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THE  
CANADIAN INDEPENDENT.

VOL. VIII.

TORONTO, MARCH, 1862.

No. 9.

PROVE AND HOLD FAST THE TRUTH.

The inquiry—What is truth?—is all important. There are prejudices to be overcome, doubts to be solved, fears to be dispelled, errors to be exposed, and sins to be condemned. The soul of Man, tossed on the waves of uncertainty, incurs the risk of eternal loss, until the star of truth becomes a guide to the haven of peace. Man is, therefore, to search for truth. In the fields of science, the search has been long and ardent. The sanctuary of nature has been found stored with countless treasures, which have become the spoil of the discoverer. It is, however, to the higher and nobler inquiry after truth as bearing on the immortal condition of Man, that we call attention. There is an open page on which we read of Him who is the way, the *truth*, and the life. We avow our conviction, that truth for the soul, divine truth, eternal truth, is to be found in the gospel. This truth has nothing to fear from investigation, hence the calm and candid examination of its claims is courted. Religion does not require blind and unreasonable confidence. It comes forth to open day. It seeks diffusion by free inquiry. The devotee of superstition takes at second hand any story which the plans of designing men may palm on him. Hence, in the absence of scriptural knowledge, the mind is fettered and enslaved. The right of *private judgment* is, therefore, of the first consequence in maintaining a holy and active Christianity. The Word of God, having been itself tested, and ascertained to possess authority, is diligently studied. The test of religious doctrine is there. The zeal and urgency which may attend the propagation of a particular theory, are not to impose on us. Prove all things. This blessed privilege is clearly implied in many of the directions of the Scriptures; while the nature of the lessons, together with the persons to whom they were originally addressed, go to shew that the themes of the Book of books are designed to be pondered and received by diligent search. Jealously too must the decrees of ecclesiastical courts and councils be watched. No human authority has a right to bind the conscience. The servant of Christ answereth to his own Master. The terrors of an Inquisition may control outward conduct, but after all, thought is free. It is on the individual mind that the impressions produced by truth are wrought, and consequently its own conviction and consent are required to accomplish the end. We judge, therefore, that neither fraud nor force can be allowed to prevent the closest scrutiny of God's message to men. It is an individual duty. Every man to whom the light has come, is bound to look into what-

ever appeals to him for acceptance in his religious life. He must try the spirits, whether they are of God. The respectability and high standing of the advocate of any theory, ought not to settle the point. As metal is tested in the fire, and the dross purged away in the process, so the soul must for itself prove every allegation by appropriate scrutiny. Moral and religious truth can only be examined by evidence of a suitable character. The appeal, therefore, lies "to the law and to the testimony." Like the Bereans of old, we must search the Scriptures daily. By fair interpretation, we require to prove our views from the Bible.

How many fond anticipations are dispelled by the rising Sun of Truth. The light of God's Word will affect the conscience. The doer of truth constantly applies for instruction, for counsel, for reproof, for correction, to the book given by inspiration of God. It is no unread, unknown volume to the soul. The seals are broken which aforesaid kept it closed. The scales have fallen from the sight. The Spirit of God shines into the heart. Imagine the scene that opens to a man who has been all his days in a prison, and has never seen the sky, how glorious the Sun by day, and the glittering stars by night; how thrilling the beauties of our earth, trees and flowers, mountains and valleys, rivers and seas. Like this, but in a spiritual sense, are the fair fields of the Word of God, when the soul lives anew in Christ. The heart loving Christ is brought to the sweet appreciation of divine things, and the eye beholds the beauties of the length and the breadth, the height and the depth, of that love which passeth knowledge. Thus the demonstration of a personal experience is obtained. The proof given, which to the individual is unanswerable. To taste of spiritual blessings is to see that the Lord is good. The wants of the soul are met—the conscience calmed—and the peace of God fills the heart—while a life of devotion yields a joy superior to any other. This is proving the truth. When a hungry man is satisfied with bread, how much evidence would it take to prove to him that he was deceived? Could it be done? Nay, verily,—he knows that his wants have been met, so the best of all evidence to oneself is afforded by the experience of true religion; then it is felt that every word of God is sure. When a promise is tried and proved—who shall harm? what shall move?

Thus, having tested the value of truth it cannot be given up. It becomes a sacred duty to hold it fast. No doubt, many assaults will be made on our faith, but we must earnestly contend for the faith that was once delivered to the saints. In doctrine, while that which is false is rejected, hold fast to that which is good. The trader nails to the counter the base money that wants the ring of the true metal; but gladly receives the coinage of the mint. In their native worth and beauty let us gladly receive the heaven-given truths of the gospel. They are worthy of being bound to our hearts. This love which truth begets in souls obedient to it, will rouse to the utmost care, to constant watchfulness, to earnest zeal, to holy resolution, in guarding the heavenly treasure. Error may creep in, but it ought to be met with uncompromising exposure. Should the cardinal doctrine of justification by faith be assailed or explained away, can he who rests his hope of an eternal heaven on the finished redemption that is in Christ Jesus, consent to let it go? Valour for the defence of the truth is demanded when open or hidden attacks are made on its foundations. A feeble hold of truth may relax under the strong

pressure of an adverse tide, but to the man who clings to it as to life itself, no amount of popular opposition can prevail to undo his grasp. Firmly persuaded of the divine origin of truth, and sweetly enjoying its more than golden fruit, the believer refuses to part with the beginning of his confidence. As a drowning man holds on by the rope thrown to him as a means of deliverance, as the heroic banner-bearer refuses to yield up the ensign he has sworn to defend, as the mariner throws not overboard in mid ocean his compass and charts, so the soul influenced by truth, clings with a giant's hold to the truth which saves and sets the sinner free. To slip this anchor is to suffer shipwreck. To sell this birthright is to sink in deepest degradation. No inducements can prevail to alter the chosen course, no rewards can bribe from sworn fidelity. Having proved the truth, the soul holds fast that which is good.

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### THE WAR SPIRIT.

It is worth a few moments calm reflection for a Christian solemnly to review the sad accompaniments of war, that a correct view of the fearful evils issuing therefrom may impress the mind. There is an amount of excitement in reading the details of a fight, cloaked over as the carnage is by the masterly use of battle-phrases, that requires to be carefully watched lest an unhallowed fire is kindled in a heart where love should reign supreme. We apprehend that to the Christian mind there is nothing in War itself but unmitigated evil. It has been a scourge of God—it is a dire necessity. True patriotism is enlightened, and therefore with heathen song, and glowing poetry drawn from an impure fountain of carnality, it has no sympathy. However glowing the imagery with which the pride, and pomp, and circumstance of war is sung, it fails to be seen as “glorious war.” For every battle is with confused noise, and garments rolled in blood. The old Roman patriotism had much in it to be condemned, it sprung from selfishness, it revelled in the expression of depravity. Its object was to aggrandise Rome at the expense of liberty, and peace, and prosperity to other nations. True Christianity leads us to a recognition of the rights of our fellowmen. It holds forth the olive branch of peace. It toils for a blessing to come down on all flesh. Hence when the claims of a country to which a Christian belongs, appear to statesmen and the Chief Magistrate to demand the interference of the sword, it is not with an exulting spirit that he views the stern necessity. There is nothing on which the Christian's eye can rest with satisfaction in war. The scenes of her stern march pass with horror in review. There is no beautiful picture in the forms of weeping and desolation and woe which fill a country which has become the theatre of strife. There is no music in the shrieks of the wounded, and the groans of the dying. Ruined cities, depopulated towns, smoking villages, fields no longer yielding increase to the husbandman, desolated homes, widowed hearts, orphans' cries, these are the results of war. Can it be glory to spread havoc and carnage over the fairest scenes of earth? Surely it is not the heavenly dove, but a vulture hell-born that spreads her wings over the fields of the slain. It being so, with what care must the spirit be watched to check the uprisings of pride, malice, and revenge. Christians of different countries, while they owe a brave and honest allegiance to the government under which they dwell, must discountenance and frown down

all sources of strife and fomenters of war. In times of public excitement the leaven of Christian principle ought to work. Passion is not to blind the eye of reason to a fair interpretation of the acts of another. True valour may shine gloriously in subduing our spirits, for "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." An overbearing manner, a rude, uncourteous spirit, a bitter animosity, expressed in newspapers and other channels of public thought, towards the people of another country is sure to lay the train which only waits the development of circumstances to explode. Every true lover of his country strives to avoid unnecessary offence to the people of other lands. While we admit the duty and advantage of acting on such principles for ourselves in Canada, we regret to notice the growth and expression of an antagonistic feeling in the States of America to England. Surely the Christian element in Britain and America will most abide in the spirit of the Great Master, by working hand in hand in the noblest enterprises. If ye bite and devour one another, take heed that ye be not consumed one of another. The strength of the two great Protestant nations will be most illustriously displayed in a generous rivalry in the mission field. Side by side their Missionaries, as the pioneers of civilization, liberty and religion, will be found sowing the seeds that bless the nations. How glorious the renown of advancing the bloodless conquests of the Prince of Peace. How deep the stain of dishonour to Christ's cause when by word or deed of those professing to love it, its progress is prevented. All who love Christ must pray for the coming of that thrice-glorious morn, when despotism, and slavery, and war shall end. Let them work for the ushering in of that happy day, that shall see the gathering nations in arms no more; that shall hear the shout of the onslaught no more, the groans of the dying on the gory field no more; "rider and horse, friend, foe, in one red burial blent," no more.

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## Trans-Atlantic Retrospect.

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One of the most terrible coal-pit accidents which ever happened in England occurred at the New Hartley colliery, near Newcastle-on-Tyne, on the 16th January last, by which more than 200 men and boys lost their lives. Into the details of the accident we do not enter; it will suffice to say that it was caused by the breaking of the beam of the pumping engine, one half of which, weighing twenty tons, was precipitated down the mouth of the shaft, carrying away timber, brattices, and every obstruction, in its fearful course; choking the shaft half way down, and cutting off the unfortunate workers from light and life. For nearly a week almost superhuman exertions were made to clear away the obstructions and reach the unfortunate miners; day by day the hope of rescuing any alive grew fainter, and when at length access was obtained and three brave men ventured into the pit, they found that all had perished, poisoned by the carbonic acid generated in the pit. Near to the shaft were 150 bodies, all of whom appear to have laid down and slept themselves to death. "It was almost impossible," says the *Times*, "to get any description of the terrible scene from those who were engaged in the duty of removing

the corpses, so much were they affected by what they had seen ; but from the general appearance of the men, there can be no doubt that all of them died from the effects of the gas, and died quietly and calmly." There is comfort in this to the bereaved and suffering widows and orphans, but there is still greater comfort in the knowledge that many of them were truly Christian men—men of sterling piety and spiritual worth ; some were local preachers and class leaders in the Methodist body ; and that they would feel the support of the faith they professed, and encourage their fellow sufferers, was a source of consolation to many during the long hours of agonizing suspense at the mouth of the pit ; that this expectation was correct, the following short but touching memorandum will go far to prove. It was found in the time book of the overman, whose body was one of the first brought up :

Friday afternoon, half past two. Edward Armstrong, Thomas Gledson, John Hardie, Thomas Bell, and others, took extremely ill. We had also a prayer meeting at a quarter to two, when Tibbs, H. Sharpe, J. Campbell, H. Gibson, and William Palmer — (The sentence is incomplete.) Tibbs exhorted to us again and Sharpe also.

This is all we shall ever know this side eternity of the passing away of those brave spirits. May the lesson not be lost on the thousands engaged in like perilous occupations. Another relieving shade in this sad picture is the touching letter sent by command of the Queen to the sufferers. It is as follows :

OSBORNE, January 23.

SIR,—The Queen, in the midst of her own overwhelming grief, has taken the deepest interest in the dreadful accident at Hartley, and up to the last had hoped that at least a considerable number of the poor people might have been recovered alive. The appalling news since received has affected the Queen very much.

Her Majesty commands me to say that her tenderest sympathy is with the poor widows and mothers, and that her own misery only makes her feel the more for them.

Her Majesty hopes that every thing will be done as far as possible to alleviate their distress, and her Majesty will feel a sad satisfaction in assisting in such measures.

Pray let me know what is doing.

I have the honour to be, Sir, your obedient humble servant,

Charles Carr, Esq., Hartley Colliery.

C. B. PIERCE.

Worthy is the woman who in the midst of her own bereavement could feel so much for others, to that deep place in the affection of her subjects, which has been so strikingly manifested of late ; sure we are that the utterance of many a stricken wife and mother will find a response in the hearts of all who read this letter. "God bless her." May the sorrowing ones—on the throne or in the coal pit—experience alike the consolation of Him who is alone the comforter.

The preparations for celebrating the Bicentenary of St. Bartholomew's Day, 1662, are being pushed on with vigour, if not with so much unanimity as could be desired ; there have been several meetings on the subject, but nothing definite has yet been decided upon. The present appearances indicate that the celebration will be denominational instead of—as at the first was expected—united. We shall endeavour to keep our readers fully informed on this interesting subject.

The following Statistics relating to our body in Great Britain are interesting—they are copied from the *Year Book* just published :

	1861.	1860.
Resignations and Removals of Ministers.....	198	195
New Settlements.....	66	53
Chapels erected and in course of Election.....	136	87
Colleges and Theological Academies.....	17	13
Students in the same.....	400	269
Ministers deceased during the year.....	52	49
Works published by Congregationalists in 1861.....	84	96
Periodicals conducted by Congregationalists.....	35	22
Associations of Churches in Great Britain and Ireland, besides numerous private ministerial Associations in almost every County.....	36	68
Churches—England (Errors excepted).....	1,600	
“ Wales “ .....	636	
“ Scotland “ .....	101	
“ Ireland “ .....	30	
“ Colonies “ .....	208	
“ Islands of the British Seas.....	14	
	—	2,589 2,591

This number does not include the multitudes of small chapels and rooms, and other buildings which are occupied as preaching stations throughout the British Empire

Ministers and Missionaries throughout the British Empire  
as far as they can be ascertained..... 2,780 2,734

The following extracts will be welcomed as an addition to the intelligence in our last respecting Madagascar:—

We learn from the *Missionary Chronicle* of February that a letter has been received from the Rev. J. J. Le Brun, of Mauritius, who embarked for the island as soon as the tidings of the happy change in the Government reached him. He was welcomed on his arrival by many of the native Christians, who expressed the utmost joy at his visit, and beset him for copies of the New Testament, in which he was surprised to find they could read with ease and fluency. An officer was waiting at Tamatave to conduct him in the King's name, to the capital. The following is the translation of a letter addressed to him by some of the native pastors:—

Antananarivo, 2nd October, 1861.

We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's-day, 29th September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of Christians, who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim "Truly God is great, who can thus watch over those who place their confidence in Him!" A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open to everybody. Every one can pray in all security;

the Word of God has free course in our midst. Bring therefore, with you all sorts of Malagasy books—the Bible, the New Testament, Tracts, and Alphabets, yea, everything printed in the Malagasy language; for everybody here scrambles, as it were, for the Word of God; so ardent is the desire expressed for it that they throw themselves upon any portion they find!

French Roman Catholic priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that He prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital. Such is a brief statement of the present position. Salutations. Adieu. May God bless you all, you as well as us, say—(Signed) Ratsihinga, Randriantson, Bainiketaka, Andriambelo, and the brethren and sisters in Christ.

In the *Mauritius Overland Commercial Gazette* of the 6th December the following statement appears from a correspondent in Madagascar, dated Tamatave, Sunday, October 13th:—

Arrived, French steamer Mascareignes, from Bourbon, with a few passengers, including two priests and four Sisters of Charity. A large crowd of natives collected to witness their landing; they were dressed in the robes of their order, and some large crosses suspended from their necks. The packages accompanying them were labelled "Mission, Tamatave." I understand the intention of the sisters is to establish a school in Tamatave, for the instruction of Malagasy girls. This reinforcement, with the priests already here, who arrived from St. Marie, will make a total of three priests and four sisters. A letter from the Rev. William Ellis, written on board the mail packet, for Mauritius, and dated Aden, December 12th, states that among his fellow voyagers were six catholic priests and four lay assistants, who were, as it was understood, proceeding as missionaries to Madagascar.

The directors of the London Missionary Society, commenting on these facts say:—

The friends of Protestant Missions will therefore feel the necessity of prompt and energetic efforts to send the representatives of their faith and order, to frustrate the insidious designs of these Jesuit teachers; not, indeed, by entering on a course of angry controversy, but by a faithful exhibition of the truth as it is in Jesus. And although the number of our missionaries may fall short of their Romish opponents, they will possess the great advantage of having hundreds of faithful coadjutors among the native Christians, who possess the Bible in their own tongue, which is freely circulated among all classes of the people. The directors hope that six such labourers, as representatives of our churches, will join Mr. Ellis in Madagascar within the next six months.

Commenting on this intelligence the *Patriot* says: The utter falsity of the stories with which the French papers were filled as soon as the death of the old Queen of Madagascar was announced, is now demonstrated. They must have been fabricated with the deliberate purpose of bringing to pass that which they pretended was already as good as done. The die betrays the mint—they were the work of those famous coiners the Popish priests. The new King is not a Catholic; he has shown no desire for French protection; he has not made M. Lambert his Prime Minister, or charged him with a special mission to Europe. Colonel Middleton, who headed the recent embassy from the Mauritius to Radama II., says in his report that "there is no truth in the statement that the king has sought the official counsel of Europeans, or appointed one of them to fill an important executive office. Such a step would be opposed to the spirit of the Madagascar Government." It is now well understood that there is a distinct understanding between the English and French Governments, that there shall be no interference on either

side with the existing order of things, and no step taken with reference to the island except by mutual agreement. If any influence predominates at the capital, it is certainly English; and the inhabitants generally express the utmost pleasure at the presence of Englishmen amongst them. Colonel Middleton is at no loss to account for this. It is the lively appreciation of the work which the English missionaries did amongst them that caused it all. He bears testimony that "nearly all the arts with which the people were acquainted were taught them by the missionaries." The embassy were astonished at the improvement effected in the condition of the people during the short period in which Radama II., has exercised the Government; and not less at the number of Christians found at the capital, who had outlived the persecution and tyranny of more than thirty years. They say they had many opportunities of contrasting the state of the country during the rule of King Radama, and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital, and already a school has been established under the especial patronage of the King, and for the short time it has been in existence it appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late Queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed underground.

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**THE BIBLE IN AUSTRIA.**—The Austrian Government has published a decree modifying a previous regulation, which prohibited the distribution of foreign Bibles in the provinces of the empire. The present decree permits free circulation to foreign Bibles, subject to the ordinary regulations and formalities prescribed by the law on the bookselling trade.

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**GAVAZZI THREATENED WITH A PROSECUTION.**—A letter from Gavazzi, dated Pistoria, Italy, December 27, states that he (Gavazzi) has been formally accused to the Attorney-General, and served with notice for a regular trial on the charge of attacking the religion of the State on various specified points. The trial was under the judgment of the tribunal to see if there was sufficient motive to proceed against him by public trial. Out of seven accusers five are foreigners, and two among them Irishmen.

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**MISSIONARY EFFORT IN CHINA.**—Tientsin, however, is but one of the cities of a large and populous province. While Peking remains for the present closed against the preaching of the Gospel, our attention is the more drawn to other parts of the surrounding country. These at least, are open to our operations. Dr. Lockhart, by the assistance of Mr. Bruce, has now commenced a hospital in the metropolis itself, but some months must elapse before any further step can be made, so we are informed, in proceeding with missionary work in that vast and important city. We have, however, the assurance now given us that ultimately Protestant missionaries will be allowed to reside in Peking, and carry on their labours there with as much liberty as missionaries of the Papacy. Admiral Hope and Mr. Bruce have both expressed their opinion that by the treaty this right cannot be denied us.—*Rev. J. Edkins, in the "Patriot."*

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**A LIBERAL DONATION HANDSOMELY ACKNOWLEDGED.**—At a public meeting held in the Congregational Chapel, Newcastle-on-Tyne, a testimonial was presented, in the name of the church and congregation over which the Rev. Alexander Reid presides, to Mr. Errington Ridley, consisting of an address, together with an inkstand and a pair of tazza vases, "in acknowledgment of the very liberal donation of £250, which stimulated the people to affect the entire extinction of their chapel debt."—*ED. MAG.*

## Official.

### REV. F. H. MARLING'S REPORT OF HIS MISSION TO ENGLAND.

REV. E. EBBS, Secretary,  
Congregational Union, Canada.

Toronto, Feb. 17, 1862.

My Dear Brother,—Having now, in God's good Providence, returned in safety from the fatherland, I beg to report, through you, what I accomplished there on behalf of the Congregational Union of Canada.

The primary object of my mission was to represent, in person, and with such detailed arguments and illustrations as knowledge of the Canadian field could supply, the opposition of brethren here to that system of reduction of missionary grants which had been insisted on by the Colonial Missionary Society, viz., that after five years at the utmost, 20 per cent. should be deducted from all grants annually, thereby terminating them altogether in ten years, save in exceptional cases. I need not remind you, that the members of the Union at the last meeting were, to a man, most strongly opposed to this measure, as utterly unsuitable to the circumstances of our churches in this colony. It was felt, moreover, that all that correspondence could effect had been done by the Secretary-Treasurer of our Missionary Society, and that personal negotiation was the only means of dealing with the case.

Another object of the appointment of delegates, was the presenting of the wants of the Canadian field before *the churches* in England, by sermons and addresses throughout the country as openings might occur. The impression was very strongly prevalent among us, that we were personally unknown, and by no means well understood "at home," and that brethren needed to have their interest in us quickened by intercourse with those who were living and labouring here.

It was to myself personally a very great disappointment, and a cause of no small hesitation as to my own duty in the premises, that the senior member of the delegation could not at the time be spared from his own pastoral work. But many circumstances combined to indicate that duty lay in the direction of going forward and doing my best, which I accordingly did.

I arrived in England on the 15th of August last, and reported myself at the Colonial Missionary Society's rooms on the 29th. On the 3rd September I had my first meeting with the committee, when also a sub-committee was appointed to confer with me on the matters I had in charge. On the 17th September, having hastened back from the Continent to keep the appointment, I expected to meet the sub-committee, but several members were absent, and nothing could be done. On the 24th September I returned to London from the country, and met a very limited representation of the committee. During these summer months, the members were scattered to all parts of the British islands and of the Continent. Happy men, that have such resorts within their reach! On this occasion, however, the schedule of grants proposed by our missionary committee was approved as it stood, *without the application of the sliding scale* to cases coming under the proposed system. The information given by the Canadian delegate probably contributed to this result.

On the 1st October I was again in attendance at the committee-room, but that sitting was almost wholly devoted to conference between the committee

and our brother, Rev. W. F. Clarke, so that our matters were hardly touched. I was much more than willing, however, to stand aside, in order that that happy settlement might take place, which has given all who were interested in the Vancouver Island question, in Canada and in England, so much cause for gratitude and satisfaction.

It was not until the 5th of November that I obtained a full hearing before a full committee! I then presented our case in a *written* statement of some length, followed by verbal illustrations and explanations. In the document then read, after stating the question at issue, it was premised, that there was no difference of opinion between ourselves and the committee in relation to the evil effects of *real* "endowments," the duty of self-support at the earliest possible date, or the necessity of dropping stations without promise. This point was presented with the emphasis due to our own convictions and practice in the matter. I then proceeded to explain the *reasons for the long-continued dependence* of some of our churches. These were given under seven divisions, as follow: 1. The comparatively small number of Congregationalists that emigrate to Canada. 2. The sub-division of the population of the Colony into numerous sects, whose members cannot coalesce, ecclesiastically. 3. The habit of removal so common amongst the people of a new country, causing the additions to a church frequently to avail only for the prevention of decrease. 4. The hindrances to liberality found in the remains of the state-church system, the want of the habit of contribution for christian purposes in many of the older settlements, and the denunciations of a so-called "hireling ministry" by several religious bodies. 5. Our losses by adherence to the vital principle of Pure Communion. 6. The financial condition of the Province for the past five years, during which churches, once strong, have been sorely crippled; and 7. Internal divisions, unhappy pastoral settlements, and the like, which have often weakened, sometimes destroyed, churches of many years' standing. On all these grounds it was argued, that no rigid system could be applied to our case, and that legitimate exceptions would be so frequent as to make the law void and of none effect.

Next, the *results* of the present system were adduced as proof of its soundness and safety, figures being quoted from the reports to show that during the years of plenty, 1855, '6, and '7, eight churches became self-sustaining, the Canadian contributions to the Missionary Society increased by nearly one-third, and the drafts on the Colonial Missionary Society diminished by more than one-half; and although in the years of famine, 1858, '9, and '60, there had been some retrogression, till in 1861, with reviving commerce, new progress towards self-support had been made, and the demands on England reduced by some hundreds of pounds!

Finally, it being stated that the question really merged itself into the larger one of the value to Christ's cause of our whole work in Canada, the necessity to those already "of us" and to the Colony at large, of propagating "the gospel according to Congregationalism," was set forth in a variety of aspects, and the position maintained that such a work was true missionary service, and deserving of British aid.

I have every reason to believe that the arguments thus urged produced a strong impression in favour of our views, supported, as they were, by facts in the history and condition of the several stations. A resolution was passed, thanking me for the paper, and asking for a copy of it, which was made in

the minute book. Yet I am not able to report any final action on the matter, for these reasons: The time of the Committee at this sitting was consumed in hearing my statement and other verbal explanations; the schedule for 1861-2 was already adopted, and any action to be now taken would be in time, if communicated before our next Union Meeting; and in the interval, it was hoped that Dr. Wilkes might meet with the Committee, so that they and we might have the benefit of his knowledge and experience in shaping the conclusions to be arrived at. The force of these considerations I could not gainsay, although personally very desirous to have the object of my mission definitely secured. In this shape, therefore, the matter lies at present. I have made a motion; Dr. Wilkes is expected to second it; after which, there is good reason to hope that the Committee will adopt it.

In the course of the preceding discussions, and still more decisively as they proceeded, there was developed a great difference of opinion between the Committee of the Colonial Missionary Society and ourselves, in regard to the mutual relations of that Society and the Canadian Congregational Missionary Society. It speaks well for the spirit that has pervaded all the correspondence of the past eight years, that not until now has this difference been discovered! But brethren on this side will remember that the resolve conveyed to us, that the new sliding scale "must be enforced," troubled us as much, if not more than the nature of that principle itself. From first to last, the language of all our reports, and our own estimate of our position as expressed in every possible form, was, that we were *equal partners* with the Colonial Missionary Society, in conducting the work in Canada, in one word, co-ordinate. It was distinctly laid down, in the preliminary "explanations" of the first Report of our Society (1854), as now organized, that "the connection between it and the Colonial Missionary Society was rather a relation of co-ordinate bodies than that of an auxiliary to a parent." The last Report (p. 12), speaking of recent correspondence, says, "It should be emphatically noted, that no so-called 'veto power' was assumed in this correspondence, the whole was candidly submitted for our consideration as a society co-ordinate in position with themselves." Nor will any one who was present at our Union Meeting, in Kingston, forget the genial manner in which the Secretary-Treasurer of our Society—the author of these reports and the negotiator of the union between the Canadian and British organizations—in presenting the matter to us "from a Blomfield Street point of view," explained that alarming "must" to mean only a little "emphasis" in wish and opinion, but that "authoritative requirement was in no wise intended."

Judge, then, of my surprise when I found that "must" meant "must;" that our brethren had from the beginning regarded us as merely *auxiliary* to them; and that no member of the Committee had ever understood the matter otherwise!

In proof, there was quoted a phrase from a circular issued by the Committee of the Congregational Union of Canada, after their first meeting, in Kingston, October, 1853, announcing the full organization of the new body, in which, among the "advantages" expected from the changes there made, it was stated, that "the (Canadian) Society, *being auxiliary to the Colonial Missionary Society*, the whole of our work here could be brought before the British Churches in the reports of the latter." (I cannot lay my hand upon the document, but, though some words may vary, I am clear as to the general

sense, and the term "auxiliary" is employed.) This circular was sent to England, and on the basis of its statements it was declared that the union was agreed to. The question thus becomes one of fact, viz., What were the actual terms of agreement, as more fully described in correspondence at the time? It was not a question of what *ought to be*, but of what *was*, the nature of the proposals made by us, and accepted by them. Of their exact meaning, two bodies of men, in equal good faith, have had, for eight years past, opposite impressions. This question I did not come prepared to enter into. Abundant argument could have been adduced for our interpretation, from the intrinsic merits of the case; and the proof of such being our understanding throughout, was complete; but the word "auxiliary" had been sent to them, and had given them their impressions, and, without the correspondence to refer to, my brief was incomplete. Had I anticipated any such question, I should not have been unprepared. But every one here regarded our co-ordinate position as a thing beyond dispute. Under these circumstances, I was compelled to leave this matter open also, until, on my return, I could see Dr. Wilkes, and his correspondence, or, far better, until he himself could deal with the Committee face to face. When my last interview with the Committee took place, I expected to return shortly to Canada; if I had foreseen how my stay in England would be prolonged, I might have procured the necessary information from Montreal, though this was doubtful, in a case where the correspondence was so voluminous.

It would be improper, as well as uncalled-for, in a mere report of facts, to enter more fully into the merits of this important question. But I may suggest that, at the worst, should the difference of interpretation not be adjusted, we may notwithstanding work together, as we have done hitherto, if the Sliding Scale is abandoned, without being *practically* aware of the difference. For the sake of all the interests concerned, I would earnestly deprecate a breaking up of the existing arrangements. If the practical question—the Sliding Scale—is satisfactorily disposed of, the theory of our relationship may remain in abeyance. The relations of colonies to their mother country are not very easily defined—like those of parents and grown-up children—and it is much better when no occasion arises for their being discussed.

The "modification" of the present system, mentioned in the letter of our Union to the Society, from Kingston, in June last, viz., "that Appropriations be made definitely by our Committee, at the beginning of each (missionary) year, and reported in detail to you (the Committee of the Colonial Missionary Society), your comments thereon coming under the consideration of the (Canadian) Committee for the following year," was very favorably entertained by the Committee. They saw at once the force of the argument, that, under the present plan, every grantee is kept in uncertainty for over three months of each year—from the Union meeting until 1st October—as to the confirmation of his grant. Besides, should objection be made in England, a year would give ample time for full explanations before action need be taken on the objection. The difficulty will be known in time beforehand, and missionary committees, churches and pastors, can act accordingly. As our grants are never made for more than one year, there will be no more uncertainty as to their renewal than must exist under any system of annual appropriations. My own impression is, that this apparently slight change, giving finality to the action of our General Committee, and allowing each brother to leave the

Union meeting with positive knowledge of what is to be done in his case for the ensuing year, will be of great practical value to us. I was not authorized to ask definitely for consent to such a change, or I have no doubt it would have been given at once, in reference to new stations as well as old ones. It will now rest with the Canadian Union to say whether they desire it or not.

Such are the results of my conferences with the Committee. I could wish that they had been *more palpable*, for the satisfaction of the brethren who sent me, but I do not rely on my own partial opinion for the conviction, that a service has been done to our cause, and one that could only have been rendered by *personal* intercourse. Mr. James writes me, that my visit "has done great good." I expect to hear of further fruits, if Dr. Wilkes goes in to reap where I have been sowing.

In respect to the other representation of the Canadian churches with which I was entrusted—I would state that, at the earliest opportunity, I offered my services to the Secretary of the Society, to preach, lecture or speak, on its behalf, as often and in as many places as he could arrange for my having a hearing. I promised to reserve myself for this service *until the end of October*, and I considered myself bound to make all other engagements bend to these. My private mission was not begun till after that time, except in one instance, at the Secretary's own suggestion, where we found that no effort could be made for the Society. Mr. James used every exertion to obtain a full list of appointments for me, but was only partially successful, as public meetings in England are a perfect drug, and as for agents and collections—"their name is legion." Still, I had the opportunity of stating our case at Westminster Chapel (Rev. S. Martin's), on Sabbath, 29th September; at the Weigh House, to the annual meeting for British Missions; at Bexley Heath, Kent; at Camden Town, London (Rev. Joshua C. Harrison's); at Glasgow, before a joint meeting, in the Religious Institution Rooms, after sermons in the Independent Churches, by Mr. James and myself, the preceding Sabbath; at Dundee, by a similar arrangement; at Rusholme Road, Manchester (Rev. Alex. Thomson's); at Ebenezer Chapel, Chatham; and at Cheltenham, where Dr. Morton Brown secured a noble meeting in the Assembly Rooms, with Earl Fitzhardinge in the chair.

But *the* opportunity for work of this kind was that provided by the Committee of the Union, in inviting me to speak for "The Colonies" at the meeting for British Missions, held during their autumnal meeting at Birmingham. There some hundreds of ministers and delegates from all parts of the country were assembled, and it was a choice occasion for imparting that knowledge of our case which is so rare in Britain, and for the want of which we so often suffer. I did my best, within that short hour, to depict to them the condition of our Province, especially in respect to Religion, and to vindicate our claim to British aid. An enthusiastic response was given to my declaration of the attachment of Colonists to the Mother Country—which I made, little thinking how it would shortly be shown—and many a cordial greeting, in public and in private, satisfied me that I had not pleaded the loved cause in vain. I found it needful, everywhere, to meet the objection, "The Colonies are rich, and don't want help from us;" and everywhere I said, "We are doing all we can to arrive at self-support, and long to be independent of you." My visit has but deepened my convictions, that no effort must be wanting on our parts to reach this end.

With the Committee of the Colonial Missionary Society, my intercourse was always agreeable. Even by those who felt most deeply on the subject of our demands upon them, I was assured, that "they did not want to spend less money in Canada, but to spend it in breaking up new ground." No one can meet with these brethren, without being convinced that their chief aim is, to do the utmost for Christ's cause with the means confided to their care. I shall be very thankful, if my visit shall prove to have brought us nearer to them.

I cannot close without thanking the brethren who so amply redeemed the pledge given at Kingston, by supplying my vacant pulpit for so long a time. Not a service was unsupplied during the six months! My especial thanks are due to yourself, for the brotherly help you have given me, during the whole of the undertaking which I have now reported.

Believe me, yours fraternally,

F. H. MARLING.

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## Correspondence.

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### MINISTERIAL ASSOCIATION AND MISSIONARY MEETINGS. EASTERN DISTRICT.

*To the Editor of the Canadian Independent.*

DEAR BROTHER,—The Ministerial Association of this district met at Lanark Village, on Wednesday, December 18th. The journey thither, although not exempted from detentions similar to those of olden time, was much more pleasant than formerly. It was nightfall when we reached Perth on the 17th, by the Brockville and Ottawa Railway, but the bright moonlight tempted us to charter the only conveyance which offered—a vehicle innocent of springs, but well adapted to the wretched road over which we were about to travel. Four persons participated in the arrangement, one being a miner from Pike's Peak. We reached our journey's end in safety, if not in comfort, to receive a cordial welcome from our esteemed brother Shanks, whom we took by surprise, however, as we were not expected till the following morning. Three of our ministerial brethren were absent, namely, the pastors of the churches at Cold Springs, Kingston, and Ottawa. Wednesday and Thursday mornings were devoted to exercises previously arranged, of which the chief were:—

A paper by Rev. R. R. Black, on "the nature and functions of Angels."

A paper by Rev. J. Climie, "on the parable of the tares and the wheat."

The substance of an intended paper given orally by Rev. P. Shanks, on "the authority and inspiration of 2nd Epistle of Peter."

An Essay by Rev. J. Elliot, on "the necessity of the realization by the church of the personality and power of the Holy Spirit, in order to its revival."

And plans of sermons by all the brethren, on 2nd Cor., iv. 6.

On Wednesday evening your correspondent preached a sermon before the Association. Sermons, plans, papers and essays, were freely criticised. The next meeting is appointed to be held in Cobourg.

Our first Missionary Meeting in the district was held in *Lanark Village*, on Thursday evening. It was gratifying to the deputation to learn that the

church had adopted the plan of monthly payments into a Building Society, which promises to remove the church debt in three years. This is expressive of vitality and progress.

The church under the oversight of Rev. R. K. Black, declined, we think unwisely, to hold a Missionary Meeting this year, owing to the increased effort demanded to support its pastor without missionary aid. If missionary meetings had no other object than to gather money, the plea would perhaps be more valid; but it is an injury to any church, even the feeblest, to confine its contributions to itself. To partake, if but in a small degree, in missionary movements, is most beneficial. It is hoped that even yet our friends will reconsider their action, and contribute during the current year to the funds of the Society whose past aid was essential to their comfort, if not to their existence.

The next Missionary Meeting was held at *Cobourg*, on Monday, 13th January. The church was well filled. John Field, Esq., occupied the chair. The meeting was well addressed by Rev. John Climie—the only member of the deputation present—George Hague, Esq., Rev. Robert Carsou, (Wesleyan) Rev. J. Chapple, (Bible Christian,) and Rev. John Laing, (Canada Presbyterian.) The brethren from other churches were, each in his own way, very happy in their remarks, so that we had a very good meeting.

The meeting at *Cold Springs*, the following evening, was said by those who have attended them for many years, to be the best ever held there. The experience of former years, in regard to weather, was reversed. The evening was all that could be desired. The only drawback was a scanty supply of snow upon the roads. Passing by the catastrophe of a falling stove-pipe, by the way, a fortunate circumstance, to some extent, as it compelled the extinction of a very hot fire. (Missionary deputations in Central Canada, sometimes meet with over warm receptions; in the West, it seems, they are half frozen. See pages 255-257 of this *Magazine*.) Passing by the catastrophe, we notice particularly the address of Rev. J. Chapple, (Bible Christian) whose speech was even better than on the former evening. It went directly to the point, showing the necessity for Home Missions, by the recital of incidents which had transpired recently in Canada, under the speaker's notice. Rev. J. Climie, G. Hague, Esq., and your correspondent, completed the list of speakers.

Dr. Hope presided at our meeting in *Belleville*, on Wednesday evening, January 15th. Good feeling characterised it throughout. Rev. John Douse, (Wesleyan), Principal Shepard, of Belleville Seminary, Rev. James Gardener, (Episcopal Methodist), and Rev. A. Walker, (Presbyterian), gave the deputation valuable aid. Owing in part to the storm, no doubt, this meeting was not equal to the meetings of former years. To the credit of the ladies let it be told, that they constituted more than two-thirds of the assembly; had the stronger sex equalled them in numbers, the house would have been as crowded as formerly.

The meeting on Thursday evening, at *Kingston*, was quiet, agreeable and interesting. The lecture room was well filled by our own people, and we had the speaking all to ourselves. Pending the arrival of Brother Climie, who came late, the pastor gave an address, which was more than a speech against time, and contributed much to the interest of the meeting. W. Massie, Esq., presided. This church is progressing steadily, and is making preparations

to build a place of worship more commodious, and more in accordance with modern ideas of church architecture.

A. B.

Cobourg, February 11th, 1862.

### MINISTERIAL ASSOCIATIONS.

*To the Editor of the Canadian Independent.*

DEAR EDITOR,—I would ask your leave to say a word to our Ministerial brethren. Being a recipient of great benefit from fellowship with my brethren in the Western Association, I wish all the brotherhood were securing a like benefit. If a word of commendation from one who has experienced the manifold advantages of such fellowship may induce others to organize, or associate themselves with such societies, my object will be attained.

Among these beneficial influences, the first and chief is the cultivation of brotherly sympathy and affection. Now that our "Union" is so large, the opportunities for brotherly communion among the fellow-labourers in the ministry are not so characteristic of our annual gathering as formerly. Therefore is it all the more needful that lesser circles be formed, and more intimate fellowship maintained, by which the bond of brotherly love and sympathy may be cultivated. The Western Association now consists of fifteen ministers residing in the western peninsula of Western Canada. We meet in February and October; the Union meeting in June coming between, and thus affording, during the year; three equi-distant seasons of fellowship. I am quite sure that every brother present at our last meeting, in Hamilton, felt that the sweet brotherly communion alone amply recompensed the outlay of time and travelling expenses.

But a secondary benefit secured is the friction of thought and quickening of intellect, both in the requisite preparations, and in the criticisms and discussions at the meeting. For example, at our last meeting, one brother read an admirable review of Dr. Halley's Congregational Lectures on the *subjects* for baptism. The topic had been assigned at the previous meeting, and brethren were expected to read up, for the discussion of the question. It proved a very fruitful and quickening theme. Other exercises, such as plans of sermons, fully written sermons, and expositions, were read and freely criticised, in a manner similar to the model given us by our worthy Theological Professor, in the college class.

A very important adjunct of this Association is a "*Review Club*," for the purpose of circulating among ourselves the standard Reviews of the day. This was formed two years ago, the members subscribing three dollars annually. By the increase of our numbers and the sale of old stock we have this year reduced our subscription to *two dollars*, for which we secure the regular circulation of *seven Reviews*, viz., the four British Quarterlies (reprinted by Scott & Co., New York), the "*British Quarterly*" (Dr. Vaughan's), the *Bibliotheca Sacra*, and the *Princeton Review*. Each member has a fortnight's use of the numbers, which are transmitted regularly from one to another by mail. The postage, prepaid by each, does not exceed a dollar per annum. None, so much as ministers, need the advantage of such a literary club. It secures, at a price that is comparatively trivial, an opportunity of knowing the best writers of the age, and of watching the progress of thought in all the leading schools of literature and science, both sacred and secular. This to the rural pastor is an inestimable benefit, tending greatly to expand the mind,

to elevate the style, and relieve the spirits of that feeling of monotony and seclusion which an educated man must experience in our backwoods.

I must not omit the mention of another important benefit secured by our Association, viz., its influence on the churches where its meetings are held. Hamilton, London, Sarnia, Scotland, Brantford, Paris, Warwick, Stratford, Barton, have severally shared this privilege. Our plan is to give every member of the Association, as far as possible, the benefit of a meeting in rotation. Two evenings are generally devoted to popular engagements, either public worship, or such other exercises as the place and occasion may call for. At our last meeting, the first evening was devoted, as usual, to divine worship; and a sermon was preached by Rev. R. G. Baird, of Sarnia, full of heart-stirring truths, uttered with much grace and force. The following evening, our kind friends at Hamilton provided a social tea meeting, at which the ministers had an agreeable interview with a considerable number of Mr. Pular's flock, which to some of the brethren was specially refreshing, being a re-union of old friends.

Considering how *wise* my brethren are, for whose perusal I have penned these lines, perhaps a *single word* might have been sufficient, viz., *combine*. Hoping that they will more generally avail themselves of the benefits of ministerial association, I am yours cordially,

Paris, February 24, 1862.

E.

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## JOTTINGS OF MISSIONARY TOURS.

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### MIDDLE DISTRICT, No. 2.

On January 20th the deputation, Aliworth and Secretary Byrne, met in Toronto, and were joined by Brother Denny at Pert Credit, who drove them in his own conveyance to Mr. Samuel Shane's, where they had the first instalment of the kindness and hospitality usually heaped on a Missionary deputation in rural districts.

The Missionary meeting in the evening at *Sheridon* was held in a school-house. The attendance was not large; a recent fall of snow made it unpleasant to get about. The collection, \$1 37. Collectors were appointed to take up subscriptions. As the church in this neighbourhood is under the pastoral charge of Mr. Denny, a part of next day was spent in visiting aged members of his flock, while awaiting the meeting in the evening at *Trafalgar*. A driving storm of sleet set in just before meeting time; notwithstanding, there was a good attendance. Brother Unsworth joined the deputation here; the Rev. Mr. Grey, Wesleyan, assisted us with a good speech. The collection amounted to \$3 94, and \$33 subscribed, and more promised.

On Wednesday morning we held a special prayer meeting at the Congregational Church, which, although not largely attended, we trust was not without an unction from on high. Mr. C. Shane kindly drove the deputation to *Georgetown*, where a pleasant meeting was held in the evening. Collection taken up there, \$16 02, besides a subscription of \$28 50, amounting in all to \$44 52. Brother Unsworth seems to be perseveringly plodding on in his place with the usual amount of discouragements from removals, &c.; yet he is hopeful, and, as is frequently the case, the dark cloud has a bright side.

Brethren Unsworth and Denny drove the deputation to *Churchhill*. Our

congregation was small. Collection, \$2 06, to which \$11 75 from *Acton* must be added—more to come. The thinness of the congregations in these parts is somewhat attributable to the good sleighing, which came later than usual, obliging the farmers to double their diligence, working early and late, to fulfil their contracts in wood.

After the meeting at Churchhill the deputation separated. Brethren Unsworth and Byrne went back to Georgetown, that Brother Byrne might reach Pine Grove for the Sabbath; while Allworth and Denny, after staying all night with those old friends of our cause, the Swackhammers, went forward on Friday and held a Missionary meeting in *Ospringe*. About thirty gathered, and were addressed not only by the ministers visiting them, but also by Brother Brown, their pastor. Collection, \$1 70. Collectors were appointed to make further effort.

The question may be very properly asked, "Is it wise to hold Missionary meetings where congregations are so small, and so little is collected?" Certainly, so far as the collection is concerned, the deputation would rather pay it themselves than go after it; but would it subserve the same end? It is hoped by holding Missionary meetings in such places to train the people to liberality and quicken an interest in the Mission work. The education of the people in regard to these matters must be chiefly the work of the pastor, who sees them regularly, and can give them "line upon line and precept upon precept." Until there is a felt interest in the work itself, circumstances must be very favourable or you cannot get the people out.

On Saturday Brethren Denny and Allworth drove on through a snow storm to *Alton*. The snow drifted much through the night and all day Sunday, which had an unfavourable influence on the congregation both morning and evening, and made it impracticable to go to *South Caledon* until Monday, when the drifts were dug through in many cases. Here, however, no appointment had been made for a meeting, the people being without a pastor, and the preacher deputed for the Sabbath not having been able to get there.

The Brethren Byrne, Allworth, Denny and Unsworth, met here towards night, and a meeting was extemporised at *Rockside*, where a few friends gathered at a Temperance Hall. A collection was taken up of \$8 78, to which it is hoped more will be added when the absent members can be seen.

Tuesday night found the same ministerial parties at *Alton*. The weather was unfavourable; a misty rain, freezing as it fell, made it very unpleasant to get out. The congregation was not large, but the speaking was spirited, and listened to attentively by the audience. A collection of \$8 86 was taken up at the close, and more to come. *Alton* is surrounded by wild and picturesque scenery, hills and valleys, on which the hemlock, balsam and cedar intersperse their branches and "vie in variety of green." We notice, in passing, that the secular prospects of *Alton* seem to be good, having several good water privileges and fertile surroundings.

Brother Denny here left the deputation, having prevailed on Mr. J. McClellan to send on one of them, while Brother Unsworth took the other to *Bolton*, where Brother Wheeler is Bishop. We had not here a very full attendance, but an attentive audience, and a collection of \$9 95 was taken up, to which subscriptions of \$32 35 must be added, making in all \$42 30. It must be remembered that this church this year relieves the Society, and assumes the full support of its pastor.

Brethren Wheeler and Unsworth drove the deputation in their cutters to *Pine Grove*, where we had a pretty good meeting, Rev. Mr. Sanders, Wesleyan, assisting. The meeting was long, with five speakers, but the interest kept up to the end. Collections and subscriptions, \$30 09.

The meeting at *Thistleton* was sustained by the Brethren Unsworth, R. Hay, and Wheeler, and realized \$8 72.

It will be seen that up to the present time some of these churches are a little behind what they raised last year. It is hoped, however, that when all is gathered in, the difference may be on the other side.

W. H. A.

### MIDDLE DISTRICT, No. 3.

*To the Editor of the Canadian Independent.*

DEAR SIR,—At the request of the Secretary of this District, I send you a brief sketch of a missionary tour lately made in company with Father Denny.

Allow me to say, at the outset, that we deemed the present "a fit and proper" time to speak of the history and principles of our body.

Our first meeting was at MARKHAM, February 3rd. The chair was occupied by the Pastor, Rev. W. H. Allworth. The deputation was assisted by a Wesleyan brother, teacher of the village grammar school. The attendance was larger than usual. The chapel in this place has lately been re-painted, and presents a very neat appearance.

To STOUFFVILLE we proceeded in company with brother Allworth, where we were met by our Secretary, Rev. J. T. Byrne. Here also we had a good meeting. There appears to be a little emulation between these two churches, relative to the missionary work. They are "provoking one another to good works." The result is that a larger sum was handed to us from each of these churches than that raised in former years, while the brethren feel richer for having given liberally.

At NEWMARKET, we found that the Rev. T. Baker had discontinued his labours on account of ill health, and that the pulpit had been vacant for a number of Sabbaths. From this and other causes, which we will not name, the attendance was small, and the sum raised still smaller; but, as their subscriptions were not complete, we hope the friends will not fall behind last year.

At BELL EWART we were welcomed by brother Raymond, whom we found mourning the death of a son who a short time before fell asleep in Jesus. Our meeting at this station was good, and the sum raised about equal to that of last year.

At ORO we found the family of Deacon Thomas mourning the loss of two members, a son and daughter, who have gone to the better land—the fruit of our missionary operations. The church in this place has been for some time without a pastor, and has been supplied by a student, Mr. Sanderson, who is expected to settle here on the completion of his college course. Our meeting was large and interesting.

Leaving Mr. Denny to preach to the churches in Oro, I proceeded to MEAFORD, on Saturday, and was cordially entertained by our old friend, Mr. W. D. Taylor, late of Toronto, where we were again joined by Mr. Denny on

Monday evening. We here met with Mr. Duff, a student, who has spent two vacations with the small church in this promising village. The church has hitherto held its meetings in the Presbyterian chapel. Now, however, a lot has been purchased and materials for building are being drawn, and it is hoped that before the close of next summer a brick chapel will add to the appearance of the village and the comfort and progress of the church. Vigorous efforts are being made by the church to secure Mr. Duff as pastor, at the close of the present session. At our meeting here we met with brother Hooper of Owen Sound. The meeting was well attended. The interest, at the close, was increased by some parties presenting themselves as *candidates for the married state*. Mr. Denny was called on to officiate, which he did *instantly*.

Next day we drove to OWEN SOUND. Our meeting here was not very large; the chair was occupied by Mr. Rogerson, one of the deacons. We were assisted by the pastor, Deacon Smith (Editor of the Sabbath School Dial), and Rev. Mr. Preston, N. C. Methodist. The church here suffers from the fact that the chapel stands in a very inconvenient spot, being quite out of the way of the congregation. They intend building a new chapel soon, in a more central place. This appears absolutely necessary if the church would progress with the town.

We next proceeded to WEBSTER'S CORNERS, a station lately opened by Mr. Hooper, assisted by Mr. Smith, where it is hoped a small church will soon be organized. The chair was occupied by Mr. Webster; addresses were made by the deputation (Rev. Mr. Hooper, Mr. Smith, and Mr. Rogerson), who had accompanied us from Owen Sound.

Returning to Owen Sound, we found ourselves about midnight under the hospitable roof of Judge Wilkes; and between five and six o'clock on the following morning we were on our way home, having enjoyed our visit to the churches, and we trust refreshed by meeting with our brethren.

I only add that we found all the chapels we visited comfortably warmed, so that we reached home without having formed the resolution of writing a lecture on the best means of warming chapels.

Pine Grove, February 24, 1862.

ROBERT HAY.

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## News of the Churches.

REV. E. BARKER.

We are requested to state that the P. O. Address of Brother Barker is not Cornwallis, Nova Scotia, but TORONTO, C. W.

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### ORDINATION SERVICES AT ERAMOSA AND GARAFRAXA.

On Thursday, 13th February, a public service was held in the Congregational Chapel at Speedside, Eramosa, for the purpose of ordaining Mr. John Brown to the office of the ministry, and to the pastorate of the Eramosa 2nd Congregational Church. The "introductory discourse" was preached by the Rev. John Wood, of Brantford, from Col. ii: 19—"holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." After the usual questions were asked and answered, the ordination prayer was offered by the Rev. Dr. Lillie, of the Congregational

College, Toronto; and the right hand of fellowship given by the Rev. E. Barker, the late pastor of the church. The charge to the new pastor was given by the Rev. F. H. Marling, of Toronto, from the passage, "We are ambassadors for Christ," II. Cor. v: 20; and the charge to the church by the Rev. W. F. Clarke, of Guelph, from I. Thes. v: 12. 13—"We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

On the following day, a similar service was held in the Free Church building at Douglas, Garafraxa, at which Mr. Robert Brown was set apart to the same holy office, over the Congregational churches of Garafraxa and Erin. On this occasion the introductory discourse was preached by the Rev. Dr. Lillie, from I. Tim. iii: 15—"The house of God, which is the church of the living God." The questions to the candidate were proposed by the Rev. F. H. Marling, who also led in the ordination prayer, and gave the right hand of fellowship. The charge to the pastor was given by the Rev. J. Wood, from I. Tim. iv: 16—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." And the charge to the people by the Rev. E. Barker, from I. Thes. v: 25—"Brethren, pray for us."

Both of the above services were felt to be of exceeding interest, and were attended by large congregations. The responses of the two brethren to the questions asked, were lucid and full. It is not a little singular, that their religious experience, their early and continued desire for the work of the ministry, their preparation for that work, and now their public consecration to it at the same time, in fields so contiguous and so closely related as these have been in the past and still are, manifest their spiritual twinship to be as complete as their natural one; and shew as striking a resemblance between the "inward man" in the two cases, as there is in the "outward man."

At the close of the service in Garafraxa, the friends of the Rev. Robert Brown in that neighborhood and in Erin "surprised" him with the handsome donation of \$27, as a mark of their esteem, and for the purpose of assisting him to procure a conveyance.—*Communicated.*

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#### THE CHURCH AT SHERBROOKE, C. E.

This Church, so long blessed with the apostolic labours of the revered and now sainted Father Robertson, recently united in a cordial and unanimous call to the Rev. A. Duff, of Cowansville, to take the oversight of them in the Lord. Mr. Duff accepted the call; and he commenced his stated ministrations at Sherbrooke, and Lennoxville, on the second Sabbath in February. May our esteemed and devoted brother have much success in cultivating the large and important field on which he has now entered!

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#### SURPRISE PARTY.

A numerous and respectable company met at the house of our Brother, the Rev. J. T. Byrne, Whitby, on Monday, the 17th February, to testify their interest in his labours as a minister, and also as an active member of the community. The *Whitby Press* says:—

"The respect entertained for Mr. and Mrs. Byrne was manifested in a more substantial way than by mere attendance on the occasion. Contributions were made amounting to \$46 in cash, and \$18 or \$20 in goods, and which were duly presented at the close, and for which the Rev. gentleman returned thanks in a brief but appropriate address. These tokens of respect from a community in which Mr. Byrne has so long dwelt, must be exceedingly gratifying to Rev. gentleman and his family, and they were well deserved. He has proved himself a faithful minister and an active and useful member of society. There is no enterprise set on foot for the moral and intellectual elevation of our community in which he does not take an active part and prove himself an active and efficient

labourer. The Mechanics' Institute owes much to him, and the course of lectures which we have annually the pleasure of listening to, are mostly of his arranging. In the temperance movement he has been an indefatigable worker, and the Bible Society has been largely benefited by his energy and activity. In every way the tribute of respect was deserved, and we hope he and interesting family will long be spared to enjoy the good will and esteem of those among whom he labours."

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NORTHWESTERN ASSOCIATION.

The Northwestern Association held its semi-annual meeting at *Alton*, Caledon, on the 18th and 19th February. Ministers present: Revs. J. McLean, R. Hay, J. Unsworth, H. Denny, R. and J. Brown, and S. King. Delegates present: Brethren J. Barber and T. Swain of Georgetown, R. Bowman of Pine Grove, T. Russell and James McLellan of Alton.

The sermon was preached on the Tuesday evening by Rev. J. Unsworth of Georgetown, from 1 Thessalonians, iv. 3: "For this is the will of God, even your Sanctification." Brethren Hay and McLean conducted the devotional exercises. Congregation large and attentive.

Next morning at 9 the Association met in the church with a goodly number of the members of the church, and spent one hour in devotional exercises. At 10 the session opened and after preliminary business the subject for the morning's discussion was read and opened by Rev. J. Brown, viz: "The best means for developing and using the talent of our churches," which subject elicited for one hour and a half a warm, judicious, practical conversation from ministers and delegates. The subject was taken hold of with much interest. All seemed to feel our churches *should* and *could*, if they *would* do more for Christ in edifying and saving men.

The afternoon session was occupied with the discussion of the question, "What are the best means for raising funds for the support of the Gospel among us, with especial reference to our country churches?" An essay had previously been read upon it by the Secretary. The conversation which followed was free, independent and suggestive.

In the evening we met again, when the Revs. J. Brown, R. Hay, J. McLean, R. Brown, S. King, and J. Unsworth addressed the meeting on topics selected for them. Brother Denny was in the chair. The congregation was good, the speaking seasonable and varied. We separated at 10, all saying it had been good for us to be there.—*Communicated.*

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## Rills from the Fountains of Israel.

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TRUTH FOR THE TIMES.

We are not only the teachers of truth, but of the truth; and not only of religious, but of Christian truth. We minister, of course, at the altar of the God of nature and providence; but this stands only in the vestibule of the temple of truth, and our chief service is at the altar of the God of redemption, which points and leads to the mercy-seat in the holy of holies. Ours is "the ministry of reconciliation" between God and a revolted world, than which there is nothing higher for the highest ambition to seek or possess.

All that is put forward as truth, and claims to be such, must appeal to some standard by which its claims are to be tried. And what is the standard of Christian truth? Not our own intuitional consciousness, for objective Christianity is a collection of facts to be tried by their own evidence, and not by the evidence suggested by our reason; for they are themselves facts of which reason can know nothing but as they are revealed to it, and for which it can find no vouchers in

itself. Not the authority of the Church, for the Church is composed of fallible men ; and multiply fallibles as you may, they can never make infallibility. Not creeds and articles, catechisms and formularies ; for, whatever may be the value of these (and value they have as exponents of opinions, discriminators of systems, bases of communion, and subordinate breakwaters against the waves of error), they *must* all themselves be tried by the Word of God, and cannot be the test of truth. But it will be a dark day for Protestant Nonconformity (may such a day never dawn!), when a creed, either expressed or implied, shall be no longer considered as, in some sense, a basis of fellowship, a bond of union, and a medium of communion ; such a place, either by a *lex non scripta*, if not a *lex scripta*, it already has, and must have, in all churches. But the only infallible standard of truth is the Word of God. The Bible, and the Bible alone, is the religion, not only of Protestants, but of Christians ; and when men can be brought to gather round this fountain of truth, and there "purify their much abused vision from the scales of prejudice and passion," a better understanding and a more general agreement of the meaning of the Word will be arrived at. Angry controversies and legal restraints will do little for this object ; "for unless an angel were to descend for that purpose, the spirit of strife is a disease not to be healed by the troubling of the waters.

But what is it that gives the Bible its authority as the standard of truth ? Its inspiration : and the main object of the father of lies, the centre of the policy of pandemonium, in this day, is to prove that inspiration in its higher sense falters before a rigid criticism. "My brethren," says the venerable Archdeacon Law, in an admirable charge to his clergy, "unless we are content to fall before the insidious errors of the day, we must take our stand upon the rock of an inspired Bible. When final and irrevocable appeal to this fails, we lose our vantage ground. Our noblest victories in the great fight of faith can then only win the palm of probability. Nothing in theology is certain, if the inspiration of the Bible be not so. If texts be disputable proof, our whole ministry is but a doubtful argument." Not only are the nerves and sinews of our strength dried up, but our shield is lost, the point of our sword is blunted, and truth is exposed defenceless to the weapons of error. When inspiration is gone, the hedge around the sacred vine of Scripture is broken down, and the boar out of the wood will waste it. We must, for the adjustment of controversy, and the settlement of religious truth, have infallibility somewhere ; and if we cannot find it in the Bible, it is no matter of wonder that some go and seek for it in the Church. Take away inspiration, or reduce it to the level, or to an approximation to the level, of Homer, Milton, and Shakespeare, as modern theorists would do, and what have we left in the Bible but the opinion of men fallible as ourselves, with better information it is true, but still fallible, whose dicta, being liable to be wrong, we are at liberty not only to sift, but also to reject them.

But we now go on to ask, not whether the Bible is true, but what is the truth in the Bible. Never was a more important question asked than that which Pilate proposed to the illustrious prisoner at his bar, What is truth ? And if our Lord deigned not to answer it, His silence was not intended to manifest that He thought the query beneath His notice, but to rebuke the frivolity, not only of the querist, but of all others who in subsequent ages should trifle with a subject so serious, and of such tremendous importance. Truth is the greatest and the most solemn thing in the universe, next to the God of truth ; and demands to be approached with something of the reverential awe with which we draw near to its divine source. But, again I ask, What is truth ? A thousand things are true, which are not worthy to be called truth, much less the truth. And what oracle shall give out the response ? To discover this, all the noblest intellects of ancient and modern times have engaged in exploratory researches. The mightiest minds have kindled their lamps, and gone into the dark regions of the *terra incognita*. But set aside the records of inspiration, we are still in the condition of the ancient sages, floating upon an ocean of doubt and conjecture, saying, "Who can tell, peradventure ;"

and we shall arrive at that temper and spirit, which in modern times has transformed the natural thirst after truth into the hydrophobia of a homeless and incurable scepticism.

When Pilate asked his question, there, veiled under the form of that despised and rejected Man who stood as a criminal at his bar, stood this mighty, glorious, and hitherto mysterious and undiscovered thing, which thousands of the mightiest intellects on earth had sought for in vain. One of the sublimest expressions that ever dropped from the lips of the Great Teacher, when upon earth, was this, "I am the Truth." To the sound of those words heaven and earth might have listened with rapture, as solving the problems and relieving the solitudes of forty generations. Yes, Jesus Christ is truth incarnate as well as love incarnate. Hence the apostle's emphatic expression, "The truth as it is in Jesus." Christ is the centre of all religious truth, where all its lines meet as in a focus, and from thence radiate with brilliant splendour to the extremities of the universe. In the divinity of His person, and His work of mediation as prophet, priest, and king, consists all momentous truth. And is it not matter of unutterable wonder, joy, and gratitude, to see truth, not in abstract dogmas, articles, and propositions, but in this concrete form! It is indeed a glorious thing to see truth doctrinal, enshrined thus in the person of its Divine Author.

If, out of the numerous doctrines which have their centre in Christ, I were to select one which includes or implies all the rest, and which deserves the emphasis of *the* truth, it is the atonement. By the atonement I mean the death of Christ, as a vicarious sacrifice for the sins of the world. The death of Christ upon the cross is designed to be a manifestation of divine justice, in harmony with mercy, and not merely a manifestation of love apart from justice. How clearly is this proved by the apostle, where he says, "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past; to declare, I say, His righteousness; that He might be just, and the justifier of him that believeth in Jesus!" Here, in the compass of these two verses, justice is three times declared to be that attribute of God which is specially regarded in the death of Christ; and in what way but by atonement can justice be thus manifested? Had love been the only attribute of God's nature to be consulted by a mediation, the cross would have been little better than an incumbrance upon it, an opaque object to eclipse it, instead of a clear transparent medium to reveal it. Without this doctrine of atonement, as including personal substitution and real propitiation, there seems to be no correspondence between the Gospel as the substance and the shadow of the law. The deepest wants of human nature, and its most urgent cravings, as made known in the sacrificial rites of all nations, are left unsatisfied, the brightest glories of the Godhead are unrevealed, the elements of revealed truth sink to chaos, the light of salvation is extinguished for ever, and the hope of a guilty world must set in eternal despair. To deny the atonement, or, which is the same thing, to deny its relation to justice and moral government, and to make its essence to consist in example rather than substitution, is not so much to misunderstand, as, unintentionally no doubt, but really, to contradict the Scripture. This great doctrine is the life's blood which sends warmth, vitality, and action through the whole body of truth. Take away this, and to my perception, you leave nothing but a corpse. It is the key-stone in the arch which locks the whole in beauty and firmness. Remove this, and the whole becomes a heap of ruin. It is the one pervading idea that unites all parts of the Bible in harmonious teaching. Blot out this, and all that remains is incoherent and unmeaning as the leaves which the sibyl scattered to the wind.

And let us not be satisfied with a counterfeit atonement, which retains the word, but rejects the idea of which it is the sign. Even the Pantheists of Germany, and those of them the wisest from the truth, have in some cases couched their rampant infidelity under Scripture terms. We must have not only evangelical words, but evangelical ideas. Atonement does not signify a moral effect upon us by the death

of Christ, but the moral purpose of God. It means, if it mean anything, a vindication and illustration of the divine justice, as well as the manifestation of mercy in the pardon of the transgressor. It means, under the Christian dispensation, the same in reference to moral guilt, that it meant under the Jewish dispensation in reference to ceremonial offences; and in this latter it necessarily implied substitution and sacrificial efficacy, not merely in the way of producing the reformation of the offender, but of procuring pardon of his offence. We are sometimes told that the sacrificial language of the New Testament is all used figuratively in allusion to the rites and ceremonies of the Levitical economy. Instead of this, the figure was in the Old Testament, and the real truth in the New Testament. We have not gained the scriptural idea of the atonement, or propitiation—for this is the word used—till we have admitted the idea of vicarious sacrifice as a manifestation of justice.

This, beloved brethren, appears to me the truth of truths, which we must bring often into the pulpit; or, without this, I should feel I had no business in it. Another doctrine may set forth a Saviour, but I can see no salvation in his hands; may exhibit a firmament, but it is with a rayless freezing sun, or rather the sun in total eclipse; may lift up the pole, but the brazen serpent, the remedy for the venomous bite, is not there.—*J. A. James.*

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## Fragment Basket.

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**PROFIT OF PRAYER.**—After prayer is not the heart lighter and the soul happier? Prayer renders affliction less sorrowful and joy more pure. It mingles with one an unspeakable sweetness, and adds to the other a celestial perfume. Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop towards the earth; but watered by the dew, they regain their freshness, and lift up their languishing heads. So there are always burning winds that pass over the soul, and wither it. Prayer is the dew which refreshes it again.

**THE TRINITY OF LIGHT.**—In light we have a most remarkable illustration of the doctrine of the Holy Trinity, which is an article of faith with many, of doubt with some, and of disbelief with others; but if we can prove by ocular demonstration that there exists in nature a trinity in unity and an unity in trinity quite as marvellous, it ought to confirm the faithful, convince the doubtful, and overthrow the sophistry of the unbeliever. An investigation into the laws and properties of light will enable us to do so. Light is easily separated into its component colours, by transmitting it through a glass prism, where it is resolved into red, orange, yellow, green, blue, indigo, and violet, which constitute when combined white or ordinary light. This band of colours is called the prismatic spectrum. Now, it will be perceived that red, yellow, and blue are its primary or essential colours, the others being merely produced by the admixture or overlapping of two adjoining primary colours: thus, orange is found between the red and yellow, green between the yellow and blue; so that, in fact, we have only the three primary colours to deal with, each of which has its peculiar properties and attributes distinct from the others: thus, the red is the calorific or heating principle; the yellow is the luminous or light-giving principle; while it is in the blue ray that the power of actinism, or chemical action, is found. Now, it is this trinity of red, yellow, and blue which constitutes, when combined, the unity of ordinary or white light. When separated, this unity of light is divided into the trinity of colours. Although one and the same, neither can exist without the other; *the three are one, the one is three.* Thus we have a unity in trinity, and a trinity in unity, exemplified in light itself, and “God is light.” Plants will live and grow luxuriously under the influence of the red and yellow rays; but, however promising the appearance, the blossom dies, and no fruit can be produced

without the enlivening power of the blue rays. When this invisible action is wanting, the trinity in unity is incomplete; life is unproductive until the three, united in one, bring all things to perfection. Thus each member of the trinity in unity of light has its especial duty to perform, and is in constant operation, visibly or invisibly, although only one power. Even far beyond the visible violet ray of the prismatic spectrum the spirit of actinism prevails; its chemical influence can be proved to extend beyond the limits of our vision. Thus there is in light an invisible agency always in action; and the more the subject is investigated, the more striking is the illustration between the Holy Spirit of God made manifest, and the wonderful properties of light which have been gradually unfolded by the researches of man.—*Temple Bar.*

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## Poetry.

BY AND BY.

There's a little mischief-maker  
That is stealing half our bliss,  
Sketching pictures on a dreamland  
Which are never seen in this;  
Dashing from our lips the pleasure  
Of the present, while we sigh—  
You may know this mischief-maker,  
For his name is "By and by."

He is sitting by our hearthstones,  
With his sly bewitching glance,  
Whispering of the coming morrow,  
As the social hours advance;  
Loitering 'mid our calm reflections,  
Hiding forms of beauty nigh,—  
He's a smooth, deceitful fellow,  
This enchanter, "By and by."

You may know him by his mincing,  
By his careless sportive air,  
By his sly obtrusive presence  
That is straying everywhere;  
By the trophies which he gathers,  
Where his cheated victims lie,  
For a bold determined fellow,  
Is this conqueror, "By and by."

When the calls of duty haunt us,  
And the present seems to be  
All of time that ever mortals  
Snatch from long eternity;  
Then a fairy hand seems painting  
Pictures on a distant sky,  
For a cunning little artist,  
Is the fairy, "By and by."

"By and by," the wind is singing,  
"By and by," the heart replies;  
But the phantom just before us,  
Ere we grasp it, ever flies.  
List not to the idle charmer,  
Scorn the very specious lie,—  
Only in the fancy liveth  
This deceiver "By and by."

## Family Reading.

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LET ME DIE THE DEATH OF THE RIGHTEOUS.—A TRUE STORY, BY THE  
REV. J. DE LIEFDE.

It is said of pious Abel, that he "being dead, yet speaketh." The same testimony may be given of many who, having walked in his footprints of faith, fell asleep in their Saviour. And many, too, have, after their death, been instrumental in the conversion of sinners, whom they could not convert while living.

Some twenty years ago I met with an octogenarian, whom I never can remember without being reminded of an interesting story he told me when, one quiet summer afternoon, I was sitting next to him on the bench before the front of his cottage. He was a German by birth, and as his father had served as a soldier under the Prussian King Frederic II., *alas* "the old Fritz," he remembered many an interesting fact of the "Seven Years' War," which he could relate with an accuracy of recollection that greatly surprised me in a man of such an advanced age. "The old Fritz," he said, "was an infidel and a scoffer at religion; but he had many God-fearing officers whom he held in high respect, and I am sure nothing but that can account for the success his arms were crowned with. There was the good General von Zietzen, for instance,—a man who served his heavenly King with no less faithfulness than his earthly. And so did the Major von Benedeck, who commanded the regiment to which my father belonged. Still it was not until the end of the Silesian war that the Major arrived at that decision of character which entitled him to the rank of a true Christian. He had long been halting between two opinions, but the death of a comrade of my father's caused him to settle matters between God and his soul once and for ever."

"How was that?" asked I with deep concern.

"Why, I'll tell you the story," replied he; and thereupon he related to me the anecdote in his own way. I remember the facts as freshly as if the old man had told them me yesterday. His very words, however, have escaped my memory. But I will try to give the story in my own style.

One evening, at the commencement of the "Seven Years' War," some Prussian soldiers were sitting together in a tavern in Silesia. Their many songs resounded through the open windows into the street, and, as if from want of musical accompaniment, they seconded their gay tunes with touching glasses and thumping the table. The door of the tap-room was opened, and in came an Italian pedlar, hamper on back. The perspiration that glistened on his brown sun-burnt face evinced that he had gone through a hard job that day, and the shabby condition of his dress justified the supposition that he had not gained much by his labour in the sweat of his brow. Evidently in low spirits, he caused his hamper to slip down on an empty table, and, seating himself behind it, ordered a glass of *schnapps*.

"Ah, that's right," said one of the soldiers to him. "You also seem to be a friend of that comforting element. Come along, let us touch glasses."

The Italian smiled slightly, and, taking his glass, touched that of the soldier. Then taking his place amongst them—

"Comforting element," he said with a sigh. "A pity it takes more comfort than it gives. But what comfort is there to be got at all in these miserable days of war and manslaughter? Every channel of business is blocked up. I have not earned ten kreutzers to-day."

"Bah!" said the soldier, putting his glass on the table. "Why, aren't you a strong, first-rate fellow? You'll die as poor as a rat if you continue knocking about with that heavy hamper on your ribs. Why don't you rather take the soldier's knapsack? Look at us. We have as little care as a mouse in a turnip garden, and plenty of tin, sir, plenty!"

The advice was rather seductive, especially as the soldier held out a bag full of money, which he caused to jingle in the Italian's ear. The poor fellow was not aware that he found himself in the company of recruiters. Another glass of *schnapps* was offered him, and another. That same evening he was enlisted in the Prussian army.

The next morning when he had slept himself sober, he found that he was deprived of his cares, but deprived of his liberty at the same time. He tore his hair in despair. But what was the use of it? His name was signed; he had received the handsel; he was a Prussian soldier, and nothing short of it.

But this was a merciful leading of God. He lost his temporal liberty to find the everlasting. He was an idolater, putting his trust in a deified woman, and bowing down to wooden and stone images. There were some of the Lord's people in the Prussian army. With these he became acquainted, and he learnt from them things which he never had heard of before.

"It will be a hot day to-morrow," said he one evening to one of his comrades, who was sleeping with him in the same room. "The Austrians will be hard upon us. Perhaps we shall lie together in the same churchyard to-morrow night."

"Very well," answered his companion. "As the Lord pleases. Whether living or dying, I am His."

"Aren't you, then, afraid of dying?" asked the Italian, surprised.

"No I am not. Death is gain to me."

"How is that?"

"Because I know in whom I believe. My Saviour is my God."

"How do you know that?"

"From his word. It is written, 'He who believes on Me shall live, though he were dead.'"

"Written! Where is it written?" asked the Italian.

The soldier produced a New Testament from under his pillow, and read the passage to the Italian.

"Lend me that book, will you?"

"Yes, with all my heart; and if I should die to-morrow, you may keep it."

The next day the soldier was taken to his heavenly home, and the Italian kept the book. It was a costly bequest, bestowed upon an heir, who was not unworthy of it. The Italian read the book, and he read it again, and he found Him of whom the prophets and apostles did write.

He now could not continue the life of sin and carelessness he had been leading hitherto. He was a shining candle now, and, instead of committing, he now rebuked the works of darkness. In the simplicity and sincerity of his heart he had given himself to Christ with all the affections of his soul, and, according to the principles of military honour and faithfulness, he deemed himself bound to come out for his heavenly Chief Captain with unflinching boldness, to take up His cause against every injurer, and to defend His honour against every reviler. First of all his Roman Catholic comrades became his fiercest enemies. When they saw that he ceased to attend the mass and to cross himself when praying they called him an apostate, an antichrist, a child of the devil. Their number, however, was comparatively small, and against them he was fairly protected by his Protestant comrades. These hailed him as a brave clever fellow, who wisely had jumped out of the "popish toy-shop," and betaken himself to "the worthy company of sensible people." Soon, however, these "sensible people" found themselves disappointed in their new acquaintance. He refused to speak their language, which chiefly was composed of filthy talk and curses. He, on the contrary, showed them that such a conversation was even less worthy of a "sensible person" than the "popish toy." "The Papists," he would say, "adore a creature, and that is very bad; but you curse the Creator, which is worse. And the Papists exalt that which is mire to heaven, but you drag heavenly things down into the mire. And the Papists pray that an impotent woman may save them,

which is vanity ; but you every moment pray that the Almighty Creator may damn you, which is reckless, and foolish, and blasphemous." Thus he protested against the wickedness of the Protestants as well as against the idolatry of the Romanists ; and as Herod and Pilate made friendship together against Christ, so both parties soon united in wicked hostility against him. He became the target of their derision and vexing animosity. In every contrivable way they tried to annoy him and to embitter his life. Sometimes his coffee was mixed with mud or salt ; sometimes his bed was strewn with pins and needles ; sometimes, when rising in the morning he found his shoes filled with water. He patiently bore up with all these petty persecutions, trusting his cause in the hands of his God. At length his adversaries became tired of what they called "their joke." They left him alone, and thus he became a lonely pilgrim in the midst of a crowd. A few of his comrades, however, sought his fellowship, and would occasionally unite with him in prayer and reading the Scriptures. But they were scattered through different companies or battalions, so that their meetings were very scarce, and encumbered with many difficulties.

Now, it happened that a few Christian soldiers belonging to the Brandenburg regiment, which was stationed at a village three miles distant from the quarters of our friends, appointed a certain evening for a prayer-meeting, and sent a note of invitation to the Italian. He had not enjoyed such a meeting for a long time ; so he was very anxious to obtain the captain's permission of being absent that evening from the ordinary service. The captain was a wicked man, and one of his strongest enemies. He hesitated to ask the desired furlough ; but, trusting that the Lord would prepare his way, he took courage and applied for an audience. The captain received him with a frown.

"What do you want Bianchi?"

"Furlough for to-morrow evening, Captain."

"What is it for?"

"I wish to see some friends at the Brandenburg regiment, who have sent me an invitation."

"On, I know. It is certainly again for singing hymns and praying, and all that sort of humbug."

The Italian was silent. He knew that every word of his in defence of the service of God would only irritate the Captain, and elicit a flood of scornful and blasphemous mockeries. He rightly here remembered the counsel of the Lord,

"Do not cast your pearls before swine."

"I must put a stop to that playing at being church and chaplain," continued the Captain ; "I will speak about it to the officers of the Brandenburg regiment."

"I cannot suppose that you would rather have me go to the public-house and ramble about with profligate females," answered the Italian in a serious but discreet voice.

Now, the Captain himself was a friend both of the bottle and of gay company. He consequently took this reply of the Italian as a stroke at himself.

"Ah, 'that's it!' cried he, rising from his chair in anger, "that's it, isn't it? You scoundrel, come here to give me a lecture! Turn round and be gone as quick as you can, you—"

"So you give me furlough?" asked the Italian.

"I give you furlough to go to the devil."

"Beg your pardon, Captain," replied the Italian biting his lip to control his indignation ; "I cannot obey you there."

"Ah, perhaps because you don't know his address," replied the Captain, laughing scornfully. "Stop! I'll tell you."

"I do not want it," answered the Italian, "but—"

He stopped. He was about to say something that would have irritated that wicked man still more. The spirit of prudence timely controlled his tongue.

"But! but!" repeated the Captain, "what were you going to say? Speak!"

"I think it is better not to say it," replied the Italian, in a firm, resolute voice. "You *shall* say it," cried the Captain, stamping the floor with his foot; "speak, I command you!"

"Beg your pardon, Captain," answered the Italian. "You know that I have always tried punctually to obey your orders. But I am sorry I cannot please you in this respect. Thoughts are free, and there is no article in our martial laws by which a soldier is bound to say what he is thinking."

"I order you to say it!" shouted the Captain, grasping him in his bosom and shaking him to and fro.—The Italian was silent.

"Will you say it, yes or no? Speak!"—"No."

"Corporal and four men!" shouted the Captain.—The corporal appeared.

"Take that fellow to the prison, Marche!"

That same evening the Major von Benedeck received the weekly report of service. He glanced it over and having arrived at the last page he frowned. "What!" said he to himself, "Bianchi three days imprisonment because of insubordination! Has he turned to the wrong way again? That would be a pity indeed. I cannot believe it. I am afraid there is foul play in the matter."

"Serjeant!" The serjeant came in.

"Go to the prison and bring Bianchi up."

Half an hour elapsed, and the Italian stood before the Major.

"Why are you imprisoned?" asked the Major. The Italian told his story.

"Has nothing else happened between you and the Captain?" "Nothing Major."

"Would you have any objection to tell me what it was you were thinking?"

"Not at all, Major. I was just going to say to the Captain, that I was sorry to find that he was so well acquainted with the evil one, so as to be able to give me his address; and I purposed to express my hope that he would give up that companionship soon, and betake himself to a better friend."

"Do you really believe that there is such a being as a devil?" asked the Major.

"Yes I do," replied the Italian. "The Word of God tells us most explicitly that there are fallen angels as well as fallen men, and that their chief captain, Satan, walketh about like a roaring lion, seeking whom he may devour."

"If that is true," replied the Major, "we are all of us undone; for I see a chance of putting to flight an army of a hundred thousand Austrians, but what are we to undertake against invisible spirits?"

"Certainly very little with lead and powder," answered the Italian; "spirits only can be fought with spiritual weapons. But, praised be the Lord, we are provided with an excellent panoply of that kind. Therefore the apostle says: 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil,' and he describes this armour as follows: 'Have your loins girt about with truth, and have on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; and above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is God's Word.' So you see, Major, that we are not left destitute in this important warfare; and it is on account of this powerful armament put in our possession, and to our use, that we are assured that the devil will 'flee from us if we resist him.'"

The Major was silent. He seriously mused over the words which the soldier had spoken.

"I believe," he said, "that I also have to suffer many a malicious attack from that arch-fiend. At least I should not know how otherwise to account for so many wicked and blasphemous thoughts as often on a sudden rise in my mind, and for so many failures of my best purposes, and for so many sinful lusts and passions, and moods, as continually put me out of the straight line I desire to follow. And I tell you, I a thousand times have tried to resist, but all in vain. He won't flee from me, Bianchi."

"Permit me to ask," replied the Italian, "have you put on the armour of God I was describing just now?"

"Yes, I think I have. You know I regularly attend worship, and I say my prayers every morning and evening. I also read my Bible every day."

"Ah, these are very good and useful pieces of armour in the holy battle," observed the Italian; "but you will remember, Major, that the apostle bids us to put on the *whole* armour. And surely he is right there; for a soldier who has only half his weapons about him will not be able to stand against such a cunning, able, and powerful enemy as we have to deal with. Then, again, it is to be observed that some weapons are more important and indispensable in some circumstances than others. If your enemy only attacks you with his sword, you may have a fair chance by brandishing yours well. But if he attacks you from afar with darts, and even *fiery* darts, your sword is of little use for the moment; and you will be lost if you have no shield. Now, our enemy, as it appears, is an able archer. In fact, he seldom fights us hand to hand. He prefers attacking us from a distance, in the dark, from an ambush. We get his wicked thoughts quite imperceptibly. He dims our minds with all kinds of doubts and perplexities. He causes dark, dismal feelings to rise in our flesh, so that we are about to despair of everything, and walk along in a numbed state of mind, just as if there were neither a God nor a heaven, and as if the whole Gospel were but a farce. Then, again, he adroitly puts such objects before our eyes as are sure to stimulate *some* prevailing lust, some besetting sin, or he knows to put us into such a state of carnal carelessness and merriment as may open our hearts to dangerous plans and shameful purposes. Now, all this usually comes in a hidden way to us. We seldom can trace its origin. It came gradually. It came, we don't know how. Our minds are full of ungodly thoughts; yet we prayed so earnestly this morning. We are engaged in carrying out some scheme of covetousness, or vengeance, or concupiscence; yet we worshipped so devoutly when at church. We feel very much disposed to think that perhaps not half of what we are taught about God, Christ, and eternity, is true; yet we read our Bible so reverently this morning. Thus we feel unfit for heaven, and to dispel that dismal mood, we throw ourselves headlong into the business or the pleasures of this world. But that is exactly the thing our enemy wanted to bring us to. He had no other object in view, when shooting his darts at us, but to hunt us away from God, and to cause us to run into the arms of the world."

"Very true, very true," quoth the Major, looking at the soldier with surprise. "You really tell my every day's history, Bianchi. I wonder how you know all that. Has my wife told you all about it?"

"By no means, Major," answered the Italian. "I never had the pleasure of seeing your lady; nor do I want her instructions, to be able to know what is going on in the heart of a man who, like you, desires to serve God, but feels himself too weak to resist the attacks of the evil foe. I know all that from my own experience, and from the Word of God. If I have told you your history I told you mine at the same time. But it appears to me that—pardon my boldness, Major—you are committing the same fault which I have so often committed, and which I am trying to correct with all the energy of my soul."

"And what is that fault?" asked the Major in deep concern.

"You neglect to put on the *whole* armour. You leave portions of your armament in abeyance; and these are exactly such weapons as are most indispensable in the special battle we are engaged in. You remember that the apostle says, '*Above all, take the shield of faith.*' He evidently points at that weapon as the *first* piece required for a good success."

"But I think I *have* faith," answered the Major. "I do believe the Gospel. I do believe in Christ. I do not believe that anybody, or anything, can save me, except Christ."

"Ah, very well," replied the Italian, "that is the shield the apostle points at. But permit me to ask you, have you *taken* that shield? For you will admit, that it is of little use to the soldier if it is suspended on the wall of his tent, instead

of being bound to his arm. The apostle, therefore, enjoins that we should *take* the shield."

"Well, yes, I think I have taken it," answered the Major, after a short pause of meditation. "I truly believe that Christ is the only Saviour of sinners."

"Beg your pardon," said the Italian, "but that is not *taking*; that is only *describing* the shield. The devil himself believes the same. He will not deny that Christ has come into the world to save sinners; but he knows, at the same time, that Christ has not come to save *him*."

"What, then, would you have me to do?" asked the Major, looking eagerly at the soldier, as if to read the answer in his eyes.

"Do you believe, Major, that Christ is your Saviour?" asked the Italian in a serious voice.

"Yes, certainly so. I do believe that Christ has come into the world to save me, for I am a great sinner, a great sinner indeed."

"Very well," replied the Italian. "Then do you believe that He *has* saved you?"

(*To be continued.*)

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#### WE CANNOT STAND ALONE.

In the disastrous campaign of Napoleon, when he retreated from Moscow, and his soldiers one after another fell dead in the ranks, the only way of preserving life was, as one fell, for the others to press together, and fill the place of their fallen companions; and thus fewer lives were sacrificed, and a remnant escaped. It is so in the falls and struggles of the Christian host. God has united them in an organic body. They are an army of Christian warriors, called to fight the good fight of faith; to battle against everything that exalts itself against God, the kingdom of Christ, and the welfare of human society. For this they are Divinely placed as lights in the world, bulwarks of righteousness, witnesses for God, watchmen, soldiers, defenders of the faith. They cannot stand alone. Aggregation, and not isolation, is the Divine law for human society and aggressive Christian action.

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#### THE EFFECT OF PARDON.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of his regiment, for some misdemeanor. The officer entering the soldier's name said, "Here is —— again, what *can* we do with him? he has gone through almost every ordeal." The sergeant-major, M. B., apologized for intruding, and said, "There is one thing which has never been done with him yet, sir." "What is that, sergeant-major?" "Well, sir, he has never yet been *forgiven*." "Forgiven!" said the colonel. "Here is his case entered." "Yes, but the man is now before you, and you can cancel it." After the colonel had reflected for a few minutes, he ordered the man to be brought in, when he asked what he had to say relative to the charges brought against him. "Nothing, sir," was the reply, "only that I am sorry for what I have done." After making some remarks, the colonel said, "Well, we have resolved to forgive you." The soldier was struck with astonishment, the tears started from his eyes—he wept. The colonel, with the adjutant and others present, felt deeply when they saw the man so humbled. The soldier thanked the colonel for his kindness, and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that time was there a charge brought against him, or fault found with him. Mercy triumphed! Kindness conquered! The man was won!

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He that will do good in the ministry, must be careful as the fisher in nothing to scare souls away from him, but allure and invite, that they may be trolled within the compass of the net.—*Gurnall*.