitudes! Consider the lilies of the field! and learn that true beauty and excellence will only be derived from the holy impulses of our nature giving nourishment to the products of our lives; their deep and hidden resources being directly fed by God himself, even as the lilies of the field are sustained by the fruitful properties hidden in the bosom of the earth, whose fertility depends only on the provision and forethought of the Creator. Solomon in all his pomp was not arrayed in such glory as the simple lily. The most magnificent king that ever sat upon a throne could produce no royal robe whose texture might compare with the lily leaf, or whose hues could rival its purity and loveliness. Not all the combined efforts of men could approach one touch of the Divine hand! This is the truth or you to learn: God can make you far more beautiful and glorious than man can.—*Rev. J. C. M. Bellevu.*

The most effectual means of obtaining good for ourselves and others is prayer.

Poetry.

THE STAR IN THE EAST.

Far guiding towards the promised land,
 All other stars before it paling,
 It gleams, where o'er yon sea of sand
 The lonely "desert-ships" are sailing :
 The Star of hope to mortals given,
 The Beacon-light of love and heaven.
 O, well named thee, prophet wise,
 Thou Bethlehem, best beloved of God,
 Who saw in dreams that seed arise
 Which burst from out thy sacred sod !
 We follow where the patriarch led,
 And call thee still the "House of Bread."*
 That heaven-born seed, that germ of love,
 Dropped by His hand, made green the waste
 Where guilt with guilt for empire strove
 Till Earth's old Eden fell defaced ;
 And O, there sprang 'neath God's blest feet
 No tares midst that unpoisoned wheat !
 On Bethlehem's fields lies hunger slain ;
 There shall a world of starving souls
 Go feast : no blight is on the grain
 That o'er that land, like manna, rolls ;
 The craving heart with peace refilling,
 The voice of tears in Rama stilling.
 Lost pilgrim, there thy footsteps bend ;
 Crushed soul, turn there thy stricken eye,
 From paths whose thorns your feet shall rend,
 From this your stony Araby :
 Read yonder word, in light engraved—
 'Tis "Bethlehem," the city of the saved !
 Woman, that thirsts besides the well,
 And man that drowns in sight of shore,
 Hark, where afar the anthems swell
 That speak your desolation o'er :
 Behold, where ruin hath no share—
 See Death, the conqueror, conquered there !
 O Thou, that art the life—the bread,
 On whose exhaustless love we feed,
 As those were midst the mountains fed,
 Who found thee in their hour of need,
 Lo ! wanting Thee, we faint like them,
 Thou seed, God-sown in Bethlehem !
 Have we not sought thee, Lord, aright,
 While dark we trod life's arid ground ?
 Or do we stand before thy sight
 Like idle reapers, worthless found,
 Who, playing with Earth's falling leaves,
 Left scattered round thine unbound sheaves ?
 O, let us walk with lowly Ruth !
 So be our day's brief noontide spent
 In gathering up Thy words of Truth,
 Like ripe ears dropped ; that we, content,
 Poor gleaners in Thy fields, may see
 Our bread of life, dear God, in Thee !

ELEANORA L. HERVEY.

* Bethlehem received its name, which signifies the *House of Bread* from Abraham.

Family Reading.

HEROISM OF A STUDENT.

One fearful winter day the intelligence circulated through St. Andrews that a vessel had been driven upon a sand-bank, in the bay to the eastward of the town. A crowd of sailors, citizens, and students, soon collected upon the beach; for the vessel had been cast ashore but a few hundred yards from the houses, and she lay so near, that though the heavy air was darkened by the driving sleet, they could see at intervals the figures of the crew clinging to rope or spar ere each breaker burst upon her side, and shrouded all in surfy mist and darkness. In a calm sea a few vigorous strokes would have brought a good swimmer to the vessel's side; but now the hardiest fisherman drew back, and dared not face the fearful surge. At last a student of Divinity volunteered. Tying a rope round his waist and struggling through the surf, he threw himself among the waves. Forcing his slow way through the raging element, he was nearing the vessel's side, when his friends on shore, alarmed at the length of time and slow rate of recent progress, began to pull him back. Seizing a knife which he carried between his teeth, he cut this rope away, and reaching at last the stranded sloop, drew a fresh one from her to the shore; but hungry, weak, and wearied, after four days foodless tossing through the tempest, not one of the crew had strength or courage to use it. He again rushed into the waves, he boarded the vessel, he took them man by man, and bore them to the land. Six men were rescued thus. His seventh charge was a boy so helpless that twice was the hold let go, and twice had he to dive after him into the deep. Meanwhile in breathless stillness the crowd had watched each perilous passage, till the double figure was seen tossing landward through the spray. But when the deed was done, and the whole crew saved, a loud cheer of admiring triumph rose around the gallant youth. This chivalrous action was performed by Mr. John Honey, one of Mr. Chalmers' early and cherished college friends, afterwards ordained as minister in Bendoehy in Ferthshire. Though his great strength and spirit bore him apparently through the efforts of that exhausting day there was reason to believe that in saving the life of others he had sacrificed his own. The seeds of a deceitful malady were sown which afterwards proved fatal. Mr. Chalmers was asked and consented to preach his funeral sermon on the 30th of October 1814, the Sabbath after his funeral. It was a brilliant autumn day. The number being too great to be accommodated in the church one of its windows had been taken out and a few boards thrown across the sill to form a platform, from which the preacher, while standing but a yard or two from Mr. Honey's grave might be heard both by those within the building and those seated on the scattered tombstones of the church yard. A hum in the crowd, (I now speak on the authority and almost in the words of an eye witness), and a melancholy toll of the bell announced the approach of the preacher, who seated himself for a minute or two in an old elbow chair, took the psalm-book from a little table before him, turned hastily over a few of its leaves and then rose in the most awkward and even helpless manner. Before he read the lines which were to be sung, his large and apparently leaden eyes were turned towards the new grave, with a look wildly pathetic, fraught with intense and indescribable passion. The Psalm was read with no very promising elocution; and while the whole mass of the people were singing it, he sunk into the chair turned seemingly into a monumental statute of the coldest stone, so deadly pale was his large broad face and forehead. The text was read: Deut 32.29—"O that they were wise, that they understood this, that they would consider their latter end!" The doctrinal truth which he meant to inculcate being established on a basis of reasoning so firm that doubt could not move or sophistry shake it, he bounded at once upon the structure he has reared and by that inborn and unteachable power of the spirit which nature has reserved for the chosen of her sons, and which shakes of all the disadvantages and encumbrances of figure, and voice, and language, as easily as the steed shakes the thistle down, from his side carried the hearts and the passions off all who heard him with irresistible and even tremendous sway. "It strikes me said the preacher, and as the words were spoken there was a silence among the living almost as deep as that which reigned among the dead who lay beneath." It strikes me as the most impressive of all sentiments that it will be all the same a hundred years after this. It is often uttered in the form of a proverb, and with the levity of a mind that is not aware of its importance. A hundred years after this! With what speed and with what certainty will those hundred years come to their termination. This day will draw to a close, and a number of days makes

up one revolution of the seasons. Year follows year, a number of years makes up a century. These little intervals of time accumulate and fill up that mighty space which appears to the fancy so big and so immeasurable. The hundred years will come and they will see out the wreck of whole generations. Every living thing that now moves on the face of the earth will disappear from it. The infant that now hangs on his Mother's bosom will only live in the remembrance of his grandchildren. The scene of life and intelligence that is now before me will be changed into the dark and loathsome form of corruption. The people who now hear me will cease to be spoken of: their memory will perish from the face of the country; their flesh will be devoured by worms; the dark and creeping things that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their bones be thrown up in the new made grave. And is this the consummation of all things? Is this the final end and issue of man? Is this the upshot of his busy history? Is these nothing beyond time and the grave to alleviate the gloomy picture, to chase away there dismal images? Must we sleep for ever in the dust, and bid an eternal adieu to the light of heaven?"—*Memoirs of Dr. Chalmers.*

SOMETHING ABOUT MOSLEMS.

Of the eighty millions of Mahomedans scattered throughout Asia, Africa and a corner of Europe, the Koran is the guide. This book somewhat larger than our New Testament, contains some things which are good and many other things which are not good. Perhaps the most objectionable thing is its representation of God. According to that book, God seems altogether such a one as ourselves—just such a God as guilt makes welcome. It is amusing to hear proud, ignorant Moslems, asserting that our New Testament has been changed since the days of the Apostles, when their book, composed six hundred years later, so tortures history and mocks common sense. If we may credit that book, Miriam, the sister of Moses, was the same with the mother of Jesus, Abraham was a Moslem, and Christ was not crucified, but snatched away from the Jews, and another man put in his place!

Moslems are required to pray five times every twenty-four hours. Their prayers are made up of extracts from the Koran, and what *they* call praying we should call *repeating a creed.*

One advantage, however, of this arrangement is, that every Moslem who prays knows what he believes and why. Well were it if all of us Christians were equally ready in giving a reason for the better hope that is in us. There are multitudes of Moslems, such as gardeners, sailors and muleteers, who seldom or never pray. The women have some religion in their own way and by themselves. They do not read, never go to the mosque, and indeed are a neglected, unlovely, degraded class in all Mahomedan countries whatever deceived travellers may say to the contrary. Schools for boys and mosques for men, are abundant. The Koran is read in the shops at any and every hour of the day. During one entire moon of every twelve, they neither eat nor drink between sunrise and sunset. Small children alone are exempt from this self-denial.

One curious fact among Moslems is their reverence for the insane and for idiots. A tall, gaunt specimen of the latter class has roamed the streets of Homs for years, and it is only by accident that he is in any other than a state of entire nudity. Any attempt to restrain this unfortunate, would not be tolerated by his brethren. When he dies, the crowd of turbans about his bier will be "like the leaves of the forest when summer is green." Those that carry the bier will pretend that the corpse is unwilling to be borne to the grave, and will, often, when apparently struggling to get ahead, be drawn backward, and sometimes with such force as to overturn numbers of the crowd. When the backward tendencies of the dead man prove too much for the bearers the corpse is lowered, and the holiest of the craft come forward and offer persuasive prayers over the bier. After this powow, during which the dead seems to lose his obstinacy, the work is resumed, and after much delay the corpse is put in a grave, which is sure to be held in great honor. No Moslem is too great or too learned to have a share in such a farce, and the excitement of all concerned is very great. The more filthy the fool, the greater the honor he receives.

Homs, Syria.

D. M. W.

"If you would be better satisfied," says Bunyan, "what the beatific vision means, my request is, that you would live holily, and go and see."