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THE  
CANADIAN INDEPENDENT.

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VOL. IX.

TORONTO, MARCH, 1863.

No. 9.

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THE BIBLE WRITTEN FOR OUR LEARNING.

In the blessed pages of the book of life there are words for all. God comes in contact with the souls of men. Sinners and saints—the careless and the concerned, the heedless and the thinking, the fearful and the hopeful, the faithless and the believing, to each, to all there is a message. Promises cheer the eye of the trusting soul; threatenings warn the obstinate rebel. Unto you, O men, I call, and my voice is to the sons of men. Whatsoever things were written aforetime were written for our learning. Thus controversies, in which war has been waged on the true interests of the cause of God, are narrowed to a point, stated in the brief expression of Paul—“our learning.” Against this conclusion infidelity protests, and alas! is aided and abetted by some who wear the robes of priesthood, and the lawn of bishopric. The boast is now of an age of enlightenment. Progress is vaunted. Progress there is, but to what shall it be justly traced? Apart from the influence of the Bible is man nearer the godlike? Has there been discovered a process for the extraction of the sting of death? Are there waters of oblivion to drown the terrors of conscience? Are there opening heavens with fruits of imperishable sweetness disclosed? It is yet true, morally and spiritually of men, that all flesh hath corrupted its way. In certain quarters it may be the fashion to speak of the Bible as a worn out book, only fit for a former age. To this it has been successfully asked—

“How comes it that this little volume, composed by men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all the other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs, by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, leavening society with its holy principles—cheering the sorrowful with its consolation—

strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?"

Popery on the other hand takes away the Bible from the people, condemns its circulation, and societies having that object in view. Since it was written for our learning, this lamp of life should not be withheld from benighted men. To men in the several stages of life its truths are adapted: it smiles on infancy, it guides the young, it counsels the middle aged, it animates the old; it intreats with the urgency of a friend, its voice is the voice of love. A pure stream has flowed from it through all ages, nor must we dare to turn it aside from gladdening the nations. The objects for which the Scriptures were written, and the persons addressed in the pages of truth, are to be kept in view, that we may learn for whom the lessons are meant. Here we believe the mighty God, the Lord hath spoken. O earth, earth, earth, hear ye the word of the Lord. That mighty voice comprehends within its sweep the first light-producing words, to the reverberations of the judgment trumpet; its range is the circle of eternity—from everlasting when the delights of Wisdom were with the sons of men—to everlasting when the ransomed millions shall dwell amid the unwithering flowers of the celestial land. The Divine Author of the Bible shall magnify all his ways and works. What was written aforetime was written for our learning, consequently, the great source of instruction on divine things is to lie open for perusal. Let us mark, learn, and inwardly digest the truth. Where Bible truth is unknown, men have changed the glory of God into an image made after corruptible man, and to birds and four footed beasts and creeping things. Unaided wisdom has not solved the doubts and driven away the fears of man. Guilt accumulates and condemns. Thus we are shut up to the discoveries of grace. The light of Scripture dawns in beauty, it brings healing to sin-sick souls, it bears in its bosom the calm serenity of peace with God, and points with the finger of hope to mansions of glory. Obliterated truths are re-written in nobler characters, murmurings swell into thunders, while new and glorious harmonies fall on the ear and sooth the heart. Christ is revealed, all other truths are viewed as pointing to this centre, they are satellites to this Sun,—roads terminating in this capital. The glorious plan of salvation is the special burden of the book of God. Written for our learning it covers a wide and extensive field, yet do its various parts serve the great end. Every passage has its own place; as the stones of a building erected with skill. In the Word there are histories, examples, types, genealogies, doctrines, laws, promises, prophecies, and devotional experience,—“All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clear, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is a great reward.”

## GO ON WITH GOD'S WORK.

There is work to do in this world for God. Instruments for the gracious accomplishment of His purposes are raised up. History is bright with the record of successful workers. See how God has called the right men to the right place a thousand times, imbuing them with faith, sagacity, energy, perseverance, love. There are workers, too, whose names are not famous. Diversity is a grand feature of God's busy workshop. All servants of that Divine Master are assigned their work. A mission is given to all true believers; when that is found out, solicitations to give it up are best met by the statement: "I have a great work to do, so that I cannot come down." God's work is always great; in his name it is commenced, by his direction it is prosecuted, and in his strength it is completed. The religious element brought into labour makes it glorious. True consecration springs out of our heartfelt interest in what is given us to do, because it is of God. A clear mark of His will, puts an end to doubt. Greatness flows from every action, word and thought, that is allied to heaven, while sin debases man. To attend to the salvation of the soul is a great work. Alas, many leave it, till it is too late. An interest in Jesus is first to be sought—"This is the work of God, that we believe on Him whom He hath sent." All is left undone, so long as Christ is rejected; but with faith in His name, we "work out our own salvation with fear and trembling, knowing that it is God that worketh in us." Work for the advancement of Christ's kingdom is great and blessed. Wide is the field, even the world. Many difficulties stand in the way,—the opposition of men, the rage of devils. That is called a great work which subdues the forces of nature and secures their service for the good of man; in what rank can be placed a work that overcomes the hatred of the heart to God, and brings man a willing subject to the authority of the Saviour? This great work is given to the whole church, yet it is done by each individual proving faithful to his allotted portion. The sphere in which we move is to find us busy. In re-establishing the Temple-worship, the work of building the wall of Jerusalem under Nehemiah, for the consolidation of the privileges of the children of Israel, was successful. Mark, the work was laid out in portions, each builder finished the part opposite his own house. Go on, then, with God's great work in our families, in our own immediate localities, in the country where we dwell.

In work for the good of others there may be many hindrances. These cry, come down. It is pleaded that a little delay can do no harm, that your feeble influence can never be missed, that yielding a point or two can be of no consequence. Beware. Satan is sometimes disguised, he comes as an angel of light. Remember, great things are not always used, God hath chosen the weak things of this world to confound the mighty. Revivals have been originated by instruments of small account among men. However plausible the reasons appear for leaving off the work of God they are to be resisted, say to them all, I cannot come down. An overwhelming importance is attached to the post of duty, which leaves every selfish consideration in the shade. *God's work first.* A true worker is satisfied without the approval, the honours, or the recognition of men; toiling in possession of a good conscience, he is not dismayed, though the smiles and confidence of fellow

labourers are refused. This reward cannot be lost, he sells not his services to men for flattering words or fading honours. *Love to the work of God will lead to continuance in it, while prayer will prove a mighty auxiliary in carrying it on to a successful issue.*

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### UNIVERSITY AFFILIATION.

Since writing a note on the College question for the last number of this magazine, we have had the opportunity of examining the Report of the Commissioners on the Expenditures of the University and University College, with the evidence on which it is based. If we return to the subject, it is not so much to combat the absurdly extravagant proposals of the Commissioners, the very statement of which is sufficient argument against them, as for the sake of the light which is cast by these documents on the plans of the sectarian educationists, and on the results which would ensue if those plans were adopted. A word or two may be said, however, on the other matters in the report.

We have before adverted to the thoroughly partial composition of the Commission. It is amusing to notice what a pressure of responsibility these gentlemen labored under, to extend their enquiries and recommendations beyond the "expenditures, current expenses, and general state of the financial affairs," which alone they were appointed to enquire into. "As the enquiry progressed," they say, "they became more strongly impressed with the belief that a mere financial report would fall far short of what was required, and that a much more important service would be rendered, if they could accompany this report with a scheme by which the obvious defects of the present University system in Upper Canada could be remedied, the intention of the Act of 1853 be carried into harmonious operation, and the cause of higher education be placed on a permanent and satisfactory basis." On the same principle, we may expect that the Financial and Departmental Commission, now sitting at Quebec, to examine into the details of the arrangement of the Government departments, and the system of managing the public funds, will report a plan for settling the Representation question, and constituting—"affiliation"-wise—a Federal Union of the British North American Provinces!

In respect to the matter they were specially charged to enquire into, the report is chiefly remarkable for what it does *not* say. Considering that it was alleged in their Commission itself that a "large amount of the University Income Fund was annually wasted and misapplied," and that they were appointed to say whether this was so, they have not substantiated the charges so freely made by the agitators. The Bursar's department is ably conducted; and, if it be too expensive, that is the fault of the Government, for it is under their control, not that of the Senate. On the subject of the appropriation for buildings, we have merely the gentle insinuation that "even a liberal construction" of the Act of 1853 "would seem to afford grounds for *doubt* as to whether *so large* an expenditure as has been permitted, was in accordance with legislative enactments." No doubt the Commissioners became duly impressed with the fact that a Governor-in-council, such as they were now reporting to, "permitted" and expressly sanctioned all this expen-

diture, while such men as Chancellor Blake and Chief Justice Draper were on the Senate which so interpreted the Act.

The style, cost and convenience of the building come in for some criticism, not wholly without cause. But the history of that erection has yet to be written. And when we have had a little more experience of the way in which public buildings are put up in Canada, we may come to see that the Senate has been one of the most economical of our public bodies.

It is *not* said that the salary of any professor is too high, though suggestions are made for reducing their number hereafter. No proposal appears for diminishing the cost of heating, which is said to be "very large." The number of servants could be reduced only by abolishing the "residence" attached to the college, which, however, has been nearly self-supporting. It is not stated that the grounds have been too costly. No word of censure is passed upon the liberal appropriations for a library and museum. Such is the result of this famous Commission, which was to discover such fearful abuses. A strange contrast to the tone of certain divines before a committee of the Assembly three years since!

Although the Commissioners "gave a wide range to their enquiries," in one direction—that of providing increased endowments for the denominational colleges—they are very discreetly silent upon the much-vexed subjects of examinations, standards for matriculation and degrees, and options. No charge is even hinted against the efficiency of University College. "We have changed all that."

And now we come to the famous "Affiliation" Scheme, which is to give us "a really national university." This is founded on the suggestions of the Senate, and of the heads of Trinity, Queen's, Victoria and Regiopolis Colleges. All these parties—the Provost of Trinity excepted—are in favor of some form of affiliation. But the Provost would simply send up his students for examination *in honors*: they, as well as the "pass men," must receive their degrees in their several universities. Indeed the universities, according to him—and of course he speaks for the Bishop of Toronto—must remain entirely independent, receiving an equal amount of aid from Government, accounting to the Government directly for any grants received, and merely agreeing among themselves as to a minimum requirement for B.A. Just as we expected: Trinity College seeks to be endowed as it is, standing entirely apart. There is not the slightest indication that they would submit to the authority of a senate, prescribing standards, and appointing examiners. The other colleges are not so unbending, not even Regiopolis. They desire a common standard for degrees, fixed by a senate; one board of examiners; and a *well paid staff of professors*—in other words, a large and fixed endowment. To attain this, firstly, University College is to be put upon a definite allowance; the Commissioners say \$28,000. But even with such a beggarly stinting of the National College, the Government would have to provide half a million of dollars to buy up the debts and unsold lands of the endowment, and another half million as a free gift from the public chest, before these four colleges could receive their \$10,000 a year, their \$40,000 a-piece for buildings, and \$20,000 for libraries and museums. And this would be but the beginning. We are plainly told that the Canada Presbyterian Church, if once the endowment were divided after this fashion, would claim a share them-

selves, and on what grounds could it be resisted? And where would these demands end? Other churches, and even sections of churches—the Diocese of Huron, for instance—would have an equal right to endowment. There would be no limit to the cost of this scheme.

Yet if the principle of affiliation be adopted in any such sense as that now held—any other than the permitting of students from all colleges to come up to the University for degrees, scholarships, honors and prizes—all this inevitably follows: the support of six or a dozen colleges, with as many staffs of “well paid” professors, to do what could be done by one or two; the establishment of so many “conncional necessities” at the public expense; and the starving, if not the extinction, of the non-denominational institution! For, what is \$28,000 a year for the completely appointed institution which Upper Canada requires; with its faculties of law and medicine, as well as of arts; with its public library and museum; and its ample staff of the ablest men? Allow the present claim, and you will next have a demand for the establishment of sectarian grammar schools. We have not to wait for an attack on the common school fund in the interest of the churches: that is already upon us! Our system of education is one. Its simple principle throughout is, that, supported by all the people, it is for the use of all the people, as citizens of the state, not as members of the churches.

For ourselves, we are persuaded that the right way to settle this question is to abolish the distinction between the University and University College. As long as the former body exists separately, there will be a pretext for other colleges to put in a claim for a share of the endowment. The system has been tried for ten years and found wanting. Let the University of King’s College be restored. Let it open its examinations for all the rewards it gives to learning freely to students from other institutions, if they please to come. Let that be our National University for giving degrees, and College for imparting instruction. If some of the members of some denominations cannot come to such a college, let them have their own—we will not say at the public expense. When we have students enough and money enough, let us found a second National University, or College under a general University. In this way only can we preserve the integrity of our National system of Education.

F. H. M.

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## Trans-Atlantic Retrospect.

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The Imperial Parliament has assembled, and no time was lost by the opponents of Church Rates in giving notice of the usual motion respecting them. Sir J. Trewlawney moves for their total abolition, while Mr. Newdegate, in the interest of the State Church, will move simply for their commutation. We suppose that we must not expect the former measure to be carried this Session any more than last, although the elections which have lately taken place have given some votes to the opponents of the impost. It may, however, pass the Commons, but it will take a stronger and more unmistakeable manifestation of the feelings of the people before that House, in which the Bishops of the State Church have seats and can vote, will consent to the passing of such a measure. This manifestation may be nearer than either

friends or opponents imagine, and it will be well for the Bishops if it leaves them to act as *ex officio* legislators for those whose wishes they have so long opposed.

The COLENSO case is perplexing the Church of England sorely. What is to be done with a Bishop who adopts and promulgates the opinions of the Deists and Sceptics of two centuries ago, who appears to be as ignorant of the replies which the pious and learned of his own church have given to his objections as he is reckless of the results which his crude and ill-digested book may produce? It is even a question whether there is any authority to which he is amenable, for there is at this very time an appeal to the Privy Council from one of the ministers at the Cape against his metropolitan Bishop Gray, which, if it be confirmed, will prevent any proceedings against the Bishop of Natal, and, unless he voluntarily resigns—which his course hitherto precludes the supposition of—he may continue to use the weight of his influence and position, to attack and destroy the faith of which he is a guardian and overseer! No wonder that we find a large portion of the clergy are writhing under the anomalous position of their church. A meeting of three hundred of such clergymen was lately held on the subject, a description of which meeting we take from the *Liberator*, with its comment thereupon:

“The alarm felt on this subject has found its most excited expression at a meeting of three hundred Evangelical clergymen, held at Bishop Wilson’s Memorial Hall, in Islington, on Thursday, the 15th of January. In the chair of this meeting sat the Bishop’s eldest son, who, in his opening address, thus spoke of the doctrinal position of the Church of which he is a minister: ‘The peculiarity of our present position is this, that the sceptical sentiments of the present day proceed not from the school of Paine or Voltaire, but from those who are within the pale of our national Church; from men who by their station and profession are pledged to uphold themselves and to teach to others the doctrines of our holy religion.’ Starting in this minor key, the after proceedings of this remarkable meeting were of a sufficiently mournful character. Far be it from us to throw contempt upon them. It was felt, seriously and earnestly, that the Church is in a dangerous condition, and that possibly Bishop Beveridge’s remarks may be near their fulfillment:—‘If the Church of England should ever fall, it will be from within, and not from without.’ Listen to the words which fell from the alarmed speakers, and then say, if any man can, what doctrines of faith and morals the clergy inculcate, what creed they hold, and what part of Christianity they teach:

“The astounding fact,” said the Rev. Hugh Stowell, ‘was now developed, that numbers who had avowed themselves believers in the revelation of God, had actually taken upon themselves the commission to teach that revelation, and were yet all the while hollow at heart, and unsettled in conviction.’ Mark the word ‘numbers.’ How many? Are they sufficient to colour the doctrinal character of the Church? Mr. Stowell continued: ‘Well might they be apprehensive! If those who ought to have been the most anxious and the most forward to sustain the foundations of the truth, were found sapping and undermining these foundations, well might they tremble, not indeed for the ark of God—against that the gates of hell had never prevailed—but for their own national sanctuary, the scene of such terrible perfidy.’ This is strong language, but the speaker follows it up. He proceeds to enumerate the various classes of heretics that are nursed in the bosom of the Church. There are, it seems ‘sentimental’ heretics, ‘argumentative’ heretics, ‘cold and calculating’ heretics, and ‘genile, charitable, and latitudinarian’ heretics; the whole of whose teachings he characterised as ‘the hypocrisy of infidelity.’ The Rev. Daniel Moore followed, styling a portion of



Bishop Colenso's work as 'not more audacious than it was weak, not more irrational than it was blasphemous and profane.' What! Do heresy, infidelity, blasphemy, and profanity, find room and protection in the most orthodox church in Christendom? Are these the purposes to which the revenues of the National Church may be devoted? And is there no Evangelical clergyman who will say to his brethren, 'Come out of her, and touch not the unclean thing'?

"Let us say—what most men will feel—that we respect the consistency of men holding such opinions as Evangelical clergymen are known to hold, in protesting against the irruption of what they consider to be such deadly error in the church to which they belong; but neither we nor others are likely to respect that order of consistency which stops short at denunciation, and is not carried into practice. We heard a great deal once of the mischief of the doctrine of baptismal regeneration; but, the Privy Council having declared it might be legally held, we hear very little about it now. Six out of the thirteen counts denounced against Dr. Williams having been declared to be within the law, his 'heresies' on these points are no longer alluded to. Are the charges of infidelity, blasphemy and profanity to be dropped after the same fashion? Does the law, in the eyes of the clergy, really decide 'What is truth?' And the law having said that a church may hold and teach doctrines as opposite to each other as black and white, or night and day, is that church to be still upheld and defended as the bulwark of orthodoxy? Surely these events will open the eyes of even those who were born blind, to the inefficiency of law to secure the smallest amount of integrity or purity of faith. And if it fail to do that, will Churchmen be good enough to tell us what becomes of their theory of a National Church? Can they even now say what is its creed, or what part of Christianity it teaches?"

The following from the *Record* will shew the feeling of the Bishops on the subject:—

"We (*Record*) understand that at the meeting of the Bishops on Thursday, at the residence of our Most Reverend Primate at Lambeth, the subject of Bishop Colenso's heresies was taken into grave consideration, but no final determination was arrived at. The difficulties in the way of an ecclesiastical prosecution are great, unless it were through the medium of the African Metropolitan Bishop Gray, whose patent is now under consideration of the Privy Council, in the matter of the Rev. W. Long. No well-wisher of the Church could desire to add to the power of a bishop, whose tyrannical assumptions have done so much to alienate the members of the Church of England at the Cape. The power of the Colonial Bishops is already too large, and when they are uncontrolled by public opinion, it is sure to be abused, especially when many of their clergy are inferior men. It would be too dear a purchase to enlarge his already abused powers even to punish Bishop Colenso. The Convocation, as we have already stated, have power, but only in subordination to the Crown. Whiston was condemned in Queen Anne's reign, but he was protected by the Ministry of the day, who refused to confirm the vote of Convocation, and he escaped, although his case involved a clear denial of the Trinity. He was, however, expelled by the University of Cambridge, and no doubt was inhibited by the different bishops. The following answer from his Grace the Archbishop of Canterbury to the address of the clergy of the rural deanery of Chesterfield, on the subject of the heresies of Bishop Colenso, has been transmitted through the Lord Bishop of Lichfield to the Rev. John Hamilton Gray, rural Dean:—

"Addington Park, Jan. 27, 1863.

"My Reverend and dear Brethren,—I cannot be surprised at the feelings and the language with which you have addressed me on the subject of the opinions lately promulgated by the Bishop of Natal. They possess, as you observe, but little of novelty to the well instructed; and as the objections he has raised to the authenticity and historic truth of the Pentateuch are so familiar to all who are

acquainted with the replies given to the Deistical writers of the seventeenth and eighteenth centuries, it is to be lamented that Bishop Colenso should not have made himself earlier acquainted with those difficulties, and with the solutions given by leading divines of the English Church. But it is still more to be deplored, for his own sake, as well as for the sake of those whose minds may be perplexed, not certainly by the force of his arguments, but because they are advanced by a bishop, that he should have felt himself called upon, at once, to publish his crude sentiments, which deeper study and more profound reflection might most probably have induced him to renounce, but which the hasty step he has now taken may, it is to be feared, render impossible. You may be assured that no effort shall be wanting on my part, nor, I trust, on the part of my right rev. brethren, to vindicate the faith of the Church in this instance, as far as it is in our power to do so.—I am, my reverend and dear brethren, your faithful friend and brother,

“C. T. CANTAUR.

“To the Clergy of the Rural Deanery of Chesterfield.”

Bishop Colenso has issued the second part of his work, it is devoted to a consideration of the authorship and historical value of the Pentateuch. A third part is to follow, in which he promises to assign the different parts of the Book of Genesis to their respective authors. Rather modest for a writer who admits that two years ago he was ignorant of the literature of the Pentateuch, and whom Hebrew scholars are united in considering as but imperfectly acquainted with the language in which it was written.

PROGRESS OF CHRISTIANITY IN INDIA.—The following table is compiled from the second collection of missionary statistics by Dr. Mullens, of Calcutta:—

	Bengal.	N. W. P.	Bombay.	Madras.	Totals.
Missionaries (European)..	113	119	40	146	418
“ (Native).....	17	11	10	43	81
Catechists .....	189	118	53	719	1,079
Churches .....	140	73	37	640	890
Native Christians... ..	20,774	5,301	2,231	90,587	118,893
Communicants.....	4,719	1,488	965	14,080	21,252
Boys in schools .....	12,634	10,940	4,006	27,308	54,888
Girls in schools .....	1,977	1,598	1,426	9,772	14,723

CHURCH AND STATE IN ITALY.—The *Lombardia* of Milan publishes the following circular addressed to all the *procuratori regi* (royal attorneys) of Italy by the attorney-general of the kingdom: “A rumour is current that an encyclical letter has been addressed to all the bishops of Italy, enjoining them to deprive of the right of confessing penitents all such priests as shall have signed the address to the Holy Father drawn up by the Abbè Carlo Passaglia. The undersigned invites all the *procuratori regi* to give the judges the necessary instructions to proceed against any person or persons who may have in any manner introduced the said encyclical letter, or executed its provisions, or contributed to the introduction or execution of the same, in conformity to Art. 270 of the Penal Code, an article which is in force even in those provinces where the Code itself is not yet introduced.”

ROBBERY AND “HOLY WATER”!—A Kerry paper states that among the prisoners who pleaded guilty at the last Listowel sessions were the children of a rich widow, who sent them to steal their neighbour’s sheep, and adds:—“When sending the

stolen property off to market the next morning she sprinkled the car, the sheep, and the thieves profusely with holy water for luck, and as a precaution against detection. These facts were before the bench, though they did not transpire in court. They did not help to diminish the heavy sentence—'twelve months' imprisonment—pronounced against the prisoners."

A NEW ENGLISH CHURCH AT NICE was consecrated on Monday week by the Bishop of Gibraltar in the presence of the principal French authorities, who accompanied the English Consul in their official capacity. The church has been built entirely by voluntary contributions, at a total cost of £6,400 (including £560 for a temporary church used during its construction), and is both exteriorly and interiorly thoroughly ecclesiastical in design, the architecture being that of the fourteenth century.

THE INDEPENDENT MINISTERS OF LANCASHIRE.—At the last meeting of the Committee of the Lancashire Congregational Union it was resolved that the amount necessary to keep up the falling stipends of the ministers should be raised by the Lancashire Congregationalists themselves without making any appeal for help elsewhere. The amount required for this purpose will be considerable, and the Lancashire churches deserve all honour for coming to this determination.

THE MORAVIANS.—During the present year the Moravians intend to celebrate the thousandth anniversary of the introduction of Christianity into their country. Great preparations are to be made for the occasion, and visitors are expected to be present in large numbers from all the neighbouring countries—Bohemia, Galicia, Croatia, Hungary, Posen, and Russian Poland.

THE MADAGASCAR MISSION.—Our readers will be gratified to find that the list of contributions for the erection of the proposed churches in Antananarivo has been considerably enlarged during the past month, and now exceeds six thousand pounds. This large amount has been raised by the liberality of comparatively few donors, as, in consequence of the pressing and continued claim upon our churches on behalf of the suffering multitudes in the northern districts, the directors have felt it unsuitable hitherto to apply for congregational collections. But they hope that ere long the urgent calls of Madagascar may be presented by our ministerial brethren from their pulpits, and the object advanced by the *general* contributions of thousands who, it cannot be doubted, would be willing to render aid according to their ability. The important intelligence received last month in reference to the number of Malagasy Christians found at great distances from the capital, and in different districts of the island, has induced the directors to determine to strengthen the Mission by the appointment of *four additional labourers*, and we trust that in the course of the spring the Great Head of the Church may supply men of suitable qualifications and Christian devotedness for this sacred work. But although it is necessary, and indeed essential, at the present moment to increase the number of Protestant missionaries, yet our hope for the evangelisation of Madagascar rests mainly on the instrumentality of native Christians. Many of these God has highly qualified for the service by spiritual endowments; men who, with suitable educational training, will we trust, under the Divine blessing, prove the most effective agents in diffusing the blessing of the Gospel among the millions of their unenlightened countrymen.—*Missionary Magazine*.

A BRAHMIN ON CHRISTIAN MISSIONS IN INDIA.—The following remarkable extract is taken from a Canarese newspaper, edited at Bangalore, by a Brahmin, under the patronage of the Rajah of Mysore:—"It is evident to all, that the

aforesaid missionaries in Bangalore are doing a vast amount of work. Now who are these people? Where did they come from? . . . These missionaries are the inhabitants of a far-off land, England. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the things of religion. They are connected with different societies, and their special business is the extension of their own religion. These missionaries have no particular authority or help from government. For the dissemination of their own religion they suffer much, go to distant lands, learn the language of the people, mix freely with them, and by the manifestation of meekness, and other virtues easily accomplish their object. Principally, we must say that, by missionaries, English civilisation, the English language, and English wisdom, are diffused. We may also say that through them the British rule will be firmly established in this country. . . . Finally, we add one word, and it is this:—If excellent persons show their excellence in many ways, and yet no one imitates them, what is the use? Are those who witness their virtues with such indifference likely to get any good? Certainly not. But on this it would be utterly vain to enlarge. Therefore, as according to the proverb, 'We cannot by putting on clothes expose ourselves to be stoned by the naked in the land of nudity,' we here come to a conclusion.

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**NATIVE CHRISTIANS IN INDIA.**—The number of native Christians and missionaries (Protestant) in India was recently taken by a careful census, by Dr. Mullens. In 1861, there were 418 European and 81 native ordained missionaries. There were 1,079 catechists, 890 churches, 118,893 native Christians, of whom 21,252 were communicants; 54,888 boys and 14,722 girls in schools.

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**FRENCH PROTESTANT LADIES AND THE SPANISH PERSECUTION.**—"We understand," says the *Journal de Rouen*, "that the Protestant ladies of France are at this moment signing a petition to be addressed to the Queen of Spain, praying for the pardon of Matamoros and Alhama, lately condemned to nine years imprisonment for having circulated the Bible in Spain, and read prayers according to the reformed religion. The petition is said to have already received a large number of signatures."

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**THE SPANISH PRISONERS—ILLNESS OF MATAMOROS.**—Mr. F. B. Rew, who is in correspondence with the prisoners for the Gospel in Spain, writes to us:—"I have this morning received a letter from Matamoros, dated the 18th instant. He represents the state of his health as most deplorable. Fever, hæmorrhage, and cough are symptoms which leave room for grave fears, and should bespeak our earnest prayers for him. He concludes his letter by characteristically observing how the Lord is honouring him by thus calling him to suffer in so many ways."

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**PREACHING IN HAWAII.**—The *Honolulu Commercial Advertiser* states that Bishop Staley has already preached in Hawaii. Though the pronunciation was far from correct, the natives could understand most of the sermon. The chapel was densely crowded, and hundreds sought in vain to get in.

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**NO TIME.**—He who cannot find time to consult his Bible, will one day find that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin: he who cannot find time for repentance, will find an eternity, in which repentance will be of no avail.—*H. More.*

## Official.

### RECEIPTS FOR CONGREGATIONAL COLLEGE.

*In December, 1862, and January, and February 1863.*

Danville, C. E., per Rev. A. J. Parker .....	\$5 00
Sarnia, per Rev. G. Strassenburgh.....	5 00
Brockville, per Mr. H. Freeland.....	9 00
Garafraxa, per Rev. R. Brown .....	4 00
Lanark Village, per Rev. P. Shanks.....	52 90
2nd. Church, Toronto, additional. ....	4 00
Zion Church, Montreal, on account .....	200 00
Indian Lands, per Mr. A. McGregor.....	2 00
Newmarket, per Rev. E. Barker, additional.....	10 00

The sums of \$5 from Yarmouth, and \$4 from Chebogue, Nova Scotia, acknowledged in magazine for July, 1862, (p. 26), and October, (p. 112), as having been twice received, through Rev. R. Wilson and again from Rev. G. Ritchie, have been divided by subsequent instructions, between the College and the Missionary Society.

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## Correspondence.

### PULPIT BIBLE READINGS.

*To the Editor of the Canadian Independent.*

DEAR SIR,—I beg to call the attention of your ministerial readers to a growing impression on their part that their hearers are not expected to *read* the scriptures during divine service, but merely to *listen* to their being read. This is to be gathered chiefly from the manner of announcing the lesson for the day, the text, or any quotation made during sermon. In announcing the lesson especially, there appears to be the greatest carelessness whether the congregation have found the place, or even knew where to look for it. This is very much to be regretted, as no listener can gain so much as he who reads for himself. Listening is too frequently mere listlessness, while reading serves to keep up diligent attention.

Permit me to suggest that in announcing the text, but especially the lesson, it ought to be done most distinctly, at least *twice*, with a pause between, and another pause before reading, so that the rustling of leaves shall have ceased, and then, when the hearers are prepared, let the reading reverently go on.

I know not how it is in all, but in the week evening services of some churches it has come to be the settled practice that no one shall look at a bible save the minister. To read the scripture for oneself, will soon become quite an obsolete practice, unfit for these enlightened days, when every one, from the least to the greatest, from the learned to the illiterate, “knows it of course well enough already.” Bishop Colenso’s treatment of holy writ falls far short of this irreverent presumption.

Let everything be done, then, by our ministers to encourage the diligent and careful perusal of God’s holy word.

Montreal, Feb. 16, 1863.

C.

## NOTES OF A TOUR AMONG THE CHURCHES OF THE WESTERN PENINSULA.

Dear Editor,—I have had occasion within the past few weeks, to visit many of our western churches and pastors, and as you invite me to address your readers, my inclination leads me to retrace my Canadian journeys for materials. I might indeed present more novel and entertaining scenes by drawing upon the treasured memories of my delightful tour of last summer; but the impressions respecting our home work will probably serve the churches more, and therefore, better answer your design.

My first trip was to *London*, for the purpose of assisting our worthy brother, Rev. C. P. Watson, at a Social Meeting of his flock, and other friends, the proceeds to be for his benefit. They turned out with a will! It was “*a success*”—so far as pecuniary results were concerned, yielding about \$120 donation to their beloved pastor.

The church was completely crammed. The refreshment tables in the Lecture Room were spread four or five times, and I believe they could accommodate 120 persons at a sitting. This part of the proceedings, owing to the large gathering, necessarily encroached upon the time intended for intellectual enjoyments; but the more opportunity was afforded for personal communion with the friends. Never before since I left that sphere of labour, (now more than fifteen years,) had I so full and satisfactory a reunion with my old friends. It is refreshing to renew the endeared associations of one's youthful ministry, for such were the years I spent in London. In remembering my experiences and responsibilities of those years, I often tremble at the realization of the dangers and difficulties then encountered, without any experimental acquaintance with the world, and such meagre preparedness for the pastoral work! Young men entering the ministry have much greater claim to the sympathy and prayers of the Lord's people than they themselves realize.

My next trip was to *Hamilton*. The Missionary Deputation, consisting of my esteemed brother, Rev. W. F. Clarke and myself, had an encouraging reception. This congregation, which is also endeared to me, as a field of long pastoral toil, has lately received some precious tokens of Divine favour, in connection with the special Union Services recently held by Rev. E. P. Hammond. Its pastor, Rev. T. Pullar, laboured with all his might, in co-operation with the ministers of the city, during those efforts, and his flock is participating in the increase. Of this the attendance at the Missionary meeting gave evidence.

*Barton*, four miles south, on the mountain, was visited the same evening by Rev. J. Wood alone, the other members of that deputation failing to fulfil their appointment. One of them was just in season to attend the Hamilton meeting; but this did not lessen the disappointment at Barton. Since then the worthy pastor, Rev. A. McGill has held special services, in which he has been assisted by several of the ministers of Hamilton. Some cheering indications of the Lord's presence have been vouchsafed, in the awakening of sinners, and the quickening of the people of God. Much precious seed has been faithfully sown in that neighbourhood by the present pastor and his predecessor Rev. W. H. Allworth, which shall yet be found bearing fruit.

*Guelph* was the next place I visited, the Local Missionary Committee being convened there in connection with the Missionary meeting. While the com-

plaint has generally been, this year, "no snow!"—here we were well nigh snowed up. It was the night of that remarkable snow-fall. However the meeting was not a failure.

I cannot dwell on all the stations visited; but must select such as present the most striking features. Among such are the following places.

*Southwold*—one of the oldest churches in the west. Here one of the students from our college, Mr. J. M. Smith, has been called to the pastorate. The arrangements for his ordination are being made. The church appears very united in its choice of this young brother, and the prospect of internal peace and prosperity cheers their hearts. May they be abundantly blessed under the ministry of Mr. Smith! The Missionary meeting was well attended, and somewhat more enthusiastic in its spirit than many similar services that I have attended there.

*Warwick*. The church here has undergone considerable improvements. It is now a very neat and comfortable sanctuary. The people are almost entirely farmers, otherwise its location would be a draw-back to Mr. McCallum's usefulness, being situated more than a mile from the village.

The Western Association held its annual meeting here in connection with the visitation of the west for Missionary meetings. This secured for the Warwick meeting a large staff of speakers. An excellent spirit pervaded the proceedings. There are indications on this field of a ripening unto harvest. May this faithful labourer have the joy of an abundant ingathering!

*Forest* is a new station on the Grand Trunk Railway, about 10 miles from Warwick. Here a new sanctuary has been erected by the few congregational friends of the neighbourhood, aided by others of various denominations. Though deeded to our body, it is virtually a Union chapel, in which Episcopalians, Methodists and others conduct services as often as practicable. The meeting here was much indebted to the laymen for animated and appropriate addresses.

*New Durham*. The edifice of this station was built by the united effort of all denominations, and is held by the Wesleyan Methodists. The evening was so stormy, and the roads so sloppy, that the Deputation were prepared to find an empty house: but great was their pleasure at the sight of the assembly, numbering about 60. The unexpected resoluteness of this people in encountering the rain and mud, must be attributed to a gracious visitation of the Spirit of late, in connection with the labours of their pastor the Rev. Solomon Snider. Several have been brought in from the world; and the church is evidently in a lively religious state. The pastor's absence, through temporary illness, was the only damper to the meeting. The contributions and subscriptions obtained at the service amounted to upwards of \$24,—a large sum for such an evening! When completed they will quite equal last year's efforts.

*Norwichville*, a second station, under the same pastor, has just opened a new church edifice, of modest proportions and humble exterior; but *within*, a charming little sanctuary, well pewed, and painted, with a tasteful pulpit, and provision for brilliant illumination. This house was dedicated to the Triune God on Friday, the 13th Feb., when sermons were preached morning and evening by the writer, and in the afternoon by Rev. William Hay, of Scotland. The attendance was encouraging all day: but at night could not

have been larger, as every available standing-place was occupied. The Rev. William Donald of the Canada Presbyterian Church was present and assisted at these services, together with the pastor.

*Kelvin.* This station also has recently erected and *paid for* a new house of prayer, which has a very inviting appearance both outside and within. It will seat about 150 adults. The attendance at the Missionary meeting was large. Rev. J. Armour, the pastor, retains in his advancing years, great animation, and power of physical endurance.

Of other stations visited, nothing further need be said, than that they appear much as formerly, the pastors and churches pursuing their even tenor.

The want of snow unfavourably affected several of our meetings: but on the whole the attendance was quite equal to that of former years. The impression seemed general that there will be no short-coming in funds.

If now the pastors would strive to keep alive the Missionary spirit throughout the year, feeding the flame at the Monthly Concert of prayer, stirring up the christian brotherhood and sisterhood to personal efforts for the conversion of others, the visits of the deputations will be found to have blessed the churches giving, even more than those receiving.

Yours &c.,

EDWARD EBBS.

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### MISSIONARY MEETINGS.

#### MIDDLE DISTRICT, EASTERN SECTION.

*Toronto, 2nd Church.*—The meeting was held here on Tuesday evening, 13th January. The attendance was very thin, made up mostly of those who had been present at the N. W. Association, which had been held in the same place during the day, and entertained at tea in the vestry of the chapel by the kindness of *some one*. The storm outside probably kept some from the missionary meeting, who would otherwise have been there; and is it not possible, too, that others took less interest in it, because they knew no collection would be taken? The addresses of Revs. J. T. Byrne, R. Brown, Dr. Lillie and H. Denny, were appreciated by the few who heard them: it was only a pity that so many lost them! The pastor presided.

*Newmarket, Wednesday evening, 14th.*—The night was wet and dark, and the roads muddy. The congregation, however, was an average one. S. A. Marling, Esq., ably filled the chair. The meeting was addressed by the Revs. J. T. Byrne, W. H. Allworth, and T. Feather (Wesleyan), with a few words by the pastor. Collection at the meeting, \$4 56; to which the Sabbath School added their contribution of \$8 15. The subscriptions, yet to come, will probably make a total of about \$25 from Newmarket,—much more than last year, and, we trust, much less than it will be next year.

*Stouffville, Thursday evening, 15th.*—To the intense relief of those of the deputation who were depending on a cutter for locomotion, the snow fell "thick and fast." The attendance was good, though doubtless smaller than it would have been but for the cold, rough storm. The chair was occupied by Deacon Millard. The deputation consisted of Revs. J. T. Byrne, E. Barker, with the pastor. \$5 46 were collected from the congregation at the



meeting; two little boys presented the contents of their missionary boxes, amounting, one to \$2, the other to \$3 03; and the S. School added their contribution of \$2. The lady collectors handed in \$25 58, as the result of their efforts. These sums were supplemented by \$3 93 collected on the following Sabbath, making the whole amount from Stouffville \$42.

*Markham and Unionville*, Friday evening, 16th.—As these villages are only about three miles apart, it was thought that one meeting would answer for the two places; and as the Markham friends had enjoyed the special benefit for some years before, they considerably allowed the Unionville friends the privilege this year; though both congregations united as far as possible. The deputation was the same as on the previous evening; J. Eakin, Esq., in the chair. Taking into account the bitterness of the climate and the depth of the snow, the audience was good. The collection was \$8 34; subscriptions from Unionville, \$12; a few ditto from Markham, \$4 85; collection at Markham on the following Sabbath, \$2 04; in all so far gathered, \$27 33. This leaves a border of some \$33 to be covered by subscriptions from Markham, if they intend reaching their handsome contribution of 1862.

On Sabbath, the 18th, brethren Byrne and Allworth exchanged pulpits for missionary sermons. The deputation that scattered on Saturday morning, met brother Reikie at

*Bowmanville*, on Monday evening, 19th. The platform here was a happy representation of Christian union, the speakers, besides the deputation, being the Revs. J. Smith (Can. Pres.), W. Herridge (Prim. Meth.), E. Roberts (Bib. Chris.), and J. H. Mackerras (Pres. Ch. of Can.). Though the Wesleyan missionary meeting was being held a few rods distant at the same hour, our congregation was excellent, and the spirit of the meeting equally good, as was manifested by the contributions made these hard times, viz.: collection at the meeting \$7 51; subscriptions (not quite complete), \$45; total, \$52 51.

*Whitby*, Tuesday, 20th.—Another very stormy evening. The deputation was here aided by the Rev. K. MacLennan, of the Presbyterian Church of Canada, Mr. Johnson presiding over the meeting. Attendance, of course, rather small. The subscriptions, so far as gathered, reached \$18 88; the Sabbath School box contained \$4 04. These, with the collection taken up on the occasion, of \$5 50, make the whole sum from Whitby, up to the present, \$28 42.

*Manilla*, Wednesday, 21st.—A good congregation was gathered in the commodious building lately erected by our brethren in this spirited little village, some of whom, we fear, came rather to see the three English speakers who composed the deputation, than to hear what they said. It is humbly submitted, whether, in future, it would not be better to secure at least one Gaelic-speaking brother in the deputations to all our Highland stations, especially so long as we are not favored with the gift of tongues. On Thursday, Br. Allworth escaped in search of "sweet, sweet home;" while Brn. Byrne and Barker, in company with the pastor of the Brock church, attended a crowded meeting that evening at "Wiley's school-house," some three or four miles from Manilla. Here, two addresses, or rather sermons, were listened to with seeming interest, and the Holy Spirit was evidently present. The missionary collections at these two places amounted to \$5 26. The subscriptions are yet due.

At all the places visited on this tour—at least all those that are depending in part on the C. C. Missionary Society—there was no lack of sympathy with the Society, as was evident from the attendance, and from the spirit of the meetings, with the trouble taken to make the music entertaining. Still we fear that there will be a considerable deficiency on last year in the total of subscriptions from these stations. It is nothing unusual to hear of “hard times,” when missionary collections are in demand; but all will admit that this is a hard year throughout Canada, especially in those localities visited by the severe drought last summer. Then again, the prices of wheat and lumber are seriously affected by the suicidal struggle of our neighbours over the lakes; besides, comparatively little wheat, up to date, could be brought out to market, from the almost impassable state of the roads through want of snow. But, considering all things, much more could have been done by *systematic* effort, which was constantly urged by some members of the deputation. If, by system, one little boy could give \$2, and another upwards of \$3, these “hard times,” what might not others give by adopting a similar plan!—*Communicated.*

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## Reviews.

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PARISH PAPERS, BY NORMAN MACLEOD, D. D. London: Alexander Strahan & Co. Toronto: Rollo & Adam.

The fame of the author of these papers has been nobly earned, and will be sustained in the estimation of the candid reader of these thoughts on Christianity, the Final Judgment, the Future Life, &c. An essay on the progress of missions, contained in this volume, delighted us much,—presenting an intelligent and stirring bird’s-eye view of the great work which has been done by Protestant missionaries since the beginning of the nineteenth century.

SPARE HOURS, BY JOHN BROWN, M. D. Boston: Ticknor & Fields. Toronto: Rollo & Adam.

A racy book, full of strong sense, genuine humour, fine genius, and touching reverently the solemnities of our holy religion. The story of “Rab and his Friends” opens the fountain of feeling in the heart, and leaves a kindly influence there to man and beast. “My Father’s Memoir” is a touching sketch of domestic and personal scenes in the life of that great Scottish advocate of Voluntaryism, the Rev. John Brown, D.D., of Edinburgh. Dr. Brown is an eminent practising physician in Edinburgh, with small leisure for literary composition, hence the title of the present volume “Spare Hours;” but whatever the name it bears, the performance is of the highest character.

THE SUNDAY EVENING BOOK. London: Alexander Strahan & Co. Toronto: Rollo & Adam.

This neat cloth antique volume contains short papers for family reading by James Hamilton, D.D., A. P. Stanley, D.D., John Eadie, D.D., Revs. W. M. Punshon, Thomas Binney, and J. R. Macduff—names of sufficient worth

to insure the genuine nature of the production. They appeared originally as the Sunday Evening Readings of that first class religious periodical *Good Words* for 1861, and are here offered in a compact and handsome form.

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AIDS TO PRAYER. London: Alexander Strahan & Co. Toronto: Rollo & Adam.

The same style of book as the above in execution. Its title might lead some to suppose that it contained forms of prayer for the use of such as cannot do without them; this is not its nature, but it is composed of essays on important points bearing on the high and sacred duty of coming boldly to the throne of grace, and is worthy of perusal.

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## News of the Churches.

### SECOND CHURCH, TORONTO.

Our friends who worship in Richmond-street, have recently purchased an eligibly situated building site, on the corner of Bond and Crookshank streets, and purpose erecting a new church edifice in the course of the present year. Plans are being prepared; and from the design adopted, the new building will be a credit to the body, and an ornament to the city. The spire, which is to be placed at the south-west corner, will be seen to great advantage from Yonge-street in the west, and Church-street in the east—both central thoroughfares in well settled sections of the city. Ample accommodation is to be provided in the rear of the main building for the Sabbath School, Bible Classes, and Vestry. This movement is as creditable to the Church as it must be gratifying to their esteemed Pastor, the Rev. F. H. Marling.

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### SCOTLAND—EVANGELISTIC LABOURS IN THE NORTH.

At the annual meeting of the Association of Congregational Churches for the counties of Aberdeen and Banff, the Secretary's report stated that about 400 extra pastoral sermons had been preached by ministers connected with the association in various localities in these two counties. We give the following statement by Mr. Murker, of Banff, as a specimen of what is doing by brethren in the north:—"During the past twelve months, over my pastoral labours among my own people, I have held 110 meetings in thirty different parishes in the counties of Aberdeen and Banff, having in several cases had the hearty co-operation of different ministers, both of our own and of other denominations. I cannot on this occasion report having addressed such large open-air meetings as in some former years, my physical strength not being sufficient for attempting such efforts. In conducting services in places of worship, halls, school-rooms, barns, and occasionally—although seldom—in the open air, my plan has invariably been to preach a short sermon, then to conduct a prayer-meeting, and lastly to converse and pray with any who might choose to remain to be personally dealt with in reference to the state of their souls. The attendance has varied from 60 to 600, and the meetings have been kept up from three to six hours according to circumstances. On revisiting some localities where in former years there had been much impression and awakening, I have been sadly disappointed and deeply humbled on

account of the falling away of not a few who once had a hopeful appearance. But, on the other hand, it has been exceedingly cheering to find numbers who are holding on their way, and whose progress in the divine life is very marked; so that, in taking one locality with another, the good fruits of former blossoms have both in quantity and quality, far exceeded expectation." Mr. Murker then goes on to narrate some very striking and impressive scenes.—*Scottish Congregational Magazine*.

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DAKOTAS.

Letters from Mr. Riggs and Dr. Williamson speak of considerable religious interest among the Dakotas in prison at Mankato. The latter, who had been with them some weeks, wrote January 20; "God's Spirit has been working mightily among them. From the first, they seemed to listen to preaching with deep interest, the interest steadily increased, and the three members of the Pajutazee church, who were confined with the others, were active in instructing and praying with them. All who could read manifested a strong desire for books especially for Dakota Hymn Books, and the portions of Scripture published in their language; but very few copies of either could be found." All those who were executed, had previously desired religious instruction, 24 choosing as their spiritual guide the Catholic priest, who had been among them for many years, and 15 choosing Dr. Williamson. He writes respecting these,—showing that they had not been of the Christian party,—"Though there are twenty or thirty readers in the other prison, taught in mission schools, among those executed there was not a reader except the three half-breeds, and neither of these had attended our schools, so far as I know. Very few had ever attended Christian worship till after they were condemned and imprisoned. They had not only been neglecters of Christianity, but many of them haters and persecutors of all who showed any disposition to embrace it. Yet now they all professed to desire not only Christian instruction, but baptism also, with only two or three exceptions."

Since the execution, all who are still in prison, 346, have expressed a desire for religious instruction to Robert H. Caske, ruling elder of the Pajutazee church, who, Dr. W. remarks, "may truly say, as did Paul, my bonds have tended to the furtherance of the gospel." "He reads a portion of Scripture, sings a hymn, and either himself or one of the others who were church members before the massacre, leads in prayer every morning, after adding a short exhortation." At their evening worship, continued for an hour or more, several hymns are sung and several of the new converts are called upon to pray. Nine-tenths of all in the house attend. All join in the singing who have books, and many who have not. "When called on to pray," Dr. Williamson says, "some merely repeat the Lord's prayer, but those whom I heard, with a single exception, did it correctly and in a very becoming manner. Others pray with such copiousness and fervency as to make it manifest that they are taught of God's Spirit. I neither see nor hear among them any manifestation of ill-temper, and I might mention other evidences of the presence of the Holy Spirit. Will not Christians pray God to carry on the good work which he has begun?"—*Missionary Herald*.

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SANDWICH ISLANDS.

The Rev. Dr. Anderson is about to visit the Sandwich Islands to confer with the missionaries, and to report on the state of the churches. The Hawaiian people have all the characteristics of a christianized nation. Still their civilization, their enlightenment and cultivation, are as yet but partial. The missionaries find great difficulty in instituting a trustworthy native ministry, and in bringing native churches to a self-governing position.

## Rills from the Fountains of Israel.

### MINISTERIAL POWER.

Efficient power, in every department of its agency, works by instrumental power, fitted to its contemplated end. Power writes a letter, but writes it by the instrumentality not of a hammer, but of a pen. Power gathers in the harvest, but cuts it down through the instrumentality not of a fishing net, but of a reaping hook. 'Give ye ear and hear my voice; harken, and hear my speech. Doth the ploughman plough all day to scow; doth he open and break the clods of his ground? . . . His God doth instruct him to *discretion* and teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about the cummin; but the fitches are beaten with a *staff*, and the cummin with a *rod*' (Isa. xxviii. 23, 27). Thus man according to the prophet, is taught by a divinely implanted sense of fitness to employ instruments adapted to his work. We believe that God Himself honours the law which He teaches us instinctively to honour. We have reason to expect that He will put forth His glorious power to teach and rule the churches through the medium not of folly, not of weakness, not of dullness, not of inaptitude, but of means having some relation of propriety to the end. We hold that beside the primary qualification—vital knowledge of Christ, a minister must have certain mental and physical endowments, which, when educated, shall serve as instruments to give that knowledge suitable expression. Anything in the shape of a human creature may be turned into a priest, and answer the purpose of a mere machine for the performance of ceremonies, but a minister must be every inch a man.

Assuming, as there is every reason to do, that you already possess those spiritual and natural qualifications which together form a minister's original strength, permit me to offer a few fraternal hints on the means best adapted for retaining it.

First—aspire, by close communion with Christ, after a high degree of spirituality. You may be real Christians, you may be truly alive to God, and yet be only *minimum* Christians, and be only *just* alive. If you are content with this, your ministry will fail. You will not have strength, to hold on your way, unless you are '*filled with the Spirit.*' No work demands this holy and glorious enthusiasm of all the faculties so much as yours; but it is almost equally certain, that there is no work in connection with which it is so hard to be maintained. Yours is a life of risks, a course beset with perils peculiar to itself—perils whose existence it would be folly to deny, and ruin to forget. You are in danger of taking for granted the safety of your own souls while ministering to the safety of others, and, to borrow the words of Ephraem Syrus, you must take heed lest you '*perish terribly of thirst, while supplying others with water.*' Unless you cultivate a delicate and watchful conscience, your study of the Bible will degenerate into a hard, intellectual exercise, and you will often read it professionally, or with a reference to the congregation, when the whole force of your being should be awake to read it for yourselves. You will be tempted at times to repeat the language of exalted emotion when your hearts are cold, to say what you ought to feel, rather than what you do feel, and thus to slide before you are aware, into the blighting sin of insincerity. Day after day, when your time is filled up by throng after throng of exciting outward activities, you may be impelled by the pressure to pray in a hurry, to make worship give way to work, and thus to forget the Saviour while in the act of serving Him. Tremble at the thought of being drawn into this snare; it is a thing of no remote contingency, and no deadlier evil can deceive the soul.

You have occasionally heard, with unspeakable dismay of the sudden moral fall of some long-honored minister. In some cases we tenderly hope that in the

day when the secrets of all hearts shall be disclosed, 'the root of the matter' may be found under the ruins. It is not for us to say, it is not for us to speak harshly of the fallen one, to pass the last sentence upon his character, or to foretell his eventual fate. It will be a more practical and becoming thing for us to study the causes and the stages of his declension, to see if we can trace a correspondence between them and anything that is going on within ourselves, that thus we may obey the warning words, 'Let him that thinketh he standeth, take heed lest he fall.' If we knew all the antecedents of this heinous shame, we should find that the crisis of that minister's danger was the hour when, in order to make room for public duty he began to slight private prayer. Living forces from Christ, his life, were checked, vain thoughts lodged within him, they gradually wasted away the pith of the man, and at last he fell before the touch of a trifle. It is just like what sometimes happens in the forest. In a calm day, when all else is silent something crashes heavily through the branches, and we know that a tree has fallen. No axe was lifted, no white lightning streamed, there was only a passing breeze. The wind that did but gently sway the little flower shook down that towering tree, because long before the catastrophe, its vital progress had been disturbed, and millions of foul insects had entered it, which leaving its bark untouched, and its boughs unshorn of their glory, had slowly, silently, secretly withered its strong fibres and hollowed its core.

The tree has no strength apart from its life. Spiritual life is spiritual strength, and this life is in Christ. Our strength will tremble and give way if we allow anything without us, whatever its look of holiness or plea of urgency, to interrupt our intercourse with Him who has said, 'Abide in Me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. Even the youths shall faint and grow weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength.'

If you would abide in strength, aim at a thorough knowledge of the truth which it will be the mission of your life to deliver. This, some will glibly tell you, is an easy attainment, for you have only to preach Christ. Unquestionably you have only to preach Christ. If your harp have a thousand strings, the theme of its music must be one. If you hold with a strong grasp, and lift into a clear light, doctrines respecting subsidiary truth, respecting the church order, respecting the positive laws of the Christian profession, you will hold them and lift them only as the pole which is to exalt the healing serpent. If you become stored with the lore of ancient and modern philosophical thought, you will ever bear in mind that 'you are an ambassador, not for Socrates or Aristotle, for Tully or Seneca, for Bacon or Locke, but for Christ, and that it is the message of the Gospel that you are charged with.' The name of Jesus is the only name that has life in it, the only talisman which, uttered by the lips of faith, can break the spells of the tempter, save the soul from condemnation, and charm its sighs of anguish into hymns of thrilling rest.

But what is it to preach Christ? Is it to repeat with dull perseverance a few evangelical phrases? Is it to utter the name of Christ in every sentence of the sermon? Is it 'to labour for ever after some prismatic variety of the expression "Neither is there salvation in any other?"' Is it simply to shout back the answer to the soul's first cry of consternation? This was not the judgment of Paul 'We preach Christ crucified,' said he, and he was determined to know nothing among men besides; but we know what this language means, when we hear him say to a young minister, 'Preach the Word.' God's Word is the whole Bible. Christ is the revelation of God; the Word is the revelation of Christ. The express design of the record, from first to last, is to make us acquainted with Him, to prove how He is needed, to shew what he is, to discover what He has done, to report what he has said, to declare what He expects, to tell what He is waiting to bestow. If in turn you explain and enforce all the doctrines of the

Word, giving the greatest prominence to those which have the largest place in its latest revelations, you will most assuredly preach Christ.

You see your calling brethren. Keep to your prescribed theme—try no substitute for it. Never allow novelty or fear of common-place to betray you into a search after anything more popular or interesting than the dogmatic discoveries of the Scriptures that testify of Christ. Give up all thought of any novelty in your teaching that can spring from having new things of central importance to say. As stated preachers to Bible-taught hearers you will find this to be impossible. I think it is Dr. Chalmers who says that valuable Christian teaching in a Christian community is ‘intensive rather than informational.’ To most of your people you will be teachers chiefly by being remembrancers, holding forth that word of life which they already know, so that they may be kept familiar with it, and feel its living reality. You will serve them in many other ways, but if it were not so, this kind of service, humble as it may seem, would be sorely missed even by men of highest spiritual intelligence, were it at once withdrawn. We can scarcely over-estimate the importance that belongs to the office of Gospel remembrancer. If it were to fail in the land, if its voices were not uplifted, every week, in almost every place: if its ministries were performed in an ignorant, careless, partial way: if its functionaries in general sought to waken the memory of men to a part of the truth only; or if, instead of keeping the defined theology of the Scriptures before the churches, they only set forth inferences from it, assuming that the doctrines themselves were too well known to need repetition;—one of the least of the evil consequences would be, that thousands of intelligent men, who are now unconscious of receiving great benefit from Sunday teaching, would find their knowledge of the Scriptures slip into confusion and pass away.

Impelled by these motives, renew your endeavours to become sound theologians. Watch and pray that no constitutional bias of your own, no topical partialities of your people, no fashions of thinking peculiar to the times, may disturb the balance of your judgment. Ask for the influence of the Spirit, that your hearts may be in sympathy with the truth. Put aside your reference Bible, and procure instead a copy of the Bible, with broad margins and blank leaves, that you may habitually write down those parallel texts that have been found by your own research. Use no commentaries and no interpretative apparatus merely to save time and lighten labour. By prayer and pains-taking thought search the Scriptures through and through. Trace the unity that underlies their diversity; study the Christology of the Old Testament, as well as the high and perfect Gospel of the New. Strive to become acquainted with every doctrine, its history, its jurisdiction, its limits, its connections. Mark how truth fits into truth, how first truth have first place, and how the life of every truth is Christ. If, in the process of inquiry, you have any unsettled opinions on any particular doctrine—those mere opinions, which Milton calls ‘knowledge in the making’—wait until the hesitation is past before you bring the doctrine in question into public discourse, for not one of you is sent by Christ to be a proclaimer of doubts, an apostle of negations, or a setter-forth of vacillating views, but a preacher of eternal certainties. Study upon your knees the secret that confounds you, and if it be one that ‘belongs to us and to our children for ever,’ prayer will open it; if it be one that ‘belongs to God,’ prayer will make your reason satisfied to leave it. The only things with which Christian teachers have to do, are ‘the things that are revealed.’ Be sure from radiant evidence that certain things have been revealed from Heaven, and then although each ascertained truth be encircled with solemn darkness, that of which you are still ignorant will not disturb your faith in that which you certainly know. Instead of wasting your life in fruitless attempts to clear up the speculative difficulties that belong to the philosophy of the Bible, use it in gaining a full, clear, proportional knowledge of all its revelations, for this knowledge must enter into the basis of your enduring efficiency.

Value and use to the utmost the resources of education. ‘Every man,’ says

Gibbon, 'who rises above the common level has received two educations—the first, from his teachers; the second, more personal and important, from himself.' This is your one time for receiving the first education. You may not be always able to see the connection between your present engagements and your future labours. Chaffing at delay, fired with impatience to be out on the grand mission of your life, you may undervalue this preparation for it, and almost think this time is lost. But this time is the morning, which, as the old proverb says 'has gold in its mouth.' While you can enjoy that academical assistance, in active, and seclusion, without which you could scarcely hope to be grounded in the knowledge of the ancient languages and the severer sciences, give up desultory reading, and devote yourselves with single purpose and resolute exertion to the fixed studies of the college. When this first education is over, carry on the second. During your short residence here, you can only begin a life of study, and receive help to help yourselves. After that still give attendance to reading—*προσχε*—keep close to it, hold to it, apply all your mind to all that reading that will fit you for the great avocation.

This will include those Oriental or classic studies that tend to deepen and refine your knowledge of the Hebrew and Greek Scriptures, to make you see their delicate threads of thoughts and subtle tints of meaning, able to answer inquirers, to meet objectors, to silence errorists, who profess to draw their doctrines from the Word of Truth, but whose mistakes you would not always be able to detect and explode by a simple appeal to the English vulgate. This reading will also include the studies which tend not so much to store the mind as to strengthen it, to educate the powers of attention, the powers of discriminate thinking, the powers of cautious and severe induction, the powers of logical statement and skilful defence. It may still further include some chosen branch of study which accords with your own individual taste, and in which you have a natural facility. I think you will absolutely require to have some mental work in hand, quite distinct from the daily routine of your thoughts. Without any obvious or immediate relation to the pulpit, its beneficial effect will soon be seen there. Besides its tendency to freshen the mind, it will help to fill its 'chambers of imagery' with analogies and illustrations that may throw new charms over old truths, and startle into attention slumbering thought. No real knowledge can be without its indirect service to a minister. 'It is an ill mason,' says George Herbert, 'that refuseth any stone, and there is no knowledge but, in a skilful hand, serveth to illustrate some other knowledge.'

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"A MAN SHALL BE AS AN HIDING-PLACE FROM THE WIND."

BY THE REV. CHARLES BRADLEY.

Imagine yourselves in such a desert as the prophet has here in his mind. There comes sweeping towards you the furious whirlwind. One thing only fills your thoughts—"Where can I find a shelter?" Now, suppose yourselves asked in such a moment as this, what kind of a shelter you wished for, you would naturally say, in the first place, it must be a *secure* one. You would point to the tempest that was coming on, and say, "It must be strong enough to shield me from that." And Christ is a secure hiding place. In consequence of what He has done and suffered in His human nature, and of what He is still doing in that nature, He is "able to save," and "to save to the uttermost, all that come unto Him." We are to turn to Him as to "a stronghold;" not as to an accidental shelter, a house or a common building that may or may not be able to protect us—but as to "a hold," a fortress, a place built for safety, and "a stronghold," a fortress built in anticipation of furious attacks and storms, a place able to abide them.

And then you would say, "The refuge I want must be a *near* one." It matters nothing to a man in a storm how secure a hiding-place may be, if it is far away from him. To be of any service to him, it must be close at hand; he must be



able to get to it. And who so near at hand as the Lord Jesus? Be we where we may in this howling wilderness, we are always within a step of this blessed covert. In a moment, at any time, we may flee into it, and be secure from evil. Some of us, however, only half believe this. How often do we say, it is useless for us to expect mercy, or comfort, or some other blessing, in a situation like ours! And when we do look up to Christ for the help we want in trouble, how commonly do we look to Him as one afar off from us! "O that I knew where I might find Him!" says many a troubled soul. But the truth is, that Christ could not be nearer His afflicted people than He always is. Our refuge, if we will but enter it, is always as near to us as our danger; it is sometimes nearer. There, but a little way off, comes the overwhelming storm; but here, not a little way off, close to us, is our hiding-place. The happy psalmist well knew this. "God is our refuge and strength," he says; not a present, but a "very present help in trouble." Speaking of the church, he says again, not, "God is near her; but, "God is in the midst of her, she shall not be moved; God shall help her, and that right early."

But you may ask, "Can I gain admittance into this refuge, if I flee to it?" The answer is, You can. It is an *open* refuge, a refuge ever open, and open to all who choose to enter it. None who flee to it are denied access to it. Look through this parish. We could find hundreds here who need a shelter, and will soon be undone for ever if they do not secure one. Look over the wide world. O what multitudes do we see, millions and millions, suffering and perishing in it! In Christ there is room enough to shelter them all, and one is just as welcome to enter into Him for shelter as another. His mercy is large, His merits infinite, His offers free, His invitations as gracious and extensive as we can desire them or He can make them. "Look unto me," he says, "and be ye saved, all the ends of the earth." "Whosoever believeth in me shall be saved." There is no casting out of any one who is hid in Christ; there is no keeping out of any one who wishes to hide himself in Him. And it does not matter what the evil is we wish to escape. There is as good a shelter in Him from what we deem a small danger, as from a great one, and we are as welcome to come to Him for it. He is as much a refuge for an aching, or careworn, or fearful heart, as for a guilty soul. He is a hiding-place from every wind, a covert from every tempest.

And one thing more—He is a *well-furnished* hiding-place.

"I may fly to that rock or tower," a man in the desert may say, "and it may screen me from the angry tempest; but suppose the tempest should continue, I may perish, and perish miserably, from hunger or thirst, beneath its shelter." But no; there is provision and plentiful provision in this stronghold for all who enter it. We run into it to escape danger, but what do we find when we get within it? All that can refresh, delight, and satisfy a craving soul. We almost forget it is a hiding-place; it almost becomes to us a pleasant dwelling-place, the seat of our richest comforts, our happy home. Even were the storm to cease, we should not wish to leave it. We are better provided for, we are happier within our refuge than we ever were out of it, or ever can be. "It hath pleased the Father," says the apostle, speaking of Christ, "that in Him should all fulness dwell. There is nothing wanting in Him which can make a sinner happy. And look at the verse before us. No sooner has the prophet spoken of Him as a refuge, than he thinks of the refreshment and comfort to be enjoyed in Him. This same Man who is to be a hiding-place from the wind, is to be at the same time as "rivers of water in a dry place, as the shadow of a great rock in a weary land." The psalmist, too, connects the ideas of provision and abundance with this refuge; "I cried unto Thee, O Lord; I said, Thou art my refuge and my portion in the land of the living."

O brethren, have mercy on yourselves! A refuge is near you, an open and a safe one. There is something in Christ that can bring you strength and comfort in all that you now endure or fear; there is enough in Him to save your souls

alive. He invites you to come to Him, that you may partake of all that is within Him, that He may make you now and for ever safe, peaceful, and happy men. You are as welcome to enter this hiding-place as you were this morning to enter this church. There is nothing to keep you out of it, except it be your own unwillingness to go in. But enter it you must, or destruction will overtake you. It is not hearing of it, or looking at it, or admiring it, that can save you; you must get within it. In other words, you must flee to Christ as a Saviour for your own guilty souls. With a lively faith in His willingness and power to save you, you must commit your souls to Him to be saved. Think of a man in a wide desert discovering a fearful storm rising, and flying to the only shelter he can see for safety; and when he gets up to it, finding an open door, and joyfully, though perhaps fearfully, venturing in. There is a picture of a sinner who has really come to Christ for salvation. And think of another man in the same desert. He is told of the coming storm, and he professes to believe that it is coming, but he is amusing himself with his fellow-travellers, or he is picking up the pebbles at his feet, and you cannot move him; you cannot get him even to look at the refuge you tell him of; or, if he does look at it, and you even prevail on him to move towards it, he stops, sits down in the way, and talks about it, and says, "I am resolved to enter it by and by." There is a picture of thousands who hear of Christ and His salvation, and sink down in the grave without an interest in them. They perish within sight of a refuge; almost saved, but altogether lost.

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## Poetry.

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### THE KINGLIEST KINGS.

Ho! ye who in noble work  
 Win scorn, as flames draw air,  
 And in the way where lions lurk  
 God's image bravely bear;  
 Though trouble-tried or torture-torn,  
 The kingliest kings are crowned with thorn.

Life's glory, like the bow in heaven,  
 Still springeth from the cloud;  
 And soul ne'er soared the starry seven,  
 But pain's fire-chariot rode.  
 They've battled best who've boldest borne,  
 The kingliest kings are crowned with thorn.

The martyr's fire-crown on the brow,  
 Doth into glory burn;  
 And tears that from love's torn heart flow  
 To pearls of spirit turn.  
 Our dearest hopes in pangs are born.  
 The kingliest kings are crowned with thorn.

As beauty in Death's cément shrouds,  
 And stars bejewel night;  
 God-splendors live in dim heart-clouds,  
 And suffering worketh might.  
 The murkiest hour is mother o' morn  
 The kingliest kings are crowned with thorn.

GERALD MASSET.

## Fragment Basket.

If a man strike his hand upon the point of a spear, he hurts not the spear, but his hand; or, if he spurn at a stone, he hurts not the stone, but his foot. So is it with the despisers of Christ, and the revilers of his gospel.—*Parr.*

WHEN we are *alone*, we have our *thoughts* to watch; in the *family*, our *temper*; in *company*, our *tongues*.

FAITH UNDER DISCOURAGEMENT.—May the Lord enable you to enjoy the sweets of labor, and then sweet will be the final sleep in the Lord. I know you have a rugged, a very rugged field to plough up, and many a hard and tough root to shake the mind and shatter the body—but behold the host of ploughmen now on the whole field; what is not done in one place, is done in another—it is but one work. This often animates me. “Well,” I say to myself, “God is working somewhere—their turn now—mine may be next. Souls are one and the same. He may come in a night, when it cannot be said that I brought him. If not by me then, Lord, work by another. If thou wilt not at this time use me, then I will stand by, and sing psalms of praise because thou art working by others. Go on, thou Mighty One—do as thou wilt.”—*The late Rev. J. Macdonald.*

## Family Reading.

WHICH WAY? OR THE LITTLE RAG SORTER.

It was the first Lord's day in the year, when a Sunday school teacher paced her chamber irresolute and perplexed, as she marked the hour advancing for her usual attendance at the school. She held a note in her hand, and as she glanced at it from time to time, she inquired doubtfully, “Which way?—which way is the best?”

The note contained the request that she would visit a sick friend lately arrived from the country, who expressed a desire to see her at the hour that was now approaching, while a call in another direction, on which it is now unnecessary to enter, *seemed* to have an equal claim upon her time and heart. Either of these services, leading as they did in widely different directions, involved the necessity of foregoing her class, which she had never yet failed to meet excepting when laid aside by sickness. She had been interested in the spiritual state of the invalid, but hitherto opportunity had been lacking of pressing on her friend the uncertain issue of her illness, and the eternal interest of her soul. Reason argued, an opening so favourable to her purpose might never again occur, and the circumstance of the expressed desire to see her seemed to point her a leading to be followed. The other call appeared to be of little less importance, and for a few minutes even preponderated in the balance. All the ways before her might be good in themselves, yet none were really so, unless the presence of the Lord went with her, unless His voice said, “*This is the way, walk ye in it.*”

“Which way?” she repeated, as the necessity of a speedy choice pressed on her. There is one way always open, and there, like Hezekiah, she spread the letter, and cried unto the Lord God of Israel. She was consciously enlightened by the Holy Spirit's teaching. She saw that one duty was not intended to displace another, and that the instruction of the children God had clearly placed in her hands could not, must not, be set aside for an uncertain service, without his sanction. How often, from want of seeking such counsel, the Lord's servants are made to feel they have become the servants of men, and discover in the end that they have rushed into paths of service for which they are wholly unfitted, and that they were never intended to tread, by following what they thought a leading of providence, when it was more strictly speaking a trial of faith. (Jonah i. 3.)

Assured and happy in the help given her in her hour of need, my friend took her way to the school, and entered on her duties with the strength and joy that seemed granted her, in proportion to the wrestle and perplexity of that silent chamber. But let her tell her own story.

"I have been accustomed, during a pause in the duties of the afternoon of the Lord's day, to go out into the street and seek to win some stragglers to the Sunday school, and bring them in under the teaching of the Word, if only for the hour which then remains to us. This day I was returning, after an unsuccessful search, when I was attracted by a child, not far from the entrance of the school-house,—her arms were interlaced in the pallisades which surrounded the inclosure, and her pale face pressed against the iron work;—a child, such as may be seen more frequently in the crowded haunts of our great cities than elsewhere, born amidst vice and disease, dwelling in some dark cellar or hidden den from which the light of heaven is excluded, as if it bore pestilence rather than healing on its wings.

"I have seen many children, and older persons too, in dirt and rags, but I never saw such abject wretchedness as was conveyed in that old-looking, wrinkled face and listless form before me. She seemed, in attitude and expression, to have neither interest nor lot in the life around her. I thought she might be about nine years of age, but I afterwards learned she was upwards of thirteen. I spoke to her, and asked her if she would come in with me, and hear the children sing. She shook back the long tangled locks of her sunburned hair, and looked vacantly in my face, as if scarcely comprehending my question; but on my repeating the invitation, she followed me without a word.

"The little stranger sat silently listening to the hymn of the children, the simple discourse, and the few words addressed individually to the scholars. The school over, she departed; but on the morning of the following Lord's day, I found her of her own accord seated in the place she had previously occupied.

"I know not how it was, I seemed to be used this day as I never had been used before; I felt myself a child speaking to children. The Holy Ghost was very present with us; tears were on the cheeks of many of the little ones; I was myself so engrossed with my subject (the parable of the Prodigal Son) that it was only at the close of the address that I turned to glance at the new scholar. Her eyes were fixed eagerly on my face as she breathlessly drank in the words which fell from my lips. I proceeded to make the application of the parable, and she drew closer and closer to my side, and gathering up the hem of my dress fold upon fold, she held it firmly clenched in her long thin fingers, as if she feared to lose me before she had heard the fulness of gospel grace extended to sinners.

"Our parting hymn was sung; the children went away; but *this* child did not move. We were left alone. Then I spoke to her of Jesus, and made her repeat after me a simple prayer for the gift of God's Holy Spirit. She learned it more rapidly than I could have thought possible, judging from her unintelligent countenance. As she was leaving, I said to her, 'Will you come and see us again next Lord's day, and hear of the good Shepherd, of whom I will tell you?'

"'I dare not,' she replied. 'Father will beat me if I do; he won't let me go to church.'

"'But this is a school, not a church,' I suggested.

"'It's like one, though; he won't let me come here; but I *will* come,' she added quickly, in an impetuous and determined manner.

"I tried to show her that obedience was the first step towards the knowledge of Jesus, and that she must previously seek her father's permission; and I offered to endeavour to obtain it for her, if she would tell me where she lived.

"A gleam of satisfaction crossed her face, and she minutely described the way to the street, and the cellar in which I should find them. Accordingly, during the week following, I discovered their miserable lodging. The father of the

poor girl was absent seeking for work, and the woman I found there, and whom I at first thought was her mother, reluctantly consented that the child should attend the school.

"I had scarcely taken my place the next Lord's day, when the gaunt-looking little stranger again appeared. Her earnest attention and evident pleasure increased, as I went on to tell them of the lost sheep, and the love of our Good Shepherd to his wandering ones, whom, when he had found, he laid on his shoulders rejoicing.

"Again and again my heart rose in praise and thanksgiving to Him who had heard the voice of my prayer, and, by thus guiding me to choose the safe path of duty already allotted to me, had bestowed on me the unspeakable privilege of leading this little stray lamb to the Saviour's feet.

"In the afternoon, my new scholar was again in the place she had chosen, silent and absorbed; but the next Lord's day I missed her. The week had nearly closed, when the woman with whom she lived called at my house, and told me the child was very ill; that she had taken a bad cold in the first place, from attending the school, adding roughly, 'You had better go and look after her.' I knew it was not likely to be true that her illness could be attributed to the cause she was so eager to blame; but I felt that even if it were so, *it was well*.

"Again I entered the miserable cellar, which these poor people called 'home;' so dark was it, that on leaving the daylight of the narrow street, all objects within were indistinct.

"The occupation of the family was that of rag sorting. On a heap of the larger rags which formed her bed (though the room itself had many other nightly occupants) lay my little stranger scholar, more wan and wasted than I could have imagined possible in the short time that had elapsed since we had parted. I approached her, and after waiting a few moments to see if she would recognize me, I spoke. She knew my voice, and motioned me to come closer to her, exclaiming in a shrill voice—

"'Oh, come! come here; and tell me of *Him*!'

"Tell you what, of whom? I inquired, wishing to discover if she had retained anything of the truth. She looked at me half reproachfully, puzzled at the possibility of my forgetting what I had taught her, and in a subdued voice, she replied,

"'Why, you know. Tell me of *Him*—that good gentleman that you called Jesus!'

"Motionless she listened, with her eyes fixed on my face, while once more I opened to her the wondrous story of a Saviour's love to sinners, and how he came to seek and to save the lost. I pointed to the one sacrifice for sins for ever—to the blood of the crucified as full satisfaction for the sinner's guilt. I told her, Satan and our corrupt hearts would strive to induce us to accept anything rather than the offers of free grace and a Saviour's righteousness. The love of Jesus Christ to sinful men is the fountain of living water, of which this poor wanderer desired to drink deeply; *she* longed to follow the Good Shepherd—*she* to whom the gospel of the kingdom had never before been preached, and who three weeks ago knew nothing of the treasures *laid up* for all who feel their lost and ruined state! Her vacant countenance brightened with intelligence, her very features seemed altered, while she listened with increasing satisfaction to 'the good tidings of great joy.' Many might have marvelled at her indifference to all outward things; but it was not strange to me. She sought life eternal, and drank in the Lord's loving invitation to *all*, as one who heard Jesus passing by.

"The following day, when I visited her, I was painfully struck by the swift progress of her disease; the flushed cheek; the restless eye, which ceaselessly wandered around, as if in search of some person or thing she failed to find; the uneasy tossing from side to side; the rapid, meaningless question, all convinced me that the delirium attendant on the fever had set in, and filled me with anxiety

lest I had come too late to hear her speak to me again, and tell me of her hope.

"I bent over her, and asked her if she knew me. She gave me no intelligible reply. In my distress, I fell on my knees, and prayed earnestly for one more opportunity of speaking to her of the Saviour; and He, who of old stood by the fever-bed, was beside this also, and that to calm and sustain; for while I was pleading with him for help in my helplessness, the poor sufferer's restlessness abated. In less than an hour she recognized me, and her face turned towards me in expectation, as if still thirsting for the water of life.

\* \* \* \* \*

During the night, it was necessary to keep her very quiet: afterwards I read and prayed, and talked with her, as simply as I could; asking her once or twice if she quite understood me, to which she quickly replied—

"Yes, yes! don't stop; we haven't long."

She remained perfectly calm and peaceful, and about eight o'clock fell into a slumber. After an absence of some hours, for the discharge of other duties, I returned, and found sleep had given place to a sort of stupor.

I spoke to her of her Saviour's sufferings—of His thirst; adding, "And all this He bore for you."

The upturned eyes, and glance of intense gratitude, I cannot describe; but I shall never forget as she whispered, "*Thank your dear Jesus!*"

I watched her for a few minutes in silence; but she looked at me wistfully, as if she had something more to say, but could not express it; nor could I understand what she wanted for some little time, when I said—

"Do you wish me to thank God for you?"

"Yes, yes! Oh, that's it!" she replied.

During the next two hours, which were spent in reading or repeating to her portions of the Word, or in prayer, she was frequently slightly delirious; but even then, out of the abundance of the heart the mouth spoke, and the often-repeated words, "Father, I have sinned!—make me one of Thy servants—saw him a *great way off*;—ran—not the son, the *father* ran. O God, grant me Thy Holy Spirit! Take away my naughty heart—*please* give me a new one! Wash me, make me clean in the blood of Jesus!" proved that the parable which first attracted her attention, and the prayer—the first she was ever taught to utter—were constantly in her mind.

Night came, and it was evident that the poor tenement would not much longer be required, and that this fair, new-born, blood-cleansed soul was about to join the countless hosts of the redeemed.

Death damps stood upon her face, which yet beamed brighter in the valley of shadows than it had ever shone in the valley of tears; her feet were cold, and her hands also, though they continued folded in prayer.

"I whispered a few words to her in reference to the glory she would soon behold face to face with Jesus!

"It was a solemn hour. One mightier than the mightiest of this world was there, and I felt his awful presence; but, thanks be unto the God of all grace, a mightier than *he* was there also, *his* Conqueror, my Refuge and Strength, her Ransom and Deliverer.

For a time all was still, even the laboured breathing ceased, when, with sudden energy, and far greater power than I could have supposed it possible for her to have retained, she raised herself up, and with her earnest eyes fixed on my own, she said, in a clear, distinct voice—

"Fetch them in! Oh, *be sure* and fetch them in, and tell them of Jesus! Tell them of—Jesus!"

Again there was a silence—she scarcely breathed—a slight spasm crossed her face—all was nearly over. I said—

"Dear child! Jesus has gained the victory for you!"

She caught the word, and with a shout of gladness, such as never rang from those pallid lips before, in the fourteen years of her sorrowful life, she cried—  
 “Victory! victory! I am washed—and made clean!—glory!”—

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“The rest of the song was sung with the happy children of her Father’s house, ‘who hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat;’ for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

“The dead was alive again! The lost was found! The fourth Lord’s day was dawning since I had stood where two ways met, and in my perplexity sought the mighty Counsellor, who has said, ‘Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not.’ The eye of the Lord that runneth to and fro upon the earth, beheld in that hour the little wanderer, ‘a long way off,’ and sent me forth (feeble instrument as I am) as his messenger of mercy, and now she would appear with him in glory; the best robe was put upon her; the ring of espousal was on her hand; the Saviour of sinners had embraced her; the kiss of peace was on her cheek; her dwelling was the beautiful home of Him who was ‘called Jesus, for he shall save his people from their sins.’

“She had entered by ‘the way, the truth, and the life,’ by Him, ‘who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.’” (1 Cor. i. 30.)

Which way? dear reader—for in this life only two ways open before you. Have you made your choice? If not, choose ye to-day.—*Precious Gems, by Anne Shipton.*

#### FAMILY PRAYER.

A man of my congregation, about forty years of age, after quite a protracted season of anxiety, became, as he hoped, a child of God. There was nothing in his convictions or in his hopeful conversion, so far as I could discern, of any very peculiar character, unless it was the distinctness of his religious views and feelings.

But this man did not propose to unite with the church, as I had supposed he would deem it his duty to do. One season of communion after another passed by and he still remained away from the table of the Lord. I was surprised at this, and the more so on account of the steady interest in religion and the fixed faith in Christ which he seemed to possess. I conversed plainly with him upon the duty of a public profession of his faith. He felt it to be his duty, but he shrunk from it. He had a clear hope, was regular in his attendance at church, was prayerful, but he hesitated to profess Christ before men. All the ground of hesitation which I could discover, as I conversed with him, was a fear that he might dishonour religion, if he professed it, and a desire to have a more assured hope. What I said to him on these points appeared to satisfy him, and yet he stayed away from the Lord’s table, though, he said, “I should feel it a great privilege to be there.”

In aiming to discover, if possible, why a man of such clear religious views, of such apparent faith, and so much fixed hope in religion, should hesitate on a point of duty which he himself deemed obligatory upon him, I learned to my surprise that he had never commenced the duty of family prayer. He felt an inexpressible reluctance to it—a reluctance for which he could not account. He wondered at himself, but still he felt it. He blamed himself, but still he felt it. This cleared up the mystery. I no longer wondered at his hesitation on the matter of an open profession of religion. I had not a doubt about his fears of dishonouring religion, and his waiting for greater assurance of hope; all arose from the neglect of family prayer. I told him so, and urged that duty upon him

as one that should precede the other. His wife urged it; but yet he omitted it. Finally, I went to his house and commenced that service with him. He continued it from that time, and from that time his difficulties all vanished. Before he united with the church, he said to me, "It was a great trial to me to commence praying with my family, but now it is my delight. I would not omit it on any account. Since I have commenced it, I find it a joyful duty. It comforts and strengthens me." He had now no hesitation in coming out before the world and openly professing his faith in Christ.

Neglect of one duty often renders us unfit for another. God is a "rewarder," and one great principle on which he dispenses his rewards is this—through our faithfulness in one thing, he bestows grace upon us to be faithful in another. "To him that hath shall be given, and he shall have abundance."—*Spencer's Sketches.*

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#### DAIRYMAN'S DAUGHTER IN ASIA MINOR.

The lovely Isle of Wight was the scene of the humble life and peaceful death of the Dairyman's Daughter, and in a village churchyard may now be seen her grave, with its modest stone inscribed to the memory of Elizabeth Wallbridge. Little dreamed the lowly Christian whose body sleeps there, of fame; but believing God, she honored Him by a godly life and triumphant death, the story of which, written by the Rev. Legh Richmond from personal acquaintance, belongs to the church of Christ, and will be cherished by it through all time as a precious legacy.

In the year 1832, Rev. Dr. Goodell, on a mission tour from Constantinople to Broosa, gave an old priest in Nicomedia a copy of the New Testament in "Armeno-Turkish," and gave several tracts to some boys who stood at the door of one of the Armenian churches. One of these tracts, a poor translation of the Dairyman's Daughter, fell into the hands of a priest who had never seen the missionary. On reading it, he said to himself, "*If this is true religion, then I have no religion.*" By searching the word of God he was led into the clear light of gospel truth, and at length, after repulses, succeeded in winning a brother priest to the same experience.

Through their cautious but zealous efforts, a spirit of inquiry spread, and in 1838, when the Rev. Dr. Dwight visited Nicomedia, he found a little company of sixteen who seemed truly converted men.

The two priests were removed to take charge of a church on the Bosphorus, where they came out boldly in the face of opposition and enmity, endured persecution even to stoning, imprisonment, and "the loss of all things," and spent their lives in self-denying efforts to win souls to Christ.

Could there be a more striking testimony to the power of a holy life and a sanctified press?—*American Messenger.*

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## Obituary.

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### LYDIA MARIA WILSON.

Died, at Oberlin, Ohio, on the 30th of October last, Lydia Maria, eldest daughter of Rev. Hiram Wilson, of St. Catharines, aged 20 years.

The subject of this notice, though solemnly dedicated to God in her infancy by baptism, and favored in her youthful days with good religious instruction, did not come to the point of personal consecration to her Divine Redeemer till the early part of the summer of 1861.

She had scarcely been one month at Oberlin, till, under precious influences which prevail there, she was led to give up all for Christ. We were soon cheered



by the welcome news that she had "found peace in believing." Her subsequent letters indicated very tender solicitude for her younger brother and sister at home, who, since her exit, have also found peace through faith in Jesus Christ.

She united with the Church at Oberlin in Sept. 1861, and while engaged there in study in "the Young Ladies' Course," she maintained a good reputation among all who knew her, for her ardent, active piety. Ever after giving her heart to the Lord, she was deeply interested, not only in Sabbath-day services, but in daily prayer meetings with her class, and did all she could to induce others to attend. For months before her last illness, it seemed to those who best knew her as if she was doing up her last work on earth, and ripening fast for a higher sphere.

While seriously ill, with typhoid fever, though delirious much of the time, in her lucid moments her mind was perfectly calm, and her faith in Christ unwavering. Some of the time she was earnestly engaged in prayer, and in singing sweet songs of Zion. A few hours only before her death she sung with clearness,

"My soul be on thy guard,  
Ten thousand foes arise," &c.

Also, a beautiful hymn entitled "Sweet Hour of Prayer." She seemed to breathe a heavenly atmosphere till her breath ceased and her immortal spirit fled. A pious young lady, who for some time had been her room-mate, spoke of her with the fullest confidence, saying, "she had spent many a blessed season with her in prayer, and that she had been greatly strengthened and encouraged by her salutary example and influence." Another young lady came to me and said with evident emotion: "Mr. W., I shall never forget your daughter Lydia, for I came here a poor sinner without hope, and she came and threw her arms around my neck and begged me to come to Jesus, and was so sincere and so earnest I could resist no longer."

Her teacher in Rhetoric, Mrs. C., was deeply impressed with her consistent walk as a young christian, and especially with her last essay on "the Fleeingness of Time." It was truly an interesting production, in view of her near approach to Eternity. In that essay the closing remarks were:—

"Time is hurrying us ever onward, and soon we too shall join the friends who have gone before us! How soon that time may come we know not! Soon the places that now know us shall know us no more forever! Already the messenger may be at our door to take us to our long home! Then let us be prepared, 'for in such an hour as ye think not the Son of Man cometh.'"

How soon were these words of her essay verified! She came up as a flower and was cut down; but not before the grace of the Lord Jesus Christ had availed in maturing and ripening her for a heavenly state. Though dead she yet speaketh, having left behind her the sweet fragrance of youthful piety. Her resting-place is in the St. Catharines Cemetery, only a few steps from the grave of that interesting youth, Seavell H. McCollum, whose memoir is so well known in Sabbath schools. "Even so Father, for so it seemed good in Thy sight."

H. W.

St. Catharines, Feb. 25th, 1863.