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## "THOU HAST REVEALED THEM UNTO BABES!"

That God can sanctify our infants to Himself, even from the womb, is cordially admitted by many, who, notwithstanding, would hesitate, if not positively object, to admit our little ones, at an early age, into church fellowship.

This objection rests upon the impression that little children cannot furnish credible, and satisfactory evidences of spiritual renewal. That this is a *false* impression, the writer will endeavour to prove. If it can be shewn that the acknowledged *criteria* of the new birth, in the case of adult conversions, are less applicable to *them*, the objection should be dropped.

What are these *criteria* of the new creature in Christ Jesus?

The first, and most uniform, is a *sense of sin*. The conscience is awakened to the discovery of the individual's guilt, and consequent exposure to the wrath of God. His iniquities take hold of him. He yields to the arrest of conscience in the name of God's broken law. As a general rule, where there is no remembrance of having experienced this arrest, and surrender, the evidence of conversion is essentially defective. It is thought by some, that children, brought up after a godly manner, could not have a clear experience of such conviction of sin, because their evil nature has had so little development. But it must be borne in mind, that in proportion as conscience has remained free from defilement, is its quickness, and sensitiveness to the touch of sin. Accordingly the more careful the child has been kept from contact with the evil that is in the world, and the more his own depraved nature has been restrained, in the same proportion is he *the more susceptible to the conviction of sin*. An enlightened conscience does not require a twenty, or a thirty years' career of open iniquity, as the ground of its indictment. It can render this as effectively, on the charge of offending in one point, as of breaking all the commandments.

Among the many illustrations of this, furnished by the records of the present Revival in the British Isles, one may suffice, the wonderful convictions of sin produced simultaneously in scores of children, under a sermon preached by Rev. George Stephenson, Free Church Minister at Pultneytown in the extreme north of Scotland. "On the last Sabbath of March (he says) I addressed upwards of 200 children. At the close of the service, they could no longer contain their feelings. A loud weeping began among the children. They were exhorted, prayed with, and invited to join in the singing, but they could not be quieted. Three, or four times I had pronounced

the blessing; but had again to address them. For more than an hour and a half after the regular service was ended, this continued. The boys began to pray aloud for mercy to their souls, and their earnest petitions were heard all over the church. The prayers of several elders, whom I asked at this time to conduct the devotions, were drowned in the petitions of the boys. It was with the greatest difficulty, that the children could be persuaded to leave the church, and not until I had promised to preach to them, in the same place, on the following evening." They, in some instances, spent the most of that night, at their homes, in private prayer. "One boy, of twelve years, who had to be helped home by a neighbour, kept saying to her by the way, 'Woman, can there be any mercy for a sinner like me?' A girl, between seven and eight years of age, who went home crying, was asked why she cried. Her reply was—'For the Holy Spirit.' And when asked what she wished the Holy Spirit to do, she said, 'To give me a new heart.'"

Such instances, well authenticated, have been recorded by many witnesses. They are not peculiar to any locality, period, or instrumentality. Half a century ago, the Rev. Hector McPhail, a minister of the Established Church of Scotland, was on his way to attend the General Assembly, at Edinburgh. Tarrying for a night at an Inn, he gathered the family of his host, for evening worship. Before opening the Bible, he asked if *all* the household were present. The Inn-keeper said they were. On the inquiry being repeated, it was admitted that a little scullery maid was wanting; but the good wife objected that she was too young to know anything, and too dirty to make her appearance. However, to please their reverend guest, she was brought in, and for the first time attended family prayers. Afterwards, the man of God called her to him, and catechised her a little; but finding that she could not answer such questions as 'Who made you?'—'Do you know that you have a soul?' (to which latter she replied—'No: I never heard that I had one')—he taught her a few elementary Bible truths, and obtained from her the promise that she would offer every day, the following short prayer of four words—"Lord shew me myself." The minister on his return from Edinburgh, halted again at the lonely Highland Inn, among the wild mountains of Badenoch. Again he summoned the household for prayer. Again the little kitchen maid was wanting: but now for a very different reason. "Indeed, sir (said the hostess, in reply to Mr. McPhail's inquiry), she has been of little use since you were here. She has done nothing but cry, night, and day, and now she is so weak, that she cannot rise from her bed." Immediately he hastened to her bedside, to discover what was the matter. "O sir, (she exclaimed) you taught me a prayer, that God has answered in an awful way. He *has shewn me myself*, and oh! what a sight that is! Minister, minister, what shall I do?"

Dr. Jonathan Edwards, in his narrative of the work of God at Northampton, in 1735, furnishes a minute account of the awakening of a little girl, only *four* years old. She had been greatly affected by the conversation of a brother who, in his *eleventh* year, had been brought to Christ. Her parents were not aware of the state of her mind at the time, and in their conversations with the children, were not accustomed to address a word particularly to her, not supposing her, at so tender an age, to be capable of understanding. But they were struck with her eager attention, when the others were addressed. She often retired to her little room alone. Her mother watched her with surprise: but left her to herself, till at last she would go away five, and six times a day, at stated seasons, and nothing would divert her. On Thursday, the 31st

July, 1735, about the middle of the day, her mother heard her speaking aloud in her closet, and her voice seemed to indicate deep distress. She listened, and overheard the words—“Pray, blessed Lord, give me salvation! *I pray, beg—pardon all my sins!*” After a while she came out, and when asked by her mother, what troubled her, she sat sobbing by her side for a long time, before she would make any answer. Mrs. Bartlet then referring to the prayer she had overheard, said, “Phœbe, dear, are you afraid that God will not give you salvation?” To which she earnestly responded, “Yes: I am afraid I shall go to hell!” Her mother endeavoured to quiet her; but she continued crying bitterly, till at length, she suddenly ceased sobbing, and presently with a smiling countenance said, “Mother, the Kingdom of Heaven is come to me!”

Say not, in the face of such abundant evidence to the contrary, especially in these latter days, that children are incapable of experiencing deep and thorough *conviction of sin!*

Another essential feature of genuine conversion, is *trust in Christ*. No person who has made trial of the heart of a child, can doubt the susceptibility of the most youthful learner, to impression concerning the love, and power of Jesus Christ. The chief difficulty is to discriminate between mere impressions on the imagination, which in the child are particularly vivid; and enlightened views of the relation of Christ’s mission and work, to the pardon, and salvation of the sinner. Nothing is more easy, than to interest children in the story of the Saviour’s life, death, and resurrection. It may produce intense excitement of joy, or grief, and awaken the religiousness of their nature in enthusiastic devotion, without any spiritual apprehension of the moral meaning of the Cross of our Lord Jesus Christ; or any humbling of their hearts to seek mercy, and acceptance before God, for Christ’s sake. Much that is said to children, and written for them, now-a-days, is essentially defective in this respect. They are addressed as sweet innocents, and are encouraged to regard themselves as already loving Christ. A sickly sentimentality is substituted for the impressive Bible doctrines of man’s utter depravity; the absolute hopelessness of his condition as a sinner; and his entire dependence on the sovereign mercy of God in Christ, for pardon, and renewal. These truths are as indispensable, in dealing with the youngest child, as with the adult. Any religious feelings awakened independently of these humbling doctrines, are entirely superficial, and delusive. No child can savingly know Christ, without an accompanying discovery of his own sinfulness. *Hence the importance of looking, with special care, for the first criterion—A SENSE OF SIN!* This will impart an unmistakable zest, and heartiness, to the child’s exercise of thought, and affection towards Christ. A genuine trust in the Saviour, is, commonly, *more strongly characterized* in the child, than in the adult, by *singleness of eye, and confidence of hope*. But for fear of being tedious, numerous illustrations might be adduced. Phœbe Bartlet, whose remarkable conviction of sin, at the age of four years, was previously referred to, afforded a striking instance of simple faith in Christ. From the hour she found peace, she possessed an overflowing love towards God in Christ. Her tears would still sometimes flow; but from a very different cause, as she herself said in reply to her mother’s inquiry, one morning, whether she had not been crying last night. “Yes (said Phœbe) I did cry a little, for *I was thinking about God, and Christ,—and they loved me.*” Her mother asked her whether to think of God, and Christ loving her made her cry. She answered—“*Yes, it does sometimes.*” Had not the Father revealed Himself, and His Son, to that babe!

## PREACHING ON TEMPERANCE.

One of the resolutions adopted by the Union at its last annual meeting was, "That the ministers of this Union be requested to preach on the subject of Temperance on the *Third Sabbath of December*." This we regard as a judicious recommendation, and we have very little doubt of its cordial adoption by all our ministerial brethren throughout the British American Provinces. Already two days have been observed for special purposes: the one for our College, with its various interests; the other for the outpouring of the Holy Spirit upon our land. On these occasions many prayers ascended from the churches, from which we anticipate joyful results. And surely the "*subject of Temperance*" deserves our advocacy, not only in the way of "preaching," but also by our pleadings with God. In the *pulpit* there should be no "uncertain sound" on a subject so vital in all its bearings; and in the devotions of the sanctuary the spiritual watchman will not fail to look upward for an agency essential to success in this and every other enterprise. We *plead* with God for the overthrow of oppression and wrong, and for the destruction of all that is anti-Christian; why not for "the suppression of Intemperance?"

But as the request before us has to do with *preaching* on the subject, we shall confine our remarks in that direction. No one can be ignorant of the prevalence of intemperance, with the manifold evils growing out of it; or fail to observe the fascinating and blinding influence of the drinking customs of society. Nor is it less apparent how much ignorance exists relative to the properties and effects of inebriating liquors, how easily an appetite and a relish for them is acquired, how difficult it is to resist solicitations to use them in fashionable circles, and how powerful is the regard to worldly interest by which the traffic in them is perpetuated. We are averse to harsh and ultra measures, or to an unkind and uncharitable spirit in treating with those who dissent from our views; but as our convictions are conscientiously strong, and increase in strength with growing years, we think that a *firm and uncompromising stand* should be taken by every minister of the Gospel on the side of the Temperance Reform, and seasonable opportunities be embraced to instruct the people on this point.

It is not our province to dictate *what* course they should pursue, or with *what* organizations they should connect themselves; every man must be fully persuaded in his own mind, and do what he thinks best to honour the Saviour, and advance the temporal, moral and spiritual interests of the people under his charge: but certainly he ought not to shrink from appropriate avowals of truth and duty when standing up as an ambassador for Christ and a watchman in Zion. Facts abundantly prove the injurious influence of the drinking usages to the cause of Christ, at home and abroad. The records of churches testify to the baneful and dangerous effects of those usages. It is sad to think of the devastations of intemperance, not only in its more palpable forms, but in those of a milder and apparently harmless nature. All will condemn *drunkenness*, but we apprehend there is excess, sin and danger where we may little suspect it. We tremble for the interests of religion, when we find professing Christians indifferent to the cause of Temperance, stand aloof from its advocacy, and speak in favourable terms of what the world too generally approves. We are fully satisfied that such are at fault, and timely reflection will doubtless convince many of their error.

While, then, we unchristianize none who differ from us, nor attach undue

importance to the Temperance enterprise, we rejoice that a day has been agreed upon for simultaneous effort in the right direction; and we sincerely hope that the labours of the sanctuary that day may be crowned with eminent success. Instruction, admonition, and warning will doubtless be faithfully and kindly blended; the results of which may bring joy to many hearts, peace to many homes, and glory to Zion's King. Such is our earnest prayer, and we feel assured that most of our readers will cheerfully respond their hearty Amen.

J. T. B.

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### ON UNITED AND UNIVERSAL PRAYER THROUGHOUT THE CHURCH OF GOD.

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We beg to call attention to the proposed Week of Prayer at the commencement of the year that is now approaching. In the September number of this Magazine we published the proposal as it emanates from the Evangelical Alliance, that from Sabbath, January 6th, to Sabbath, January 13th, inclusive, 1861, be observed as a season of special supplication. The call to prayer is at all times welcome to the christian heart, but more especially will it be felt a privilege to unite in one wide and general movement throughout the whole earth, to implore the outpouring of the Holy Spirit. Promises, having a direct bearing on united prayer, are not wanting. The Lord Jesus says: "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." We may therefore expect from systematic union in prayer to reap a large blessing. A paper on this important subject was read at the recent Conference of the Evangelical Alliance in Nottingham, England, by the Rev. David Brown, D.D., Theological Professor, Aberdeen, from which we extract the following, as expressing what we feel sure our readers will delight to ponder, and we trust practically to carry out:

The Lodiana proposal, though largely entered into, and with delightful cordiality, was only fitted to quicken the Church to repeat the measure, and again to repeat it, until the organisation shall be so perfect as to embrace, as far as possible, all praying Christendom. But even though it *had* been acted on by every Christian under heaven, would that necessarily and immediately have brought down the desired effusion of the Holy Ghost upon the Church at large, and issued at once in all that we long to see on the earth? I trow not. Was the parable of the importunate widow spoken for nothing? If not, then may we have to pray in full volume, and pray on; then may the whole soul of living Christendom have to rise in sublime unison before God again and again, and yet again, ere all our hearts "break for the longing that they have at all times" to see, shall be revealed to our eyes. I think it would become our God to act thus; it would be like Himself to do it; and it would do us good. It would try our faith, and patience, and hope; and the trying of them would be precious. It would make us feel that the residue of the Spirit is indeed with Him, and that as we can do nothing without it, so it will come, not when we expect it, but when it pleaseth Him to give it. And O, how sweet will it be when it does come at the long last! We may be almost at our wit's end, saying, "we have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." But whilst we are yet speaking, a voice shall reach our ear, 'like the sweet south upon a bank of violets, stealing and giving odour.' "Thy dead men shall live; together

with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

I think, then, that the resolution to renew this vast prayer-union on as wide a scale as possible, at the beginning of the year 1861, is so clearly the voice of our last year's success, that we should be showing that we had altogether misread that success, if we should think it meant as a discharge in full. And if it is to be renewed, then, of all parties, there is not one so suitable as this Alliance of ours for taking the initiative and all necessary steps to carry it into effect. I rejoice, therefore, to be able to inform you that the Council of the Alliance, having deliberately considered what would be the best time for Christians everywhere, have fixed upon the week commencing with the sixth day of January, 1861, being the Lord's day, and that proposals to this effect have been printed, and steps taken to have them sent, as far as possible, to every region of the globe where Christians are known to reside.

It now only remains for me, after so long a statement, to throw out, with great diffidence, two or three practical suggestions for carrying out this proposal. And—

1. Let us be ashamed of our past weakness of faith in the efficacy of prayer. Did not that prayer-meeting which assembled in the house of Mary, the mother of John Mark, offer up, during all the days of unleavened bread, unceasing prayer for Peter's deliverance from the hands of Herod? And the night before he was to be brought forth for execution, did they not continue all night in prayer to God? And yet when he came to them, the very palpable answer to their prayers, and knocked at the door, though Rhoda told them it was he, for she knew his voice, they replied, "Thou art mad." And when she persisted, O then, "it is his angel;" anything, anybody, but he, Peter, in warm flesh and blood, for whose deliverance they had been incessantly praying! O unbelief, what fools thou makest of God's dear children! But He is putting our unbelief to shame in these days of ours; and let us be shamed out of it, saying, even with tears in our eyes, "Lord, I believe, help Thou mine unbelief."

2. To invigorate this faith of ours, let us plant our foot from time to time on one or other of those glorious promises which are the Church's hope for itself and for the world. I wish I had had time to go over one or two of them. But, in addition to the one I have commented on, I name, just this: "If ye, being evil," says our Lord, "know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). Paternal affection, yearning over the children of our own bowels, irresistibly moves us, evil though we be, to give good gifts to these children of ours. Now, suppose all the paternal affection of all the fathers that ever have been and ever shall be in the world, should be dissolved into one sublime paternal affection, what a mighty emotion would that make, and how resistless would be the torrent of desire and readiness to give every good gift to the child of such affection! Yet, after all, what is this to the heart of God but a drop to the ocean?—nay, far less: for there is some proportion between one drop and the mighty ocean of which it is a constituent part; but between the paternity of all human fathers put together and the heart of our Father in heaven, there is literally no proportion at all. Well, and what is that good gift which our Father in heaven is infinitely readier to give to them that ask Him than we are to give good gifts to our children? It is "THE HOLY SPIRIT." Next to Christ—or to speak more properly—with Christ, the Holy Ghost is God's best gift to men. Without Christ the Spirit will not, cannot come. Without the Spirit, even Christ is to us of none effect. But from the hands of the ascended Saviour the Spirit is the gift of gifts. Through the descent of that Spirit at Pentecost, the change up in Peter himself was nearly as great as upon the 3,000 who were converted under him that day. And so have we seen, in our own day, that when the Holy Ghost descends upon the Church, the quickening of both ministers and people who formerly believed, is nearly as surprising as are the multitudes of converts that come trooping in from the outlying world. But—

3. Let each of us charge himself and herself with the duty of seeing that the

place where we dwell is so fully organised, that every known Christian in it shall be affectionately urged to join this proposal. And let it be carried out individually, socially, publicly: I mean, besides times for secretly and domestically carrying it into effect, each in his own closet and household, let ministers preach on it from the pulpit, and let as many small clusters of Christians as possible be gathered together to pray at the time appointed; and over and above these smaller meetings, let there be one or more Union meetings on a large scale, to cry mightily to God for His spirit to descend.

4. Let every one who has solemnly engaged to observe this week of prayer make all his arrangements so as to admit—I say not of no other engagements—but of the utmost freedom from distractions in this engagement consistent with his necessary worldly avocations. And not only so, but let him so look forward to it as to regard it as a coming banquet, and suitably prepare and attune his spirit for it, instead of rushing into it directly from the tear and wear of this distracting world. And O, how richly shall we be rewarded for any little self-denial to which we put ourselves in this matter! How will it draw our spirits upward, and deepen our feeling of the common brotherhood! How differently shall we then say, from what perhaps we have ever done before, “I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the life ever lasting!” And how shall we be ready to hail every streak of the morning dawn, and to lift up our head, because our redemption draweth nigh!

#### STATE OF RELIGION IN THE CHURCHES.

*(Extracted from the “British Standard,” being a paper read at the recent Autumnal Session of the Congregational Union of England and Wales, by the Rev. Dr. Spence.)*

We have come together from different and distant parts of the land, to mingle our sympathies and our prayers together, and to stimulate each other to a higher consecration in the cause of Him whose we are and whom we serve. What theme in our circumstances may more fitly occupy our thoughts, what theme at this time more justly demands our attention, than the progress of Christ’s kingdom in the religious movement more or less manifest everywhere around us?

It is surely of the highest importance that we, who profess unwavering attachment to evangelical truth, and a simple ecclesiastical polity which serves to sustain and uphold that truth, should have “understanding of the times to know what Israel ought to do,” (1 Chron. xii. 32.) We are accustomed to boast of our principles, of their Scripturalness, simplicity, and adaptation to all places, all times, and all classes; sometimes, perhaps, almost to pride ourselves in them, as if “we were the people, and wisdom should die with us,” (Job xii. 2.) Let us never forget that these principles are really valuable as they minister to a true and elevated piety, and encourage us readily and cordially to welcome the tokens of God’s presence and working in all sections of His Church.

That He is working, and working graciously, extensively, and wonderfully, in various parts of our country, no Christian mind now can reasonably doubt. The facts are patent to every one. In Ireland, in Scotland, and in many parts of England there has been, and there still is, a great and growing religious movement. Everywhere there seems a deepening and extending of religious feeling such as was never probably before witnessed or experienced in this realm. A very few years ago all sections of the Christian Church were twitted with the assertion that religion had utterly lost its hold of the masses of the population, and that the pulpit had lost its power; but now preaching has



regained its power, and seems mightier as an instrumentality for good than ever before. Everywhere crowds attend on the proclamation of the Gospel. The common people hear it gladly under the open canopy of heaven; in theatres, and lecture-halls, and concert-rooms, in cathedrals, and in village sanctuaries, men come to listen to God's message of mercy as they have not come before in our day. Surely this is a manifest token for good—a most gratifying sign of the times—a mighty motive for growing activity.

Nor is this all. The evidence is clear and undoubted that very many souls have been and are being converted to God. Unquestionably great caution is necessary in relation to all statistics on such a theme; but I think we are bound to believe that the truth heard by so many who never heard it before, and so eagerly listened to by multitudes who had been accustomed to hear it with indifference, will not, yea, cannot, return to God void. Many of the facts in reference to the progress and extent of the religious awakening in Ireland are more or less known to all of us. I need not dwell on them. In Scotland a Congregational minister told me a few weeks ago that in the town where he labours, with a population of about 4,000, nearly 100 young men have during the last twelve months been converted to God, and become active in every good work. "The flower of the youth of the town," he says, "are on the Lord's side. Their love to each other, their union of co-operation, although belonging to different denominations, their manly decision, excite admiration, and have told extensively on the general face of society."

I heard that in a village near the place of my temporary residence some young men anxiously cherished the desire to give themselves to foreign missionary labour. I made arrangements to get them together and secure an interview with them. I went to the village where they reside, which does not certainly contain more than 500 souls, and there I conversed and prayed with six young men. Five of them have been brought to Christ during the past year, all of whom wish to devote themselves to the work of preaching the Gospel to the heathen. Such a fact, unimportant as in some respects it may seem, yet speaks much as to the character of the religious work which has been going on in that region.

Nor—blessed be God—is the work confined to Ireland and Scotland: many parts of England have received, and are receiving, a rich blessing. The other day a young man came to me as an applicant for fellowship with the church. He told me that he had recently been at home for a fortnight, on a visit to his relatives, in the county of Salop, and, to his joy, on reaching his native place he heard the voice of praise in the house of his early youth, where such a sound in his boyhood had been unknown. He soon learned that several members of his family had been led to religious decision within the last few months in connection with a revival in the town. Old things in their hearts and in their home had passed away, and all things had become new. And many in the same locality had by grace reached the same experience. But I need not mention such facts here. There are brethren present whose knowledge and experience in relation to the religious awakening are much greater than mine, and who have had means of seeing the tokens of God's gracious presence and power in their own congregations or in their own neighbourhood.

Such things call for devout gratitude, summon us to stronger faith and more zealous action, and are calculated to inspire in us a wider and deeper charity. God is no respecter of sects any more than of persons. He works in all and by all who hold the head and honour Him; and, wherever His work is, there should our hearty sympathy and strong affection be. Still, we have a duty

to ourselves especially for the sake of our duty to our Master and the world ; and the question with us should be, do we take our place, and feel our responsibility, and realise our share in this religious movement ? Has the blessing come, or is it coming amongst ourselves, and in our churches, to the extent it might have been looked for ? Doubtless it will come according to the measure of our desire, and our meetness for it. If we are straitened, we are straitened in ourselves, and not in God. We have an ancestry illustrious and noble in the religious history of our country ; we have principles that are strong in their Scriptural simplicity ; we have a position at once important and encouraging. All these require us to take our share in the spiritual work that is going on around us. Are we thoroughly and unreservedly prepared to do so ? It is assuredly the preparation of the heart in this case that is necessary. Having all other qualifications,—freedom of action, simplicity of form, orthodoxy of creed,—have we this ? “The preparations of the heart are from the Lord ;” do we, then, cry with holy intelligence, heavenly fervour, simple faith, and sacred resolve, “O Lord revive Thy work ; revive Thy work amongst us ?” Are we working and waiting for the blessing ?

Bear with me, brethren, while I put before you some of the principles involved in a revival of religion, and suggested by this prayer of the Prophet. It contains what may be entitled the Philosophy of Revivals :—

I. True religion in man and amongst men is God's own work. This must never be forgotten by us. He has, indeed, many works resplendent in glory, majestic in power. He rides upon the wings of the wind, and maketh the clouds His chariot. He counteth the number of the stars, and calleth them all by their names. He is ever working wondrously in the varied processes of nature, and in the ten thousand forms of life with which we are surrounded ; and His works—the things which He has made—proclaim His eternal power and Godhead. But there is a work which is dearer to Him than all these, and which is pre-eminently His—His gracious and moral action on the sinful souls of men. Religion is a plant which comes from Heaven, and which must be planted by God Himself in the soul of the human heart. To regenerate the soul—to renew the moral nature—to pacify and enthrone the conscience—to bend the stubborn will—is most surely the work of God. No power is adequate but His for this work ; no skill can cope with its difficulties but the wisdom of the Infinite Spirit.

What is religion ? Is it not, in its simplest meaning, the binding of the soul to God by the ties of allegiance, adoration, and love ? Then, who can so bind it but God Himself ? There are, indeed, many religions in the world, the offspring or outgrowth of man's religious nature ; but this soil of itself produces only useless and noxious weeds. That which alone will produce fruit unto eternal life must come from God. It is Divine work to impart true religion to the human heart, and to preserve it and nourish it there. In this work God is sovereign, gracious, and almighty, mastering difficulties, and manifesting forbearance, and mercy, and love infinitely beyond the reach of any created power. To Him, therefore, in devout acknowledgment, we would ascribe all the glory.

II. Religion in man and amongst men has a tendency to decay. The allusions to this are frequent in the Word of God, and the evidences of it are manifold in human history. This tendency to decline does not, of course, exist in religion itself as a Divine plant, but arises from the moral soil, and climate, and circumstances in which it is placed. While God has ever been graciously willing to give, man has always been prone to lose. The Divine

teaching is forgotten—the Divine inscription effaced. How soon did the knowledge of God pass from the souls of men, and the whole earth become covered with corruption! How soon did the world forget the tremendous visitation of the flood, and again, by unholy ambition, bid defiance to the will of Heaven! How often did the Jews, so highly favoured and so constantly taught by resplendent signs, forget God and abandon His worship for idolatry! Human nature is still the same—prone to depart from the living God—prone to let go that which He gives us sacredly to keep and maintain.

There are three causes operating constantly in this direction,—the world, the flesh, and the Devil,—tending to the deterioration and deadening of the Divine life in man. These causes have operated from the first, and are operating now. Let not the trite character of the statement diminish the force of the fact. It is true that human nature is degenerate and unfriendly to the service of God; it is true that the influence of the world is as opposed as ever to the life of faith: it is true, still, that the wiles of the Devil are many and mighty against the highest interests of the soul.

But these are general causes of religious declension. Under them, as subordinate manifestations, there have been particular causes, different, more or less, in different ages, and eminently hostile to elevated and progressive godliness. Now and then we have to do with our own age, and, in casting our eye over the aspects of the Christian Church, can we see any causes operating to the decline of true religion, and especially rendering a revival of God's work necessary? What bearing has the sensuous spirit of the age on vital piety? Can we doubt that the lust of the eye and the pride of life, as well as the lust of the flesh, are unfriendly to eminent godliness? "If any man love the world, the love of the Father is not in him." These principles of character are not compatible. Yet what do we see around us? A fondness for pleasure and gaiety, for dress and show, for æsthetics and gymnastics, amidst which religion is often left to struggle for a dwarfish and stunted existence. In many cases you look in vain for the line of demarcation between the Church and the world; and the dust of the one has settled in the sacred places of the other. "The chains, and the bracelets, and the mufflers," and "the round tires like the moon"—"the bonnets, and the changeable suits of apparel, and the mantles," were hurtful to piety of old, and they may not be favourable to eminent piety now. (Isaiah iii. 16.) It may be right enough to please the eye and charm the ear, to gratify the taste and adorn the body, but the excessive regard to these pursuits or pleasures which is prevalent cannot be otherwise than injurious to the claims of the spiritual life and the highest forms of devotedness to God.

What bearing has the commercial spirit of the age on vital piety? Christian men are required to buy as though they possessed not, and to use this world as not abusing it. (1 Cor. vii. 30, 31.) But is it generally so? The pursuits of commerce are honourable and necessary; and "merchant princes" may, in the highest sense, be princely men, having power with God and with their fellow-men. But are not "the cares of the world," in the absorption of time and thought with business, too generally hostile to the cultivation of the heart and its growth in grace? The fierce competitions of trade, the constant and absorbing interests of the counting-house, the shop, and the factory, the struggle in many a case to keep up an appearance, and to stand well on the Exchange, are assuredly unfriendly to the purity and progress of religion in the soul, so that men often take their business into their religion, instead of taking their religion into their business.

Nor can we think that the intellectual spirit of the age is on the whole favourable to elevated piety. Faith is left outside, disparaged, while men worship in the temple of reason. We must have intellectual preachers in our pulpits, intellectual books to read, intellectual friends to visit, and intellectual pursuits to fill up our leisure moments. God has given man the power of thought, and has set honours upon it. It is a noble power, but not the most important, and man's heart must be fed, as well as his understanding, if his soul is really to live. Yea, true life, the life that will never die, depends more upon the former than the latter. The inordinate cravings of an intellectual pride so manifest often, especially amongst the young, is unfavourable to the true power and enjoyment of religion—that religion in which truth reveals herself only to the humble worshipper in her force.

And might we not say that the sectarian spirit of the age has something to do with feeble piety? This grieves the Spirit of God, without whom godliness must decay. Every sect glorifies itself to the disparagement or exclusion of all the rest. Over the portico of its sanctuary it would have the world to read, "Wisdom and salvation are chiefly here." Nor are we quite guiltless in this matter. We know better than to think that grace and truth are only with us; but we claim a large share of wisdom. The constant talk about "our principles" savours occasionally of conceit, and sometimes stands in the way of holy and united action for our Lord. May we know and show more of the glory which Christ gives to His disciples, that we may be one with all that love Him, in order that the world may know that the Saviour has come.

By the operation of these and other causes the Christian life may languish amongst the churches and declension become apparent. And has it not been so? Did we not complain of the fewness of conversions, of the smallness of attendance at our prayer-meetings, and of the general lethargy and coldness of religious professors? Blessed be God, a change begins to appear; and we have recently heard, and do still hear, the earnest cry, "O Lord revive Thy work."

*(To be continued.)*

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## Trans-Atlantic Retrospect.

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In our summary last month of the meeting of the Congregational Union at Blackburn, we noticed the meeting held in connexion upon Congregational principles. The speech delivered by Mr. E. Baines upon the occasion was so able and conclusive that we are sure our friends will be pleased to have an opportunity of reading it. As it was too long to give entire, we have left out those portions referring to the progress of the Anti-Church Rate Movement, which is more especially interesting to our brethren in England.

Their great objects as Christians and as Congregationalists, were first, to maintain the purity of the Church of Christ; and, secondly, the freedom of the Church of Christ. They felt both of these to be grand and essential objects, and they felt it to be a part of the duty imposed upon them by Christ and the apostles, that they should follow the example of martyrs and reformers, in all ages of the world in being jealous, very jealous, zealous, very zealous, for the maintenance of Scripture truth. In order to maintain the purity and freedom of the Church of Christ, they conceived that three things were especially necessary: first, that the Church should consist only of true believers; secondly, that the Church should be self-governed; and thirdly, that in order to do this it should be self-sustained: that its

own members should put forth their honest, zealous, God-fearing efforts for the maintenance of the church and ministry, and to extend the glory of God in the salvation of their fellow men. These were their great principles; but the question would arise—Can religion sustain itself? Has it the power to stand alone: and not only so but to confront its enemies and extend the kingdom of truth and of Christ in the world? And they were there to maintain and prove this, being provided with abundant evidences of the power of religion to sustain itself in what is called the "Voluntary Principle." He first appealed to the history of the Church of Christ, during the first three centuries of its existence, when it not only stood alone, but stood opposed to much that was then thought noble and good, yet it made its way notwithstanding, without any assistance from the secular power. He appealed to the history of Nonconformist Churches of countries which had held their noble course through seas of blood; to the Waldenses, in their long struggle in the valley of Piedmont; to the Hussites in their cruel and bloody contest in Bohemia; to those bodies which, in various parts of Europe, had worked out a great reformation of religion, and stood alone in opposition to the powers that be. He appealed to the great efforts made by the Free Church of Scotland, which had built a greater number of churches and schools and manses, and sent out a greater number of missionaries than they had before, and millions sterling had been raised by a comparatively poor people for the maintenance of what they conceived to be the cause of true religion. He appealed to the example of the Principality of Wales. Whilst London—almost the capital of the world—the great seat and centre of the wealth of the world, provided only for little more than thirty per cent. of its population, Wales provided for more than eighty per cent., and it had just been stated by a minister from Wales, that in the next few years not less than £100,000, would be expended in the erection of new chapels in the Principality. He appealed to the county in which they stood. If they wanted a monument to the Voluntary principle, let them look round. What has been done in Lancashire? Rapid and wonderful as had been the increase of population in that county, the increase in the number of places of worship and of schools had been far larger, and all that had been done on the Voluntary principle. Then he appealed to the last census, which contained the most triumphant proof that could be given of the power of the Voluntary principle. The statements of the census were open to disproof, but they had never been disproved, and ought to be regarded as authentic and conclusive. It was a fact, then, that from 1801 to 1851, while the sittings in the Established Churches had increased from four millions to five millions, or one-fifth, the sittings in the chapels of the other denominations had increased from one million to five millions, or five hundred fold. But even that was not the whole strength of the case, for by far the greatest part of what was done in the Establishment was done upon the voluntary principle. Churchmen had copied the example of Dissenters, and in many cases carried out the Voluntary principle with a noble and exemplary zeal. The fact was patent to the world that out of the five millions of sittings added to the churches and chapels in the half century no less than ninety-six per cent. were provided upon the Voluntary principle, and only four per cent. provided by any grant of public money. The Mission Churches, in all parts of the world were sustained by the voluntary principle; and missions themselves were carried on by the same means, and it was on this principle alone that we could hope for the extension of the Redeemer's kingdom over the entire globe. Chevalier Bünsen, one of the greatest of European philosophers, in his "Signs of the Times," had declared that the Voluntary principle had, in less than twenty years, achieved the erection of more new churches and chapels, with congregations of earnest worshippers, than all the Governments of Europe, and all the clergy had been able to erect during the last four centuries. Such, then, was the evidence of the power of religion to sustain itself.

The Annual Conference of the EVANGELICAL ALLIANCE, always a season of pleasure and profit, was held this year at Nottingham, and was attended by some of the foremost men of all denominations. Notwithstanding the attack of the secular press and the lukewarm sympathy of a large portion of

the religious, the Alliance still thrives and is no doubt doing a good work, if not so great as its projectors fourteen years ago anticipated. As the Dean of Carlisle pleasantly remarked in his inaugural address—

It has been said, though not unkindly, by secular writers, that they, the members of the Evangelical Alliance, were simple-minded, harmless people, who met together once a year to say how much they loved each other. Now he accepted the soft impeachment—even if the Christians only met to shake hands and say how much they loved each other, the *Times* might write till Doomsday before it persuaded him it was not a good thing to do so. He held that this alone was a great object, to meet together for the purpose of softening down the little asperities and roughnesses of each other's character. Another objection he had heard was this. A friend said to him, "You are a Churchman, and you go to this Alliance and meet a person who is, perhaps, a violent opponent to a State Church. Well, you shake hands with him and say how glad you are to see him, and come away and continue to uphold the church whilst he, perhaps, is using all his efforts to pull it down." Granted, but what then? Would not both go about their work in better spirit for having met? Would they be any the worse for having ascertained how many points there were upon which they agreed? But they did not only meet to say how much they had loved each other. They met for an additional purpose, to call out and enjoy that which could not be enjoyed except among true believers—the communion of saints.

Yes, if it is only to shake hands and say how much they love each other, good is done. The presence of one not unknown to us in Canada—Father Chiniquy—was greeted with "immense cheering." A special meeting was held on the evening of the third day of the session, at which he delivered an address on the present religious condition of Canada. The chapel was densely crowded, and a collection was made in aid of the Rev. Pastor's work in America. Prof. Gibson—whose "Year of Grace" is just now being read with so much delight by thousands on this continent—gave a paper on the present aspect of the Irish Revivals. We may add, in passing, that his statements are borne out fully by Mr. Scott, the Chamberlain of the City of London, who writes a couple of letters to the *Nonconformist* on the same subject. Prof. Gibson says—

"The Physical phenomena that attracted so much notice at the outset were now but little heard of. The revival work had passed into a different phase from that which it exhibited in 1859. The mighty gatherings that were then commenced had by a common resistless impulse all but disappeared, and had been succeeded by the more unnoticed but not less edifying assemblies for social worship; the agitation upon the surface of the waters had abated, but the undercurrent ran on with deep and steady flow, laden with blessings. The speaker then referred to the existing evidences of the continuance of the good work. These he gathered mainly from official sources. It was in the first week in July last that the General Assembly of the Presbyterian Church in Ireland, representing several hundred congregations which had been visited twelve months before, held its annual meeting. Reports upon the subject were then adduced and discussed, and a more conclusive testimony could not be borne to the reality and extent of the moral and spiritual revolution that had occurred in Ulster. The communicants of the Church had been increased in unprecedented numbers; in some cases, within a brief period, 100, 150, 200, 250, and even 300 having been received into fellowship, while individuals who had lived for years in utter neglect of all church usages had come forward and made voluntary confession of their sin. Meetings for prayer abounded, and, in one instance, one presbytery had 120 meetings every week. Other equally interesting illustrations were given by the professor. There was a great reduction in the number of criminal cases in the court of assize and quarter sessions, and judges and barristers on the bench had once and again adverted to the improvement observable in this respect. At a public meeting in Belfast, the Rev. H. Ward, a devoted and esteemed minister of the Episcopal Church

stated that the proportion of those who now served the Lord, compared with former times, was ten to one; the drunkard, the profane swearer, and the open Sabbath-breaker were scarcely to be met with. If the good done by this year's revival could be estimated by money, said one witness, he would say the neighbourhood was richer by thousands of pounds. The Bishop of Down and Connor at his annual visitation had stated that the average morning attendances in seventy-one congregations of 1860 exceeded that of 1859 by 2,133; the average evening attendance of 1860 exceeded that of 1859 by 1,239. An interesting statement had lately been made to the effect that since the revival there had been no less than 15,000 members received into fellowship with the Wesleyan connexion of Ulster. It was gratifying to be able to speak of the progress southwards even in the Irish metropolis itself.

Papers were also read on the "Revivals in Scotland"—and on "United and Universal Prayer throughout the Entire Church," in which it was stated that the Alliance had set apart the second week in January, 1861, for that purpose. Addresses were also delivered on the Revivals in Wales and in Sweden. These and other equally interesting matters occupied the Alliance during the four days of its meetings. The session closed with an incident of a most exciting character, which we thus find reported:—

Sir Culling E. Eardley read a correspondence respecting the Mortara case which had been initiated by the Universal Israelite Alliance at Paris. He then asked the meeting to pray earnestly for the liberation of the child Mortara, and to signify the same by rising, when every person present stood on their feet with one consent, amidst loud cheers. "Shall the child be free?" said Sir Culling, and the entire assembly cried out, "He shall be free." "Then," said the chairman, "by God's grace he shall be free." (Loud Cheers.)

The Religious Services in the Theatres have been resumed on a larger scale and with a more intense devotedness; almost all the Minor Theatres of the Metropolis are now opened on Sunday evenings as places of worship, and there appears no doubt that the great majority of attendants are just of the class that the services were designed to reach—the poor and the degraded of society. We notice that the movement has reached the antipodes, and that in Sydney and Melbourne the theatres are regularly opened for Lord's Day evening preaching. May the results be in every case all that their originators hope for.

**THE MORALITY OF THE REVIVAL MOVEMENT.**—The quarter sessions have just been held at Coleraine. The chairman, in his address to the grand jury, spoke as follows:—"There is one circumstance in all the cases which is to me, and I am sure to you all, exceedingly gratifying. Although the cases are few, that is not what I allude to. It is this—that there is not a single case arising in your own town, or this particular locality, but in more remote districts. That is certainly a very satisfactory state of things, and shows that a very great moral change has taken place in this town. It convinces me of the stability of the great change of last summer. I hope and trust that moral state of public feeling in this district may long continue among you." At the quarter sessions and assizes held since the revival movement, the number of cases has perceptibly decreased in every place where the religious feeling took root. We by no means say that nothing occurred during the revival that was to be deplored; but to a very small per centage of evil there was very great and perceptible good. We hope the good effects may continue, and it is gratifying to find that the barrister for county Antrim entertains the opinion we have expressed.—*Belfast News-Letter.*

**CONVERSIONS IN INDIA.**—The Christianization of the Kols in the Chota Nagpore district is (says the *Bombay Guardian*) proceeding at a very rapid rate.

Two thousand have already been baptized, or, rather, this was the number some six months ago. The number of those who have broken caste, and have applied for baptism, is also very large. Ninety were baptized in January last. A missionary writes that, in the neighbourhood of Ranchee, the Gospel is spreading like a fire in the jungle. As many as 800 villages have received the Gospel. So many Kols were pouring into the station from the jungle that three missionaries were occupied all day in giving them instruction. The Lieutenant-Governor of Bengal visited the district in January, and was greatly astonished at what he saw. His secretary remarked to the missionaries, "There was never seen such a sight in India as this." This referred to a gathering of about 2,000 native Christians at which he was present. From the Province of Pachete, Kabreepunthees have presented themselves to the number of forty-six, out of eleven villages, asking instruction. They say that large bodies of this sect are ready to embrace Christianity. There are six missionaries in the Chota Nagpore field, Germans sent forth originally by Gossner. We see it stated that in Lucknow and the surrounding villages eighty-nine natives have been baptized since the rebellion. The American mission at Ahmednuggur is receiving many new converts. In Sealkote the revival of religion already noticed in our columns, is going on among our soldiers.

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ENGLISH CHURCH AT MESSINA.—A letter from Messina says:—"I am happy to inform you that on an application being made to Garibaldi for permission to the English to build a church, not only was that permission granted, but a piece of ground forming part of the royal property accorded as a gift. Such is the decision of the Dictator, expressed in the most flattering terms to the English; as yet, of course, it has to pass through some legal forms. Up to the present moment, as you know, no Protestant worship has been permitted, except in houses belonging to the foreign missions or consuls; a policeman has been stationed at the church door on Sunday, an occasional spy or reporter inside, whilst soldiers have always been on guard at the entrance of the cemetery when funerals took place to guard against that violence which the intolerance of a Christian Government, *par excellence*, encouraged. All this is now happily over.

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THE BIBLE IN NAPLES.—On the stalls in the Toledo the other evening, there lay quietly side by side for sale the pistol and the Bible—life and death, or rather, death or life—and Garibaldi well knows their power. About the statistics of the pistol I know nothing; but I stopped at one of the stalls, where a number of copies of Diodati's New Testament were lying (printed by the British and Foreign Bible Society), and asked the proprietor how many he had sold. "Perhaps," he said, "two or three hundred." "And to whom—foreigners?" "No; to persons, *eosi* Neapolitans." I hear, however, from an excellent and well-informed friend, that nearly 2,000 copies of the Bible have already been given out for sale. The stall-keepers come eagerly for them, from which I conceive the demand must be great.—*Times' Naples Correspondent.*

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RELIGIOUS STATISTICS OF LONDON.—At a recent meeting in a provincial town on the behalf of the City Mission, Mr. Phillip made the following interesting statement:—"In London there was represented every nation in the world, and if the fountain-head was defiled, the streams that flowed from it must be impure; therefore, purification effected there must be incomparably more effective than that effected in the extremities. More than half the adult population of London were born in the provinces. It contained more Scotch descendants than there were in Edinburgh, more Irish than in Dublin, 100,000 more Romanists than in Rome, and more Jews than in Palestine. There were also there no less than 60,000 Germans, 30,000 French, and 6,000 Italians; a very large number of Asiatics from all parts of the East, and many who still worship their idols. The West Indies and North and South America were also largely represented. Mr. Phillips then proceeded to narrate, in a graphic manner, missionary facts and incidents, showing the condition of the population, and the trials and difficulties of the mission-



aries engaged there. It was a place in which both social and moral opposites met. According to the last police statistics, there were 20,641 children at large on the Sundays, and according to the Registrar-General's report, more than one person died every week from starvation. About every eighth adult died in the London hospitals, in connexion with twelve of which there were in one year 335 out-patients. The secretary at present wanted 200 more missionaries, each one of whom would have 1,000 persons under his care. Since its organization its missionaries had made 20,000,000 of visits to the sick, &c. From their long experience, they had found it judicious to teach truth rather than oppose error. They systematically promulgated the great truths of Christianity, which was far more effectual than arguing with sceptics and setting aside the Gospel. They were now able to report that they had about 4,000 cases of hopeful conversions to God every year.

A very interesting service was held, Oct. 31st, at Friar-lane Chapel, Nottingham, on the occasion of the ordination of the Rev. Adrian Van Andel, who, born in Holland and naturalized in Germany, is now pastor of a Protestant Church at Pesth, the capital of Hungary. He left his home to be ordained by the Free Church in Scotland, but the ecclesiastical arrangements of that body made the performance of the ceremony by it impossible before the meeting of the General Assembly some months hence. Mr. Van Andel being unable to remain so long away from his work, was on his way to London, when, during his attendance at the meetings of the Evangelical Alliance in Nottingham, it was suggested that he should be ordained there, which was done. The chapel was crowded, and besides the gentlemen who took part in the proceedings, there were present, cordially concurring in the same, the Revs. E. G. Cecil, W. Underwood, and J. J. Goadby.

The Rev. J. Mathieson, B.A., delivered a short introductory address, explaining the circumstances under which they were then met. It was found that in all essential points there was agreement between the opinions of Mr. Van Andel and those of various ministers in Nottingham; and with their views of ordination there was nothing to stand in the way of a public recognition of the position of Mr. Van Andel. A brief exposition was given of the views held by Congregationalists on the subject of ordination.

The Rev. A. Van Andel then delivered a long and interesting statement as to his personal history and present position. Leaving Holland when quite a child, he removed to Hamburg, and there, by the preaching of an English minister, was brought to a knowledge of the truth. He felt called upon to proclaim to others the truths which were so precious to himself, and becoming acquainted with a minister of the Presbyterian Church of Ireland, was by him instructed in the needful studies, and introduced to the actual work of the ministry. Labouring, not without success, for some years in the northern part of Germany, he proceeded to Pesth in Hungary, on the invitation of the Free Church of Scotland. This mission was founded by Dr. Alexander Keith, of Edinburgh, and though troubled by vexatious interference from the Government, had been in a high degree successful, especially among the Jews. Two of its ministers, Scotchmen, were successively expelled from the city, and Mr. Van Andel, not being a British subject, was selected as less likely to excite the animosity of the Government. This invitation was accepted, and the work commenced. After very long and trying efforts, permission was obtained to constitute a regular Protestant Church, thus acquiring a protection and permanence denied to mere Mission Churches. As a consequence of this step, a desire was felt for the ordination of the minister. Mr. Van Andel then made a confession of his faith. He spoke hopefully of his labours at Pesth, to which he would return encouraged and strengthened.

The Rev. J. Wild gave an address. The Rev. J. Martin, B.A., offered the ordination prayer. After a hymn was sung, the Rev. W. R. Stevenson, M.A., addressed to Mr. Van Andel words of counsel and encouragement, founded on Col. i., 28, and the interesting proceedings were closed with praise and prayer.

# Official.

## THIRD SABBATH OF DECEMBER.

At the late Annual Meeting of the Congregational Union of Canada, it was unanimously resolved: "That the Ministers of this Union be requested to preach on the subject of TEMPERANCE, on the third Sabbath of December."

At page 9, (the July number) of this Magazine, will be found a series of resolutions adopted at the same meeting, on the subject of Total Abstinence. It will greatly encourage us in our efforts to promote this important reform, to observe the action of the "Congregational Union of England and Wales" at its autumnal meeting just held, recorded in the November issue of this periodical, page 142.

EDWARD EBBS,  
*Secretary of Union.*

PARIS, 22nd Nov., 1860.

### CONGREGATIONAL MISSIONARY MEETINGS FOR 1861.

#### MIDDLE DISTRICT.

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

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

JAMES T. BYRNE,  
*Secretary, M. D. M. C.*

Whitby, Nov. 20, 1860.

## WESTERN DISTRICT.

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

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

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

N. B. — Should any change in the above plan be deemed desirable by any of brethren interested, they will please *communicate at once* with the Secretary of the District, so that, if possible, they may be made, and announced in the January number of the "C. I."

JOHN WOOD,  
Secretary, W. D. M. C.

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 ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.
 

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[The following letter on Chapel extension in the Colonies has been sent us for publication by Dr. Wilkes.—ED. C. I.]

The Rev. Dr. Wilkes.

London, 7th Nov., 1860.

My Dear Friend,—At a recent meeting of the Committee of the above Society the question of chapel extension in the Colonies came up. It was occasioned by an application for aid in the erection of a chapel at Port Natal.

The Committee fully admitted the importance of the case in question, and its obvious need of help from without, but looking at the constitution of the English Congregational C. B. S., at its numerous applications and limited means, were compelled to decline rendering the pecuniary aid asked.

But the subject of chapel extension in the colonies having thus come before our committee, they felt deeply interested in it, and agreed to render it all the help practicable in the circumstances.

They resolved, for instance, to open a separate column for the colonies, as they have recently done for Ireland, *i.e.*, to receive any contributions raised in Great Britain, and entrusted to their care, to be applied to such portions of the colonial field, or to such specific cases, as the donors may determine.

Then it was thought that different as are the circumstances of this country and the colonies, still the experience acquired by the above Society may be

of some use in your chapel-building operations, and that any aid practicable, in the form of advice, would be cheerfully afforded to our colonial brethren.

It was further thought by our committee, that in some of the colonies at least, this important work might be very materially aided by the formation of local chapel-building societies.

Affectionately and respectfully submitting these views to yourself, and through you to other ministers and churches, and ready to further the object by every means in our power,

I remain, Yours very truly,

J. C. GALLAWAY.

## CONGREGATIONAL COLLEGE.

### *Receipts since October 27th.*

|  |         |
|--|---------|
| Eramosa, per Rev. E. Barker .....                | \$16 00 |
| Lanark Village, per Rev. P. Shanks .....         | 46 00   |
| Barton, per Rev. W. H. Allworth .....            | 9 02    |
| Oro, Bethesda Church, per Mr. Sanderson .....    | 4 00    |
| Whitby, per Rev. J. T. Byrne .....               | 6 05    |
| Markham, per do. ....                            | 5 09    |
| Stouffville, per do. ....                        | 5 00    |
| Milton, Nova Scotia, per Rev. G. A. Rawson ..... | 20 00   |

The Revs. Dr. Wilkes, J. Elliot, and A. J. Parker, will accept our thanks for surplus copies of the Report returned.

F. H. MARLING,  
Secretary.

Toronto, Nov. 27, 1860.

## Correspondence.

### COLONIAL MISSIONARY SOCIETY.

*To the Editor of the Canadian Independent.*

Montreal, 14th November, 1860.

SIR,—Having received from the Colonial Missionary Society the accompanying document with a request that I would send it to you for publication; it is herewith sent. Having carefully abstained from taking part in the unhappy controversy between the Rev. W. F. Clarke and the Committee of the Society, I may now, perhaps without inappropriately deprecate its continuance. It cannot possibly do good and it may do much harm. Though in my humble judgment the Committee fell into a serious mistake in not placing among their first resolutions on the matter, a distinct avowal of the principle which they have now affirmed, I never doubted for a moment their soundness on the slavery question and on that of distinction of colour. No one who knows the men can hesitate on this point; there are none truer anywhere.

Much confusion of thought and of statement has arisen from the widely different stand-points from which Mr. Clarke, and they viewed the matter. The former, with out-spoken frankness and honesty, charged his co-labourer with dereliction of principle, protested against the practical course thence arising, and appealed to the Society, whose missionaries they were, for a verdict. But he did more: he printed and circulated the charge and the correspondence on

which it was based, the protest, and the appeal. Now every subsequent act and statement of Mr. Clarke has proceeded on the assumption that in doing these things he was right. The stand point from which he views the conduct of the Committee from which he describes it and complains of it, and from which he attacks its action, is precisely this, that he not only had a right to do as he did, but that it was the best thing that could be done in the circumstances. The stand-point of the Committee differs from this *toto coelo*. They think that not a syllable should have been printed on the subject until the affair was matured by their inquiry and action. The circulation of a printed statement and protest, in fact appealed to the world, and this without the consent of the Society. Again, they knew Mr. Macfie perhaps better than they knew Mr. Clarke, and believing him to be sound on these great principles, they refused to condemn and recall him, on the ground of a correspondence furnished wholly by his opponent in the case; they felt sure there must be mistake, or personal antagonism, or some other difficulty underlying the case, at least in some degree. And, finally, as they had not consented to be judges in such a case of appeal, but on the contrary had aforetime always carefully abstained from sitting in judgment on matters of difference that might arise between their missionaries in distant colonies; they refused to depart from their use and wont in this case, and resolved to abstain from sitting in judgment on the matter. They would not be a court to try the appeal; in other words they refused to entertain an appeal at all. And in all this they still consider they were right. They look at Mr. Clarke's movements and accusations through the medium thus created, and they are surprised and wounded by them.

It is not my province or design to pronounce an opinion on these stand-points, nor is it needful that one should state modifications that might improve them both; yet it may be well to call attention to the fact that further controversy is not likely to modify them. Had the Committee in their primary refusal to adjudicate at all in the matter, simply introduced a line disclaiming aught of sympathy with anything like a "negro corner" in the house of the Lord, much might have been said *pro* and *con* as to their stand for non-intervention. Some of the best of men would agree with the Committee, and others would differ from them. No candid mind can now doubt their soundness as to the great principle which has been at stake throughout; I believe that they have all along been sound, for Mr. James early testified to Mr. Clarke his approval of the decision to know no man in the house of God by the colour of his skin. Further crimination and re-crimination can produce none but evil effects. As it seems to me the precept now comes into a direct application on both sides. "Let us therefore follow after the things which make for peace, and things whereby one may edify another." Mr. Clarke stands well with his brethren and with the people at large. He needs not to vindicate himself. The Committee, now at least, take the same stand as he took in relation to Mr. Macfie's procedure; and should be allowed to go forward on their important work in peace.

Your's very truly,

HENRY WILKES.

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#### VANCOUVER'S ISLAND MISSION.

At a meeting of the Committee, held August 14th, 1860, the following Resolutions were unanimously adopted.

1.—"That this Committee never have sanctioned, and never will sanction in Churches wholly, or in part sustained, by the Funds of the Colonial Missionary

Society, the compulsory separation, in places of worship, of the Coloured races from the white population."

2. "That on the receipt of letters from Vancouver's Island, communicating the disagreement which had arisen between Messrs. Clarke, and Macfie on this and other matters, there were circumstances which naturally led to the desire to avoid, at that time, direct and authoritative interference on the subjects in dispute; certain pointed questions, however, were sent to Mr. Macfie, under date of June 15th, (prior to the agitation of the matter in the public press), touching the arrangements adopted in his place of worship; on the receipt of the reply to which, the whole question will be reviewed, and definitely settled in harmony with the preceding Resolution."

The Committee have just received a communication from Mr. Macfie, in reply to the queries above referred to, in which the following sentence is found in respect to the arrangements made in his place of worship:—"If Negroes were pleased to give their attendance, they would be expected to take one side of the building, where they would be welcome to any unoccupied place they might choose, and where they would always find a number of whites sufficiently indifferent to the prejudice to sit in proximity to them."

From this quotation it is evident that there is a part of the Chapel from which the coloured population are excluded. To this exclusion the Committee decidedly object, as utterly at variance with the principles of the christian religion, as well as contrary to the usages adopted by their Agents in every part of the Colonial Empire where a mixture of the race is found.

This Committee, therefore, Resolve:—

"That the above arrangement must be immediately discontinued, and freedom of access secured to every part of the building to all persons, without distinction of colour. And that, in the event of this requirement not being complied with the connection of the Colonial Missionary Society with this Mission must cease and determine."

Signed by order of the Committee,

Committee Room, October 24th, 1860.

THOMAS JAMES,  
Secretary.

## News of the Churches.

### ANNUAL TEA-MEETING OF THE GUELPHI CONGREGATIONAL CHURCH.

The above meeting was held on Tuesday evening, Oct. 30th. It was largely attended, chiefly by members of the Church and Congregation, the occasion being especially designed to promote acquaintance and social feeling among the worshippers in the same sanctuary.

Tea was served in the commodious school-room adjoining the chapel, and the repast over, several addresses were delivered in the chapel. After singing and prayer, the Pastor (Rev. W. F. Clarke) made some introductory remarks to the effect that meetings like the present were capable of being made not only entertaining but highly useful. They resembled, and might be said to be an improvement upon the *agapæ* or love-feasts of the primitive church. The *agapæ* were conducted somewhat on the pic-nic plan, each person or family bringing their own supply of food; but by making one general provision, we avoided some of the evils the reproof of which had employed the apostolic pen. Our tea-meetings were liable to abuse, chiefly in the way of undue lightness and gaiety. While it was our duty and privilege to be cheerful, we must not degenerate into frivolity.

This was not exactly an ordinary annual tea meeting. It was in some sort, a celebration of the nuptials of the church and pastor. It had been intended to hold it in connection with an Installation service, but various considerations had dictated for the present, a postponement of such a service. There seemed however, no good reason for postponing the tea meeting.

Thus far the relations of Pastor and people had been most cordial and pleasant. He had been received with great warmth of affection, and it was manifestly the study of the church and congregation, to make him and his family fully at home in their midst. Much sympathy had been shown in reference to trying and painful circumstances connected with his recent mission to British Columbia. It was strange, and one of many instances showing the mutability of human affairs, that in little over a year, he should have passed through so many new and untried scenes, and that now he should find himself again settled in a Canadian pastorate. I, was a welcome and quiet haven, after a long and weary tossing on stormy seas.—*Guelph Advertiser.*

The Guelph Congregational Church has resolved on the immediate erection of end and side galleries, to provide additional accommodation for the increasing attendance.—*Communicated.*

#### DAY OF THANKSGIVING.

The Administrator of the Government, by proclamation in the Official *Gazette*, appoints Thursday, the 6th December next, as a day of General Thanksgiving to Almighty God for the manifold blessings which the Province has received at His hands, and especially for the late abundant harvest, and earnestly exhorts the whole people of the Province to observe reverentially and devoutly the said day of Thanksgiving.

## Sabbath School Department.

### PHILADELPHIA SABBATH-SCHOOL ASSOCIATION.

An interesting adjourned meeting of this association was held on the evening of the 8th October, at which George H. Stuart, Esq., gave an account of Sabbath-school operations as they came under his own observation in England and Ireland. Among many points of interest mentioned was the following:—

#### SABBATH-SCHOOLS IN IRELAND.

This is a point of mutual interest, not only to the churches of America, but, I may say, to the churches throughout the world. I have already spoken of the revival there, on other occasions—of its characteristics, of the earnest ministry, of an awakened people, of the spirit of prayer, and of the spirit of Christian union which everywhere prevails among Episcopalians, and Baptists, and Methodists, and Independents, and Presbyterians, throughout Ulster, especially. To-night I wish to speak especially of the Sabbath-schools in the North of Ireland, and of the work of grace among the little ones there.

Sabbath-schools are regarded by many in that country as largely preparing the way for the great year of grace. The church, in all its branches, has enjoyed recently, in the province of Ulster, a work which one of the most distinguished and godly men of London recently said after his return from the country on a visit of observation, “has filled all heaven with joy, and every true believer on earth with wonder, love and praise.”

That revival, my friends, had its origin in a Sabbath-school prayer-meeting—there is but one opinion in reference to that matter. And that Sabbath-school had been organised but a little while before. It was an object of interest to me even to look at that little school-house, where such a glorious work of God had its commencement and birth. What was the cause of the organization of that Sabbath-school? A single remark from the beloved pastor who ministers in that parish, at the close of one of his Bible-class exercises. He had a Bible-class for young men and young women in his congregation, and one day, taking a young man by the hand, and addressing him by name, he said to him, “My dear young brother, can’t you do something more for your Master?” That single remark from the minister to that young man, a scholar in the Bible-class, led to the formation of the Tannybrook Sabbath-school in the parish of Conor, in the county of Antrim,

province of Ulster, in Ireland. Shortly afterwards the teachers resolved to have a prayer-meeting for the parents of the children. Though at the first meetings they had only three of those whom they desired to have present, they were not discouraged, but went forward. Soon the little school-house would not contain the numbers that flocked to the prayer-meeting. I refer to this in this connection to show the importance of the Sabbath-school and of the prayer-meeting in connection with the Sabbath-school.

Most of the Sabbath-schools in Ulster since the commencement of this revival have been largely increased in numbers. Some of them have been doubled, others trebled, and I might almost say quadrupled; in fact I know of one in Linen Hall Street Presbyterian church, Belfast, of which the pastor wrote me since I left, "We had an average attendance before the revival of 100, and now we have an average attendance of 400, and of these 400, 150 are adults from 18 to 75 years of age. Many of those who were converted during the revival not being able even to read the word of God for themselves, are sitting down at three-score and ten as little children, to learn to read for themselves the message of their heavenly Father." \* \* \*

#### THE CHURCH'S FAITH IN THE SCHOOLS.

There are many points of interest I am passing over in this necessarily brief and running sketch. As a general conclusion of the Christian community, looking over the history of the movement in the country, I may say decidedly that *in Ireland the church's faith in the Sabbath-school cause has been greatly increased* by reason of the facts brought to light during the progress of the present glorious revival in Ulster. In the *first place*, a large number of the converted have received their early religious impressions in Sabbath-schools. It is a remarkable fact, too, though some have not observed it, that the prayers of some who have offered prayer for the first time, are strangely eloquent and mature both in thought and expression; but it has been ascertained that many of these have been in earlier years in the Sabbath-school, and been early instructed in the truths of the gospel. Although as they became larger, they had left the Sabbath-school, and had grown up in the follies and vices of the world, yet these early impressions and instructions, had never been entirely effaced, and by the renewing grace of the Holy Spirit, they were all brought out in the new creature to the glory of Christ and the good of others. And in the *second place*, large numbers of children and youth have been brought to Christ during the revival, ranging from eight years of age and upwards. A very large proportion of those brought to Christ in the revival are from among the young. Now the church's faith, in Ireland, in reference to the conversion of children, I know, from personal observation and authentic information, was before this exceedingly, even remarkably, weak. They did not expect men or women to be converted till they got to a certain age, and then they looked for them to join the church as a matter of course. But now the Spirit has been manifestly moving on the hearts even of little children, and very babes in years are speaking for Christ, and offering prayer in public assemblies to the astonishment of multitudes.

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## Rills from the Fountains of Israel.

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### A YEAR'S MERCIES, SORROWS, AND SINS.

Let me invite you to "*remember all the way the Lord hath led thee*" during the past year.

Remember His *mercies*—calmly review, as far as you can, what God has given you these bygone months. How has it been with your bodily and mental health? And, if good, have you considered what a gift it is to be spared the tortures some endure—the restless feverish nights—the long weary days—the unceasing pain—the no-hope of relief in this world? Have you considered the mercy of not being



insane, and shut up for life in a lunatic asylum? or the mercy of being freed from the suffering or even mental depression—that

"Grief without a sigh, void, dark, and drear,  
A stifled, drowy, unimpassion'd grief,  
That finds no natural outlet, no relief,  
In word, or sigh, or tear!"

Have you realised the mercy of being able to do your work without pain? or to enjoy God's beautiful world, and feel the life in its scenery, its music, and its blue sky? and to have rejoiced during the spring and summer that have passed, as you paced along the seashore, wandered up the glen, marched across the moorlands, or gazed from the windy summits of the old hills? Health of body and of mind!—oh! common, most blessed, yet, alas! how often unnoticed gift of God!

Have you received other mercies connected with your *temporal* well-being? Perhaps at the beginning of the year (as at the beginning, maybe, of many a year before!) things looked very dark for you and yours. But has He not "hitherto" helped you? You may, possibly, be able also to recall peculiar deliverances from sickness, from money difficulties and other dangers, and unexpected *additions* to your means of comfort and usefulness? *Remember these!*

Recall, too, your *social* mercies, which have come more indirectly through others. Think of the *relatives* and *friends* who have been spared to you. Do, I beseech you, try and enumerate them. Begin with your dearest, and pass on from those to others less closely allied, but still most valued, and number them all, *if you can!* Do any remain from whom death threatened to separate you during the past year? Have any, have many, been a comfort to you? Have your fears with regard to the temporal or spiritual well-being of others been removed? Have beloved ones been given to you during the year, such as a wife, a husband, or a child? If this is the way God hath led you during the past year, it ought indeed to be remembered! But let me ask whether you have ever weighed the value of such a gift as even *one* genuine out and out *Christian* friend or relative? That one may be poor, or an invalid, or deformed, or old, and such as the world would pass by, esteeming them as rather a burden on the family, their blot, or their weak point; while this rich, or that talented one, is recognised as their rank, their strength, of whom they "should be proud." Believe it, reader, unless you have already discovered it, that the pious friend is one of the most precious gifts God has given your family—a prophet in the house—an angel visitor in humble guise—a staff on which you may lean when weak—a pillow on which you may rest when weary—a sheltering tree from the noon-day heat! Love Christ and them, lest they should be taken away. How intensely did the Great Apostle value even one Christian friend! How thankful he was when Epaphroditus was spared to him! "He was indeed nigh unto death, but God had mercy on him," he says, "and not on him only, but *on me also*, lest I should have sorrow upon sorrow! Ah, yes! Even Paul, who had been in the third heavens, was not independent of such a great earthly blessing as a Christian friend. If God has given you such a companion for any part of your journey, in the way along which He has led you, such a mercy ought to be "remembered."

And have any of those friends fallen asleep in Jesus? Then is it no mercy to know most certainly that they are your friends still—that "whether we wake or sleep (are alive or dead) we live *together* with Him?" He beholds them and us, our hearts and theirs at the same moment, and we see, and love, and speak to Him whom they are also seeing and loving more perfectly, and addressing with unveiled face. "Have you ever thanked God," asks Baxter, "for the happiness which is now enjoyed by your friends with Christ?" We seldom think of doing so. We mourn for them—that is natural; but it would be *graceful* in us to rejoice with them, and to praise God for His great love to them. The apostle tells us also that "we shall meet *them* with the Lord," "*wherefore* we are to comfort one another with these words."

But have you no mercies to remember besides these? What of the immortal *soul*? Nothing done for it? Has He shown no patience, forbearance, and long-suffering towards you? Has He not been teaching you during these past months by faithful ministers or faithful friends? Has he not been striving within you

to bring you to Himself, and to keep you there? Have you enjoyed no peace in believing? Have you had no victories over self and sin? Have you possessed no more calm and habitual fellowship with God? Have you done no good? Has prayer neither been offered in truth nor answered in love? Has all been fruitless, dead? If not, *recognise* God's great mercy. "If I should say I know Him *not*, I should be a liar like to yourselves," said our Lord. Let us beware of the falsehood of denying grateful mercies given to us by God. And if they have been received in any measure, *remember* them. They are the earnest of eternal good, the assurances of enjoying the whole fullness of God!

But you have *sorrows* to remember. Alas! we are in little danger of forgetting these. The sunny days may come and go unheeded, but the dark ones are all registered. We cannot forget that "the Lord taketh away;" but do we as vividly remember that the same "Lord *giveth*," and that in both cases we have equal cause, did we only see it, to exclaim, "Blessed be the name of the Lord!" I ask not what those sorrows have been. Enough that they are very real to you, or to those who are bound up with you in the bundle of life. It was a weary time to you in the wilderness, and it is well to remember that way in which you have been led.

And what of *sin*? That is what makes it so hard for us to remember the past journey! the back-slidings and falls in the way, the careless straggling behind, the lazy resting-places, the slow progress, the forgotten resolutions made at the beginnings of each year—the everything, in short, which deters memory from looking steadily at what it wishes should be blotted out for ever from its records! Yet it is of great importance that this portion, or this feature of the journey, should be remembered. Ponder well upon these, with your conduct in avoiding temptation, and in using the only means given of God to overcome sin—faith in Christ, with love strengthened by prayer, to God's word, and an *earnest* endeavour after obedience; and ask what has your life been during these eleven months?

I must conclude, though pages might be covered with hints to recall your pilgrimage; yet I would like to gather up what I have said into a few practical suggestions.

1. When you review your mercies, beware how you are affected by them. It is easy to say, and to say truly, "Thank God for them!" yet the whole spirit in which they are possessed may be intensely selfish. "A man's life," says our Lord, "consisteth *not* in the abundance of the things which he possesseth." What things? Any creature things whatever! To make these our *life*, that is, our happiness, or as being *essential* to our happiness, is, as our Lord adds, for a man "to lay up treasures for *himself*, and not to be rich *towards* God." This is that "covetousness which is *idolatry*," the worship of self through what ministers to self. Now, did our Father, think you, ever give us our mercies in order that these might alienate us from Himself, and from "the life of God?" Did He "load us daily with His benefits," that we should daily be burdened with selfishness, vanity, worldly-mindedness, and the like, or not rather that we should daily be loaded with the light burden of personal love and attachment to Himself? Think of it! Is not God Himself the gift of all gifts, the soul's portion, the bright inheritance of saints and angels, yea, of Jesus Christ?—and are not all His mercies here but sparks from the inexhaustible Sun, in whose beams we shall dwell for ever, drops from the Infinite Fountain we shall drink for ever, enjoyments during a few beats of the pendulum at early morn of a day which shall see no setting?—and shall we exchange the Creator for the creature, the reality for a shadow, the finite for the infinite? Thou fool! If this night thy soul were required of thee, "whose would *those things* be which thou hast provided?" What wouldst thou have if the love of God was not thy life? "I beseech you, therefore, brethren, by the mercies of God, that you present yourselves living sacrifices, holy and acceptable, which is your reasonable service."

2. As you remember *your sorrows*, remember not only how you were sustained and comforted under them, but what is of incomparable importance, consider how far you have been realizing God's purpose in sending them. It may have been to perfect you by trial, or to prove your loyalty to Him, or to prevent evil in yourself and others; but never forget that the lesson of all lessons is, that we or others

should find *life*, and *life eternal*—that is, as I have said, life in the knowledge and in the love of God, which will *satisfy* and endure for ever; or, that if this is already found by us, we should possess it “more abundantly.” Now, whatever tends to make us feel that what we often call and think to be “our life,” is no life—that money, friends, or earthly enjoyments cannot fill the immortal soul, and cannot be its portion for ever;—whatever awakes us from this dream and dispels this delusion, and makes us know the excellence and *reality* of that true life, *must* be a blessing of the highest and richest kind. Yet what has such a tendency to do all this, as sorrow and those very trials we so much deplore? The pain is no doubt great—often agony—a very cutting off a right hand, or plucking out a right eye; but the gain intended by the operation is incalculable, endless! Yet, what if all the good is lost through blindness, ignorance, and unbelief? Alas! alas! if we “go away sorrowful” from Christ, when He threatens to take away our “much riches,” in order through this discipline to induce us to follow Himself, so that by the cross we might have life eternal! Alas! when it can be said of us, “Yet the Lord hath not given you an heart to perceive, and eyes to see and ears to hear, unto this day; that ye might know that I am the Lord your God.” “Comfort, comfort!” is the one cry of the mourner. Oh! that he sought *good*, that he sought *God*, that he sought to follow *Christ*; then, indeed, would comfort come with a *sanctifying Comforter*! But, if this end of affliction is refused, then may the sufferer be permitted to obtain the miserable delusive comfort which he alone seeks, and sorrow may pass away, and all may be loss and bitterness without gain, and the awful judgment may be passed of his *being afflicted no more*. “They have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward. *Why should ye be stricken any more? Ye will revolt more and more!*” Ye who have experienced comfort from good in affliction, bless God! “Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.” Let the remembrance of the past, also, strengthen your faith for the future. As you let your “requests be made known to God with prayers and supplication,” do not forget the “*thanksgiving*,” for this will help you henceforth to be “careful for nothing.” He who hath led you out of Egypt, through “the depths,” and across the desert, is sufficient for you, and will never leave you or forsake you. “They who know Thy name will put their trust in Thee!”

3. But what of the *sins* you remember? You think you remember them all. No, not a tittle of them! yet if you could enumerate each sinful thought, word, and action committed during the past year and during your past life, there is something in man *worse than these*, and that is, the evil heart, the wrong mind, out of which they all proceed. The corrupt tree is worse than any definite quantity of fruit which it has produced, especially if it is to live and produce for ever. The ever-flowing bitter fountain is worse in degree than any quantity of water which can be gathered from it. Now, from what you know, and remember of sin, how do you intend to act now? To continue in sin, and possibly to perish? However dreadful the thought is, you will get many to agree with you, if such is your real intention. Many *do* continue in sin, and perish as sure as there is a God. Will you, then, permit this year to close, and, with all its sins, added to those of other impenitent years, to be finally sealed up for judgment? How will you stand the reading of your own biography thus written by yourself, though as unconsciously as your portrait might be daguerretyped? Read over every page, peruse the life of each day, its end and motives, and ask, Has this been the life of a man who believed there was a God to whom he was responsible? Point out one solitary proof in all these chapters of a heart which loved God, or had one mark of a sincere though an imperfect follower of Jesus Christ? And will you permit the volume to close for ever without a cry for mercy, without imploring God to wipe out or destroy in the atoning blood of Jesus these pages, which cry “Guilty” in every line? Will you not resolve through the grace given to every honest man who wishes it, to begin and write a new volume, which shall witness to a changed life, and be inscribed no longer with all that is selfish, and of the

earth earthly, "without God or Christ in the world?" Let it be so, I beseech of you my reader. Have done now and for ever with this shocking *mutiny* against your God. End the weary, shameful strife. Be at peace, and remember that for you there is a free pardon, restoration to favour, and eternal glory; "for God's ways are not as our ways, nor His thoughts as our thoughts." "Come to ME, and I will give you *Rest*."

And for you who have resolved to have done with sin—who find in your own happy experience that it is *not* your *master*—that while the "flesh wars against the spirit," yet that "the spirit wars against the flesh," and obtains the victory more easily, too, as the long campaign continues—thank God and take courage! "Sin shall not have dominion over you; for ye are not under the law, but under grace." Hear the words of our invincible Leader: "Be of good cheer, I have overcome the world;" and "Greater is He who is in you than He who is in the world."

God bless you, my reader! May these thoughts help to make the past profitable for the future, and the end of all glorious!—*The Edinburgh Christian Magazine*.

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## The Fragment Basket.

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BIBLE THOUGHTS.—"See that ye walk *circumspectly*." EPH. v. 15.—The word "circumspectly" in the original, intimates the carefulness and accuracy with which we are to take our steps and move about in this present evil world, so that we may not walk foolishly, but wisely. Rash and heedless steps are the things forbidden. Let every step be well weighed, seriously considered before it is taken. Oh, what sin, what backsliding, what apostacy, have come from inconsiderate and unwise walking! Weigh well your steps, O saint; and while you walk as one whose standing is "in grace," and as one realizing the free love of a forgiving God, live *wisely*, speak *calmly*, think *sobriety*, plan *considerately*, walk with careful circumspection lest your feet be taken in a snare, and you fall from your steadfastness.

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A MOTHER'S LOVE.—Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have the most precious of all gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt, when of an evening, nestling to her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed to the memory of my mother.—*Macaulay*.

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IRREVOCABLE ACTS.—Yonder lies one who has gone to the silent shore; he realizes now that his acts are irrevocable—he feels what before he fancied—that time cannot alter them, that eternity cannot change them. Beside the bier there stands a weeping friend; and too late he finds that tears cannot efface his acts, that repentance cannot amend them; too late he finds that every act of harshness, every bitter word, every sarcastic expression, lives for ever: too late he finds that unseen wings have borne his deeds beyond the flight of love, and he can never recall them to his embrace again. We are not acting for the present, but working for eternity. Every act becomes a centre of pulsations that widen throughout existence, and re-centre in a thousand crossing waves from every hill, and house and tree.

A bad temper is a curse to the possessor, and its influence is most deadly wherever it is found. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away, is a sore trial. The purest and sweetest atmosphere is contaminated into a poisonous miasma, wherever the evil genius prevails. It has been said truly that, while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a blister on the skin, and not expect it to draw, as to think of a family not suffering because of the bad temper of one of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; so, if all the members of a family do not cultivate a kind and affectionate temper, there will be discord and every evil work.

Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. They do not partake of good in the world, and none are blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spake, could be recalled; and so they perished; their light went out in darkness, and they were not mourned more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue.—*Chalmers.*

Difficulties dissolve before a cheerful spirit like snow drifts before the sun.

## Poetry.

“NOT SAVED!”

“The harvest is past, the summer is ended, and we are not saved.”—*JER. viii 20.*

Not saved! Not saved!  
O God, the mournful cry!  
It ringeth ever in my ears,  
The echo will not die:  
Above the reapers' joyful song,  
Soundeth its wailing loud and long.

Not saved! Yet Christ  
Through all the passing year  
Has waited, ever full of love,  
Bending a listening ear  
For the first whispered words of prayer—  
First longing for a shepherd's care.

Not saved! O heart  
Touched by God's mighty power,  
Despair not of salvation yet,  
Be this the happy hour;  
Lie humbly at the Saviour's feet,  
There righteousness and mercy meet.

Then saved! Yes saved!  
Shall glorious angels sing,  
As upwards to the Heavenly Land  
The gladsome news they bring,  
That thou to Jesus Christ hast come,  
An earnest of the Harvest Home.

Thus saved! Thus saved!  
To Him the praises give,  
Who paid the precious ransom down,  
That thou might'st ever live  
A trophy of his wordrous love,  
Amidst redeemed ones above.

## Family Reading.

### PASTORAL RECOLLECTIONS.

Of the individuals who invited me to take the oversight of them in the Lord, many are gone into the eternal world! In looking back upon the past, emotions are excited somewhat akin to those to which a sacred writer has given expression in the brief memorial:—"And Joseph died, and all his brethren, and all that generation." Yet memory recalls beloved friends now with God, and places them before the eyes of the mind, as they once appeared in their accustomed places in the house of prayer. My eye, at the present moment, falls upon a little band of aged pilgrims seated around the base of the pulpit, who held up my hands, and encouraged my heart, when the wisdom derived from experience was especially needed. Among them was one old and steady friend, whose religious history it is my purpose at present to lay before my readers. It illustrates a state of mind by no means uncommon in this stricken world of ours.

J. M. was about fifty years of age when I became personally acquainted with him. He had received a sort of a religious education, had been brought up among a people who were deemed strict in their religious observances, and from childhood had been accustomed to attend upon the preaching of the gospel, especially on sacramental occasions. He was endowed with a strong and inquisitive mind. He had a retentive memory, which was stored with passages of Scripture, notes of sermons, and extracts from old writers. In consequence of mingling these together, without much discrimination, his sentiments regarding the great fundamental doctrines of the gospel were dark and perplexing. Such had been his condition for many years; he was oppressed with a deep sense of personal guilt, and alarmed by anticipations regarding the future. He had, indeed, been anxiously looking round for some effectual remedy for the wound, some sure shelter from the storm, some city of refuge to screen him from the avenger of blood; but he had found no resting place for his troubled soul. He searched the Scriptures for spiritual consolation, but from previous misconception, there was a veil over their testimony. He did not discover that Jesus was a "propitiation for the sins of the whole world"—that every sinner is invited, urged, besought to believe in him for the salvation of the soul. He read the Scriptures, as he afterwards owned, not to derive his religious creed from their infallible dictates, but that he might mould the Bible into accordance with the system he had been taught, and which he dared not to question. With a firm persuasion of the doctrine concerning the person and work of Christ, he combined narrow and disheartening views of the all-sufficiency of the Saviour's atonement, which kept him at a trembling distance from the only source of relief, and led him to question his warrant to trust in One who had only died for a portion of the self-ruined—while unscriptural apprehensions of the doctrine of election as necessarily including that of reprobation, irrespective of personal conduct, presented the Divine character rather in a repulsive than in an attractive light. Hence, though he dare not throw off the restraints of religion, he had no pleasure in the one he professed. Along with this chief source of internal disquietude, my old friend had for years experienced another—a growing dissatisfaction with the manner in which religious ordinances were administered, and the improper characters admitted to the participation of them. On this account he had not for a considerable time joined with any religious body.

Such was the state of J. M.—restless in his own mind and looked upon with suspicion by others. He felt he wanted something, but where, or how to find it, he knew not. At this juncture a minister of another denomination to the one to which he had belonged, visited his native village and preached in a barn. The gospel was proclaimed in all its fullness and freeness, and all present were urged without exception or qualification to receive the Divine testimony and be saved. J. M. was present, he was at once surprised and delighted, and yet shocked, with what appeared to him, some startling observations then made.

He afterwards sought an interview with the preacher, and anxiously enquired what were the grounds of his averments, that the death of Christ had laid a broad foundation upon which any child of fallen Adam might build his hopes of salvation—that every sinner was equally invited to the Saviour, and would be equally welcome—and that no decree of the Eternal barred any from, heaven but those who refused to fall in with his method of mercy. He was simply referred to the Bible; the passages adduced to support the system he had been taught, were shown to have been narrowed in their application by human interpretations, and he was affectionately urged to search the Scriptures for himself with prayerful attention. The interview was deeply interesting: it was touching to witness the old man's child-like candour, yet sensitive apprehension lest he should be led astray. His streaming eyes, earnest gesture, fervent exclamations, all betokened a mind panting after peace derived from truth. The result was gracious. The perception in God's own word, of the all-sufficiency of the finished work of the Lord's Christ—of its precise adaptation to the circumstances of every case—of the unobstructed path to the throne of heavenly grace, to which the sinner is entreated to approach—and of the unqualified welcome given by the Mediator to all who come just as they are; the believing perception of these glorious truths burst on his hitherto darkened and perplexed mind, as breaks on the faint and straying traveller the bright and sweet effulgence of morn. Then, as he was wont to say, his long borne burden, like that of Bunyan's pilgrim, fell off at the cross; and from the terror and gloom of sin, he passed into the sunshine of God's full and free forgiveness.

Having entered a new world, he pursued his heaven-ward course "looking unto Jesus." With how much delight have I heard him, many years afterwards, at the meetings of the church, pour forth his whole soul in prayer and praise, in rapturous adoration and exulting joy! He loved to expatiate on the freeness and fullness of the Saviour's grace, the entire suitableness and trust-worthiness of the work of Christ; and he did so, as one who obviously felt what he uttered, and in terms so heart-melting that almost all present were sensibly touched, and not many eyes were dry. The discovery, by the perusal of the Scriptures, of his educational errors concerning doctrines, made him more willing to bring to the same infallible test his previous views of Christ's Kingdom and ordinances; and the result was, he became a member of the church under my care, and afterwards an office-bearer. His favourite maxims were, "universal infirmity requires universal forbearance;" "we are praying for forgiveness, ought we not to be forgiving?" Having a good deal of leisure, and a well-stored mind, and being aware from experience how much the possession of spiritual comfort depends on the extent of scriptural knowledge, he frequently visited the families of members and hearers, and introduced conversation on religious subjects. From his shrewd and memorable remarks, and engaging, yet instructive stories, our departed friend was a peculiar favourite with the young members of the congregation. It was affecting to see, at the close of the meetings, the youth crowd around the old man, and accompany him home, that on the way they might listen to the wisdom of experience. Remembering the bitter cup he had drank, while confounding privilege with duty, and *vice versa*, he was especially solicitous to impress them with a sense of the importance of keeping them distinct, and observing their due order. The simple mode he adopted imparted light to some minds on this important subject, whom public discourses had left in comparative darkness. Would to God that thus all the Lord's people were prophets.

The period at length arrived, when, worn out by the infirmities of years, the aged disciple must die. And then were strikingly manifested the divine resources of the religion of the crucified Redeemer. Sleep fled from his eye-lids during many days and nights; his body was weak and its functions were breaking down; but his mind was tranquil and happy, and the immortal spirit, waxing stronger in faith, was evidently preparing for its last flight to "mansions in the skies." Week after week he lingered, with no expressed desire to live, but with the single concern to be useful when he could to perishing men. He was not one of those selfish professors, who, if they suppose themselves safe in the life-boat, care not for the drowning multitudes around, but shut their ears to the cry of despair, and refuse to move a finger to help a dying sinner into the only

place of safety. No; while he was able to speak, he ceased not to press their duty upon sinners, and to recommend to them Jesus as their best friend. He would refer to himself, and ask his auditors what would have been his situation had he not in actual possession a good hope through grace. I visited him repeatedly, and found him generally thus engaged, for seldom, in the evenings at least, was his dying chamber without visitors. I well remember my visit on the afternoon before he died. Approaching his humble dwelling, I observed the door standing open for the admission of air, as the room was crowded. I entered unperceived, and what a scene did I witness! There was the aged dying saint supported by pillows—the hand of death visible in his changing countenance, but glory beaming from his exulting eye. Mortification of the throat, rendered it difficult for him to articulate, and yet there he was, preaching Jesus and the resurrection and recommending to their confidence the gracious Saviour, whom his soul loved. He was imparting consolation, not craving it. O! thought I, can the religion which produces these effects, under such circumstances, be a cunningly devised fable? Can it, when rightly understood, be a source of gloom and despondency? Who could look on such a scene, and not with his whole heart join in the appropriate wish, “Let me die the death of the righteous, let my last end be like his?” After mingling prayers, praises, and farewells, we parted, and I saw him no more.

I have seen many death-bed scenes—witnessed varied effects produced by the perceived approach of the last enemy; but seldom have I seen manifested the same fulness of hope, love, and joy, derived from faith in the divine sufficiency of the Redeemer’s atoning blood, as in the words, and prayers, and thanks, and anticipations of *J. M.* And comparing my first and my last interview with him, seldom have I been more powerfully impressed with the importance of bringing forward in every sermon, the gospel in all its unfettered freedom, and impartiality.—*Rev. A. W. Knowles, Lintithgow.*

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#### WOMAN’S PATIENCE.

It is pre-eminently in woman that this virtue of Patience is exemplified, as indeed her sphere gives more occasion for the passive virtues than for active and noisy heroism. Often it is given to her to suffer, where it is given to man to toil; and too often does woman suffer without due sympathy from that sterner nature whose very toil she sweetens with her gentle assiduities. The noblest pages of heroism and of martyrdom are unwritten, save in God’s book of remembrance; for who could write the Patience of a wife’s devotion, of a mother’s love, in seeking salvation for her house? Where there is one Miriam to lead the song of the exultant host, there are a thousand Marys living in obscurity, pondering in their hearts the promised redemption, and through ignominy, and disappointment, and delay, and sorrow piercing like a sword, still magnifying the Lord, and waiting for his salvation, beside the cross and at the door of the sepulchre. Where there is one Deborah to arouse the tribes to battle with her war-chants, there are a thousand Hannahs, who, with silent but agonizing prayer, wait upon God, and who bring their Samuels to his altar as the sacrifice of love, and faith, and hope. The mother of the great Augustine, who for fifteen hundred years has so largely moulded the creed of the church, the devout Monica, had in her own household the most bitter trials. Her husband, a proud and sensual Pagan, hating the cross, and hating her for having embraced the cross, would not only annoy her by all manner of heathen orgies in the house, but being a man of most violent temper, would turn upon her the fury of his passion. Especially did he seek to thwart her religious influence over their son. He brought up Augustine in Pagan schools, and even allowed him in the vices of the times. But through all this Monica was so gentle, so kind, so meek, so patient, so faithful, that at length she softened the tiger to a lamb, and her husband before he died accepted the faith of Christ. But his evil example outlived him in his son, and Augustine, at twenty, beautiful in person, brilliant in intellect had all the ungodly impulses of his father’s fiery nature, strengthened by indulgence, and now left without restraint. But Monica had given him to God; she has scattered divine truth along his path from infancy upward;



and clinging to the unfailing promises of grace, she followed him still with her patient love. One day she stood before her pastor, "the tears streaming down her careworn cheeks," and besought him to use his influence to reclaim her son. "Wail," said the man of God, "wait patiently; the son of these tears cannot perish."

Now a popular teacher of rhetoric—Augustine leaves Carthage, which he had found a "caldron of unholy loves," to seek his fortune at Milan, the court of the empire. There while winning applause as a rhetorician, he pursues the same godless and dissolute life amid the gayeties and dissipations of the capital. But his mother followed him across the sea and into strange lands; and for thirteen years of manhood, she carries this great sorrow of an apostate son, waiting upon him in love, waiting upon God in faith, saying, "I will see him a Christian yet before I die." At length Patience has its perfect work. Before she dies, Augustine lives. And as her star of hope, which had been the only light of his stormy seas, sinks to its peaceful rest, his son arises to illumine the church of God from age to age.—Thompson's "Christian Graces."

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#### A WORD TO BOYS.

Some one has said: "Boys, did you ever think that this great world, with all its wealth and wo, with all its mines and mountains, its oceans, seas, and views, with all its shipping, its steamboats, railroads, and magnetic telegraphs, with all its millions of men, and all the science and progress of ages, will soon be given over to the hands of the boys of the present age—boys like you, assembled in school-rooms, or playing without them, on both sides of the Atlantic? Believe it, and look abroad upon your inheritance, and get ready to enter upon its possession. The kings, presidents, governors, statesmen, philosophers, ministers, teachers, men of the future, all are boys, whose feet, like yours, cannot reach the floor, when seated on the benches upon which they are learning to master the monosyllables of their respective languages." Boys be making ready to act well your part. Become good scholars. Read only what is instructive. Spend no time with novels. Study science and government, and the history of the world. Study agriculture and mechanism. Become as nearly as possible perfect in the occupation you may choose. Learn prudence and self-control. Have decision of character. Take the Bible for your guide. Become familiar with its teachings, and observe them. Seek wisdom and prosperity from your heavenly Father. As you grow in stature, in bodily strength, and in years, grow in piety, in intelligence, in caution, in activity, in firmness, and in charity. Aspire to be men of the noblest character. Resolve to be useful, and we trust you will be happy. Cherish the feeling, that you were born to receive good and to do good. Be manly in spirit and in act.—*Youth's Evangelist*.

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#### MISTAKES.

1. It is a mistake for a pastor to suppose that he can have his people take an interest in the religious movements of the day, without having a religious periodical circulated among them.

2. It is a mistake for a pastor to suppose that his people can be acquainted with the progress and wants of his own denomination, and contribute liberally to the support of its institutions, unless they are readers of a paper devoted especially to the interests of that branch of the Christian church.

3. It is a mistake for any one to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family as by subscribing and paying for a well-conducted religious paper.

4. It is a mistake for a man to begin to practise economy by stopping his religious paper. To do this is to deprive himself and family of a great benefit.

5. It is a mistake for any one to suppose that a paper can be made exactly what every one would like it to be. The general taste and wants must be consulted.

6. It is a mistake for any one to think that editors can, by any possibility, admit to their columns every article that is sent them. They must often decline contributions ably written, because space is demanded for something of present interest, of which the church and the world wish to read.—*Christian Treasury*.