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THE

# Canadian Independent Magazine.

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VOL. V.

TORONTO, NOVEMBER, 1858.

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## POWER WITH GOD AND WITH MAN.

Prayer when earnest, humble, and faithful, secures great results. We rejoiced in the solemn engagements of our Churches in Canada, and the provinces of Nova Scotia and New Brunswick, on the third Sabbath in October, as a day set apart for special prayer for the revival of religion. In view of the day prospectively, we penned an article for the Magazine, but by some unexplained cause it has been lost. A feeling therefore that this occasion demands some notice from us, induces to advert to it retrospectively. It doubtless proved to many a day of enjoyment; and we trust to some of espousal to Christ. We have no idea that the sincere confessions, the holy resolutions, the trustful expectancy of the day, can pass away as the morning cloud; still we must guard against mere transitory feeling. The sky-rocket may blaze and dash on gloriously in its career for a brief space of time to expire in a moment; while the less pretending lamp may burn in its office of mercy, through the darkness of the night. The recent Comet dashing as a fiery chariot of unspeakable glory on its celestial pathway, commanded for a few weeks our attention, admiration and awe, but it has passed away; while up there shines on the Star of the North, pointing its lucid hand to the home of the free. Spasmodic effort is never healthy. What we want then is an abiding influence. We cannot pretend that we have already attained, or are already perfect. For what has been done we adore God; but much land remains to be possessed. We want power to reclaim the wilderness, and holy skill to plant and water the garden of God, so that He will give the increase. That we are not satisfied with our own state is not murmuring against God. Humility and a sense of our own insufficiency, are linked with the possession of power. Pride has never laid a stone in God's temple; but the lowly builders, as they pile on stone above stone, cry, "not unto us, O Lord, not unto us." The minister who preached at the kirk of Shotts more than two hundred years ago, a sermon that converted five hundred souls, and planted the seed of the kingdom throughout all Clydesdale, fled with fear from the place on the morning of that day, as unfit for the duty that was laid on him, but returned to preach "a new heart will I give you; I will take away the stony heart out of your flesh, and give you an heart of flesh." A proper conception of the work we have to do is power. Our appliances

if regulated and directed to advance selfish ends issue in confusion. This work is that which filled a Saviour's hands. Salvation to men comes not from the style of buildings in which worship is conducted. The gratification of a musical taste is one thing, the uplifting of the heart to God is another. The beautifying and strengthening of an outwork in a fortification is of small moment in war, if the loyalty of the garrison in the citadel is more than questionable. To rise to a perception of the great work we have to do in winning souls to Christ, is vantage ground. Objects aside from it are thrust into their own place. Then there is no longer a misapplication of force, the object wanted is clear, the kind of power needed is understood; to save a soul from death and hide a multitude of sins, demands spiritual power. The experience of personal religion gives the right direction to effort. A ship during a fearful storm, was wrecked on the South shore of Long Island: such was the fury of the gale, that the boldest on the beach dared not man the life-boat to rescue the crew that still clung to the vessel, when an individual who had been a sailor rushed forward, saying, "I have been there myself, bear a hand," and taking a place in the boat, he inspired the rest with courage to venture on the perilous enterprise, which was crowned with success. Thus having felt nigh to perdition, and heard the roar of the billows of destruction, but being rescued from the wrath to come by the mighty hand of Jesus; constrained by love, the soul strives to bring glory to Christ in working for the salvation of men. There is a holy ambition; as consecrated to this work the cry is, "one thing I do." *In order to success power with God and with man is necessary.*

Power with God, amazing expression! To this mysterious honour the believing soul may aspire. These are the words of truth:—put me in remembrance, —yet for this I will be enquired of by the house of Israel, 'to do it for them—none of you stirreth up himself to take hold on me—ask, and ye shall receive—if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you—how much more shall your Heavenly Father give the Holy Spirit to them that ask him. Prayer is the invocation of the strength of God. Arm of the Lord put on thy strength. Accepted prayer is the laying up in store of that power. Answered prayer is its manifestation. All-prayer is a choice weapon in the holy strife of winning souls. In that battle the banner is inscribed GOD FOR US. You see the tide of battle turn when the arm of God is made bare; as when the rod of Moses pointed to heaven in the battle with the Amalekite, the Israelites prevailed. JEHOVAH-NISSI—the Lord is my banner—is the acknowledgment of the victorious. The Gospel has been preached successfully, when the hand of the Lord has been with his servants; hence men of prayer have called on Him to go forth with them. They have said, if Thy presence go not with us, carry us not up. Aaron and Hur held up the arms of Moses; thus in our congregations there must be prayerful co-operation in the Lord's work. Brethren and Sisters, where is the battle to be won? Is it not in our closets? In our day there is a loud call for prayer. To your closets, O Israel! There ought to be neither defect nor cessation in our communications with heaven. Messages should be wafted thither. Ply this holy telegraph. Is there a defect? Is the form present, but the power absent? Is there a flaw in our piety? Does our unbelief limit the Holy one of Israel? Success can never come unless we rely on God. What is the lesson of the revival in America? Is it not that prayer is a power; that the believer has power with God, and as a prince prevails. Can we expect

to see multitudes turning to the Lord while prayer is silent? We are surrounded with objects of sympathy in the same congregations where we worship, in the pews where we sit, in the towns or cities where we dwell, are those who are unenlightened—unsaved. Their salvation is not an impossibility. God's power is able to reach the utmost case. We go not forth as a forlorn hope, like the Patagonian Missionaries, who a few years since were starved to death on a desolate and inhospitable shore; but are called to action and to prayer amid the excitement and flush of victory, in a year when the churches of a neighboring land count two hundred thousand sons and daughters born from on high. Let us plead with God that He be not a stranger in the land.

Power with man. The living action of a living church will have power with men. It is a mistake to leave the work of saving souls to official hands. All God's people are priests: they have holy garments to wear, and holy work to do. Of means towards a revival, we confess that we have great faith in united, prayerful, and persevering effort on the part of all the children of God. A review of how much we owe to our Lord will convince that we should be earnest and bold in his cause—not ashamed to speak for him—ready to seize the convenient opportunity of affectionately urging his claims—and watching for moments when the heaven-sent message may fall like healing balm into the smitten heart. When it is meat and drink to do the will of our Father in heaven, effort to do good will not be lacking. Nor can the professing Christian shut himself out from a sphere of influence, even if he would. He is compassed with a cloud of witnesses. Many who never read their Bibles read the lives of church members. Circles of influence are ever widening around them. Mere talk is at a discount with the world as well as with God. The life is the test of consistency—the life in the marketplace, the life in the family, along with the life in the church. Build as you may the outer walls of a temple, if it is occupied by a devil, it is no house of God. Profession is belied, if the rites of mammon engage the life. Faith may be orthodox, but if it is petrified to a stone—without heart—it is dead—being alone. A religion that has no hold on the lives of its professors, fails to have power with men. On the other hand, a holy energy centres in consistency. See this illustrated in the life of Jesus. That power has come down through these long centuries. We have the recent testimony of the author of "the purgatory of suicides," that in the darkest hour of his scepticism, he never ceased to admire the character of Christ. The follower of Jesus has power with man in proportion to his likeness to his Master. Those who are earnest then to spread the honour of Christ, in promoting a revival of vital godliness, must obtain the confidence of their fellow men; and by ceaseless activities in all the fields of Christian usefulness, strive to bring them to the cross of Christ.

"A world is perishing;

And can it be that we who have the means  
Which God hath blessed in every age to save,  
Shall let it die? Awake ye men of God!

Be true to Christ, be gracious to your race."

## THE BENEFICIAL EFFECTS OF THE TEMPERANCE ENTERPRISE.

The Temperance enterprise, embracing various organizations, the main object of which is to dispense with the customary use of alcoholic liquors, is an enterprise that deserves more extensive support than it has yet received. In its earlier stages, many were disposed to look upon it as Utopian, but its progress in the midst of long established usages, and the prejudices and hostility arising from ignorance, appetite, and interest, entitle it to our serious consideration. Its safety and practicability can no longer be called in question. Its numerous moral achievements are undeniable. Its beneficial effects are obvious to every observant mind. Its triumphs must be hailed by every well-wisher to the best interests of man. Its increasing success should be earnestly desired by every Christian.

So deep is our conviction of the importance of this enterprise, that we have for many years given it our hearty countenance. To it we have often adverted in the pulpit, and from thence prayer has ascended on its behalf. The fearful evils of intemperance are lamented in our public prayers; why should we not cordially unite in supplicating the blessings of the Most High on all reformatory measures to diminish and eradicate evils so disastrous? The spiritual welfare of our people is greatly endangered by the drinking usages of society. They constitute a formidable barrier to the intellectual, social, and moral interests of almost every community. The missionary abroad, the minister at home, the Sabbath School Teacher, Christian Parents, and all who are engaged in works of benevolence, would feel encouraged, and greatly rejoice, could this monster evil be held in greater check than it is, not only by moral suasion, but legal authority. May we not hope that such will be the case? It will of course take time, and require prudent and energetic efforts; but judging from the present aspect of things we proudly cherish the expectation of brighter days, for this moral reform. And we trust the readers of this Magazine will be found among its warmest friends.

As an illustration of the beneficial effects of this enterprise, the happy change wrought in Mr. James Stirling, of Scotland, may be referred to. We have before us a memoir of this honoured person, by the Rev. Alexander Wallace. A more interesting and instructive memoir we have not read for some time. There we see "some of the more striking and characteristic features of humble Scottish life." It is a sad picture of the utter debasement and wretchedness, and the ruin to business, body and soul, which follows in the wake of drinking habits. But there is a brighter side of the picture. The last thirty years of James Stirling's life formed a most cheering instance of the blessed change which takes place when the prostrate will acquires new strength, and asserts its supremacy over the fierce cravings of appetite: and the shattered frame, the enfeebled intellect, the debased moral nature, redeemed from the worst species of bondage, are brought under healing influences that usher in a new era and lead on to a better fate.

The single case of James Stirling, whilst it gives terrible reality and vividness to evils long endured, is at the same time a "silver lining" to the dark cloud—a sad illustration of the evils of drinking, and a standing testimony to the

good accomplished by the temperance movement. Emancipated from the worst bondage, he set himself vigorously to work for the emancipation of others. Temperance struck out an entirely new course for him, as it has done for thousands; and in every possible way, as far as his humble position and circumstances would admit, did he lay himself out for doing good.

James Stirling, the distinguished temperance reformer, the subject of this memoir, was born in the parish of Strathblane, 6th March, 1774. His general history we shall not now notice. Suffice it to say he early acquired drinking habits, they grew with his growth, one dark page follows another in the history of his intemperance, and he became at last a confirmed drunkard. The means of the great change wrought in him deserves attention, and afford encouragement.

One day he was sent for to a public house in the morning, and remained drinking there till the evening. He had been oscillating between this house and his work for several days before, as was his usual practice when the drinking fit was on him—unshaved, poorly clad, and without a penny. His will seemed entirely in the grasp of a master vice that had all but made complete wreck of conscience, honour, and affection, and to all appearance he was drifting hopelessly onward to ruin that now “had him in the wind.” But help, remonstrance, resistless appeal, conviction were now at hand, and God *employed the simple but startling question of a little child* to arrest the drunken father in his downward career.

His faithful wife had always been in the habit of observing family worship with the children when he was absent. She sat down with a heavy heart and with tears in her eyes that night to this exercise which had so often been her solace. Looking to the younger children she said: “Poor things, my heart is sore for you and your father.” What follows is so affecting that our old friend, (Mr. S.) must tell it himself:—

“I had been all day in the public-house, and at night, when I came home, my wife as usual, was reading a chapter to the children. When she was so engaged, I went in slipping like a condemned criminal. The portion of Scripture read was the twenty-fifth chapter of Mathew’s Gospel, in which these words occur:— ‘When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.’ Our youngest boy, then almost four years old, was lying with his head on his mother’s lap, and just when she had read those awful words, he looked up earnestly in her face, and asked: ‘Will father be a goat then, mother?’ This was too strong to be resisted. The earnest innocent look of the child, the bewilderment of the mother, and above all, the question itself, smote me to the heart’s core. I spent a sleepless, awfully miserable night, wishing rather to die than to live such a life. I was ashamed to go to church on the following Sabbath. I stopped at home and read the ‘six sermons on temperance’ by Beecher, which had found their way into the house, but how I never knew. But so it was, that when looking about the house for some suitable book to read on Sabbath, I laid my hands on them and they seemed as if written and printed and sent there for me alone. I was now decided. My resolution was taken, as

it had never been before. All the men on earth could not tempt me to drink, clear or brown, thick or thin."

This affecting incident was, by the blessing of God, the turning point in the poor inebriate's life. God has many avenues through which He can reach the heart of man, and out of the mouth of babes and sucklings He can ordain strength and still the enemy and the avenger. "Stirling says" continues his biographer, "that he never knew how Beecher's sermons were brought into the house. They were left there months before by his faithful minister, who was ever watchful for an opportunity of reaching his conscience and his heart; and whose prayers were at last answered, and his labours of love rewarded, in saving a soul from death, and hiding a multitude of sins. On that memorable Sabbath, when the drunkard was ashamed to appear in the house of God, his truly noble wife, ever watchful over him, saw that a precious opportunity had come, and, with earnest prayer to the Almighty, and with feelings trembling between hope and despair she laid the six memorable sermons in a place where he could not but find them, and quietly left the results with Him who turns the darkness into light, and the night of weeping into a morning without clouds."

Referring to the change wrought, Stirling says in his notes,—“All things soon put on a new appearance—my wife, my family, my trade, my countenance, my clothing. I saw all nature happy around me. My heart was happy within me—happy at having overcome my besetting sin—happy in the inward beaming sunshine of content. Those sights, and scenes that delighted my youthful fancy became delightful again.

On the 1st of January, 1831, he yielded at last to the entreaty of many friends, and addressed a large meeting upon the subject of temperance in "Millguy;" "and now commenced that work to which was devoted nearly the whole of his future life, with a purity of motive, and a oneness of aim—with a self-denial, ardour and perseverance, worthy of so good a cause." As a missionary in the temperance cause he was eminently successful. He had his afflictions, trials, and discouragements, but God was with him, and crowned his labours with his blessing. He was employed by the Scottish Temperance League—was the first agent of that institution—and was considered one of the more distinguished advocates of the Temperance Reformation. He died 20th March, 1856. On a monument erected to his memory is inscribed the following:—"His noblest monument is to be found in the many once wretched homes that he made happy; and the highest testimony to his Christian character and personal worth, his stirring eloquence and self-denying labours, is expressed in the warm gratitude of hundreds whom he rescued from the crushing grasp of Scotland's greatest curse. The blessings of those who were ready to perish came upon him, and he caused many hearts to sing for joy."

Whitby, Oct. 25th 1858.

J. T. B.

#### SOME THOUGHTS ABOUT A REVIVAL.

As there are wild grapes and tame, as there is tinsel to counterfeit gold, so there is such a thing as excitement *about* religion which is anything but a revival. One may say in brief that a revival which does not make the subjects of it

better,—better fathers, better husbands, better church members, better members of general society, is to that extent spurious. Reformation, like charity, begins at home. If a person attend prayer-meetings every day in the week, and is a churlish, cross husband, or an overbearing unjust master, or indulges in sharp practice in business, only deceives himself in thinking that the work of grace is reviving in his soul. It should never be forgotten that the religion of the gospel manifests itself by works. Tell me a man's conduct; let me know his daily habits when at home with the family, or in the store with his fellows, let me see him strike a bargain, or manage a negotiation, or rule his house, let me watch how he bears unfavorable news, how he gets through a time of business pressure, or what is more trying still, *how he bears a revival of business*—and I will tell you whether he is a Christian indeed or no.

A genuine revival will have these three marks. First, reformation of personal character. Second, a drawing towards brethren. Third, a yearning over the souls of the ungodly. When the spirit is poured upon us from on high, then shall we see all these in large abundance. The Lord *hasten it!*

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## Trans-Atlantic Retrospect.

There is very little of interest to record during the past month; nothing calling for lengthened comment or explanation; the religious newspapers of England contain few matters of more than local interest, and are engaged principally in discussing matters of "social science" and other cognate subjects, suggested by the meetings of the Scientific Associations. Lord John Russell and Lord Brougham have been delivering addresses at Liverpool, both of the highest order; that of the latter, on "Popular Literature," was a masterpiece in its way; the vigour and energy of the old man—now in his eightieth year—is indeed marvellous. We do but express the universal feeling when we say, long may he live to shed the light of his great intellect on questions of social improvement.

**THE EARL OF CARLISLE ON VOLUNTARISM.**—At the meeting of the Bible Society at Bradford on Thursday last, the Earl of Carlisle gave expression to the following sentiments on the duty of Government with relation to Christianity:—

The spread of Christianity is not properly the work of any Government as such (loud applause); Christianity marshals her own votaries and marches under her own banners; and just as unbidden by any Government you muster in this noble hall, just as unbidden and unpaid by any Government the Bible Society sends forth its agents and colporteurs, and your churches and denominations send forth their missionaries and teachers, so, asking nothing from any Government but a fair field and no favour (applause), will the work—the God-like work, I had almost said, of evangelising and Christianising the heathen go on, relying on its own resources and sufficient for her own victories.

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### THE REV. O. H. SPURGEON'S NEW TABERNACLE.

There appears to be at last every probability that the tabernacle so long talked of and so much needed by this popular preacher will shortly be commenced. On Sunday last Mr. Spurgeon informed his immense congregation at the Surrey Music Hall that he had already signed an agreement for a freehold site of ground opposite the Elephant and Castle, Southwark, for the purpose of erecting a spacious edifice in which the thousands who listen to him every Sunday night be accommodated with every convenience for worshipping God as Particular Baptists. The building committee were to meet the representatives of the Fishmongers' Company on Monday, for the purpose of getting the matter completed. 5,000*l.* is the sum to be paid for the land. The edifice



will necessarily cost many thousands for its erection; and, although the sum now in hand, with numerous liberal promises of donations, will yield a good sum, still the congregation were urged to continue in its efforts to effect so desirable an object. Mr. Spurgeon was very earnest in his appeal, and no doubt his friends will do their utmost to complete the undertaking.

#### DECLINE OF UNITARIANISM.

The *Enquirer* has the following remarks on the decline of Unitarianism—"Year by year our congregations grow weaker—often in numbers, more often still in social influence and relative importance. It is but a short time since the treasurer of one of our institutions assured us that the denomination to which we belong is gradually changing its character altogether, and that he now drew his subscriptions from the lower grade in the middle class. Or, if we take individual congregations, we find the same results; and Wakefield, Exeter, and Norwich are but individual examples of a universal rule. Liverpool has doubled and trebled its population, and the three Unitarian congregations which existed at the beginning of the century barely maintain their ground either socially or numerically."

#### PROTESTANTS IN AUSTRIA.

"The situation of the Protestants in Austria," says the *Zeit* of Berlin, "now threatens to become deplorable. It may be remembered that the Protestants of Hungary petitioned the Emperor for permission to form an independent religious community, enjoying the same rights as others. During his Majesty's visit to that country, they were led to hope that their wishes would be gratified, but it is now understood that the request of the Protestant Synod has been rejected, and they have been told that matters must remain in their present state."

#### MERCHANTS' PRAYER-MEETING.

Mid-day prayer-meetings have for some time been held in Hacken's Hay-hall, close to the Exchange, Liverpool from half-past twelve till half past one in the afternoon, a time thought most suitable for merchants' clerks and others to attend. The attendance has never been less than eighty; the average being 120. They are conducted under the superintendence of the Young Men's Christian Association.

The *Congregational Lectures* will, it is believed, be resumed in November, when Professor Godwin is expected to deliver a course on Christian Faith.

From a statement given in the *Doncaster Gazette* there appears little doubt that Lord Derby's Government contemplate the proposal of a measure next session for the settlement of the Church-rate question. Like the late Ministry, they are collecting information on the subject. We cannot suppose that any bill proposed by the Government will be any other than a compromise unacceptable to the opponents of Church-rates. Their wisest course is undoubtedly to disregard all ministerial rumours and promises, and press forward simultaneously the measure for total repeal which has already obtained the sanction of the House of Commons, and Mr. Duncombe's "Bill to transfer the freehold of the parish churches and church-yards from the parsons to the representatives of the parish."

#### MINISTERS FOR AUSTRALIA.

The following is an extract from a letter from the Rev. Thomas James, secretary of the Colonial Missionary Society:—During the past year fifteen ministers were sent to the Australian colonies, all of whom, with the exception of Mr. Jacob Jones—who by a mysterious Providence was lost by shipwreck within sight of his intended home—have found their appropriate spheres of labour. Mr. J. G. Reed, whose early death you noticed in a recent number of your journal, is also an exception. Of Mr. Arnold's arrival we have not yet heard, though it is to be hoped he has reached Sydney, and entered on his labours in that city before now. The remaining thirteen have been cordially received, are faithfully preaching the Gospel of Christ, and will be sustained by the colonists themselves, without any draft on the Society's funds. At the earnest request of the committee in Melbourne, Mr. Poore has been induced again to visit this country for the purpose of obtaining an additional number of suitable men, for whom important and promising stations are provided. Since his arrival the committee have been actively engaged in efforts to meet this renewed demand, and are happy in being

able to state that they have engaged the services of *nine*, and are negotiating with two or three others. One, the Rev. C. E. Palmer, of Warrington, has already sailed. Two others—the Rev. C. Manthrepe, of Newport, Essex, and the Rev. J. W. Shipphard, of Hayes, Middlesex—will embark in a few days. Four others—the Rev. J. Hill M. A. of Witham; the Rev. J. C. McMichael, of Halifax; the Rev. J. W. C. Crane, of Hanley; and the Rev. G. Hoatson, of Stoke-upon-Trent—are expected to take their departure in the course of a month. It is hoped that all at present required will have left for their destination by the end of the year. Of the twelve now being sent, six are designed for South Australia, four for Victoria, one for Tasmania, and one for Wellington, New Zealand. The committee would bespeak for these brethren the prayers of their friends that they may be preserved from the perils of the deep, reach their destination in safety, and find an open door for their entrance on fields “white to the harvest.” It will be gratifying to the friends of the society to know that the funds specially collected last year to meet the charges incident to the voyage and outfit of so many ministers with their families (the greater proportion of which was contributed by the colonists themselves), will be sufficient to meet the expenses thus incurred, without infringing on the general income of the society. This would not have been the case, had not the committee been favoured by some noble-minded shipowners, who generously consented to convey the ministers either wholly free or at greatly reduced charges.

#### CONGREGATIONALISTS IN AUSTRALIA.

I now come to the Congregationalists, one of the most important and powerful sects in the colony. They possess the largest number of educated ministers, and of commodious chapels and preaching-houses, and may be supposed to possess their share in the aggregate usefulness and piety of the province. We have no sect among us whose religious movements are so well known. The spirit of independence pervades the whole body, and sometimes it develops itself in a form somewhat new, at least new to Christians of this age. Ministers as well as people in fellowship assert their fullest freedom, their unqualified independence. This sturdy self-esteem, both in ministers and churches, has led to considerable changes, and several removals of ministers during the last year or two. The worthy ministers whom the Congregationalists obtained through the representations and advocacy of Rev. J. Poore have received a cordial welcome from their brethren and from the people of their charge. Many persons doubt the wisdom of importing ministers in such a wholesale manner, and it is more than probable that some of them, in all the Australias, will find to their cost that the piety of the colonies is not yet sufficiently concentrated and organized to admit of a large number of settled ministers. Time will test everything, and I venture to warn our friends at home, whether members or ministers, not to think too flatteringly of religious organization and brotherhood and liberality in young colonies.

The above glance at the most important denominations among us will furnish you with the most accurate estimate of their character and weight which I can supply. Statistics of the relative strength of each, as tested by the number of ministers, communicants, places of worship, and attendance, &c., &c., are not in my reach. The Wesleyan have the largest number of preachers. Episcopalians and Congregationalists are about equal; but the marriages celebrated among us during 1857 were exceedingly disproportionate. For instance, there were 493 married by Episcopalians, 260 by Catholics, 114 by Wesleyans, 90 by Lutherans, 58 by Congregationalists, 48 by Free Church of Scotland, and 44 by Bible Christians. The remaining bodies of Christians celebrated a very small number. In all probability, a tenth part of Episcopal marriages among us may be ascribed to the same blind preference for the surpliced clergyman's service as is known to influence the British public. Even well-informed people sometimes offer this blind and stupid homage to the marriage service which is the established law of Britain. You will perceive from this simple fact, that emigration alters few of men's associations in religious matters, and the tendency to superstition is almost as great in a new and promiscuous population as among the old nations of Europe.

#### DEATH OF THE REV. WALTER SCOTT.

Death is rapidly thinning the ranks of those Independent Ministers who date their career from Hoxton Academy. The names of Leifchild, Burder, Stratten, Moison,

Redford, Townley, and Watson, indicate the venerable age of those who survive; against most of whom, as they occur in the list of the *Congregational-Year Book*, we observe the mark which usually signifies retirement from the regular labours of the Christiana pastor. We have now to add the respected name of Walter Scott to the long roll of Hoxton men who have finished their course in this life, and have received the crown. He died on Monday, September 13, 1858, in the eightieth year of his age. No account of his last moments has reached us: but it appears that he died in the house of one of his sons, near Manchester. Mr. Scott was born at Wooler, Northumberland, on the 28th March, 1779. After preliminary studies for the ministry, in which he was associated with the Rev. T. Scates, and the Revs. John Ely and Dr. Winter Hamilton, he became pastor of the Independent church at Rothwell, Northamptonshire, where he laboured for upwards of twenty years, and gave proof of his abilities as a tutor, by preparing young men for Highbury College. In 1834, he removed to the town of Bradford, where for twenty-two years he exercised with honour to himself and advantage to his denomination the office of President and Theological Tutor of Airedale College, near that town. Before his retirement from that post, the Committee and Students, with the other Tutors, showed their respect for him, by requesting that he would sit to J. F. Bird for his portrait, which now, therefore, adorns the College Hall. A fine engraving from this admirable painting appeared in the *Evangelical Magazine* for July, 1850, and a few proof impressions are still in the hands of the publisher. It is a striking head, expressive of mingled shrewdness and benevolence, and somewhat resembling what we remember of the venerable Matthew Wilks. Soon after fixing his residence at Bradford, he became the first pastor of the church assembling at College Chapel, a building raised mainly by his own instrumentality. His connection with both terminated about two years since. In the respective posts he has been succeeded by the Rev. Dr. Fraser, recently appointed to the Theological Professorship, and by the Rev. W. Thomas. For himself, he had accepted the charge of a small church at Shanklin, in the Isle of Wight; but his last illness prevented his entering upon it.—*Patriot*.

#### PROTESTANTS IN BOHEMIA.

Bohemia is still a land of deep interest to the Protestant world. The bitter persecutions, which have been inflicted upon the confessors of the truth there, have not wholly extinguished the race of the disciples of Christ, although they have been comparatively hidden for a long time. Since the publication of the "Toleranz Edict," by Joseph II. on the 13th of October, 1781, they have been gradually emerging into the light.

In a population of 4,400,000 there were 96,589 Protestants, according to the statistics published in Prague, in 1854 or *one* Protestant to about *forty-five* Roman Catholics. This may seem a small proportion of Protestants; but when the circumstances are considered—the persecutions they have endured, and the civil disabilities to which they have been subjected—it will seem a remarkably large proportion.

The Bohemian Protestants are generally poor in this world's goods, but rich in faith and other gifts and graces of the Spirit. They are eminently an upright and moral people in their lives, contrasting, in this respect, so strikingly with the Papal population, as to attract the attention and command the respect of the officers of the government. They are strict observers of family worship, and almost invariably combine in their exercises, reading of the Scriptures, singing some devotional hymns, and offering prayer the only living, the Triune God. And thus the younger members of the families are well instructed, and guarded against immoral practices.

They are gradually gaining privileges from the government. They now have liberty of public worship—secession from Rome to Protestantism is much easier than formerly; and lately they have obtained some rights in regard to burying grounds and the burial-service, which they had not before enjoyed.

But every effort is still put forth by Rome to maintain her hold upon the country, and suppress the growth of Protestantism. She even offers for sale, at fairs and public places, her "letters of indulgence," as in the days of Tetzcl. But the Protestants seem to understand her wiles, and stand firm. The cause of evangelical truth, we trust, will continue to advance in the land of Huss and Jerome, till all shall enjoy its benefits. Let us rejoice in the light that God is causing to spread in that dark region, where Rome has so long exercised her most fearful tyranny, and extended to our suffering yet faithful brethren there our warmest sympathies and cordial support.—*Am. and For. Chris. Union*.

## THE BISHOP OF OXFORD ON THE CONFESSIONAL.

The *British Standard* says, that each of the Commissioners in the inquiry on the Boyn-hill case, has received from the Bishop a letter, in which he speaks as follows:—“As I have already stated in writing to Mr. Shaw, I hold it to be a part of the wisdom and tenderness of the Church of England that she provides for any parishioner who in sickness shall “feel his conscience troubled with any weighty matter” being “moved to make special confession of his sins;” and that she also provides for those who before Holy Communion “cannot quiet their own consciences” being invited to “open their grief to the minister of God’s Word.”

In making this special and limited provision for troubled souls, I hold that the Church of England discountenances any attempt on the part of her clergy to introduce a system of habitual confession, or, in order to carry out such a system, to require men and women to submit themselves to the questioning and examination of the priest. Such a system of inquiry into the secrets of hearts must, in my judgment, lead to innumerable evils. God forbid that our clergy should administer or that our wives and daughters should be subject to it. I am sure that any attempt to introduce it would throw greivous difficulties in the way of that free ministerial intercourse with our people which, for their sakes and for the efficiency of our ministry, it is all important to maintain open and unsuspected.”

## TRACT SOCIETY OPERATIONS.

The Tract and Book Society of Scotland are now selling in the course of a year, by means of their fifty colporteurs, about £5,000 worth of books, pamphlets, and periodicals throughout Scotland, and that chiefly where, a year or two ago, nothing of the kind was sold or read. This is surely one of the pioneers of religious revival. The friends of vital godliness should lose no time in extending and supporting an agency so likely as colportage to promote the revival of religion.

*Ireland.*—“From Ireland the applications for tracts and libraries increase. The protestant population seems to be advancing in spirituality and earnestness, while the Roman Catholics are guarded more and more closely by the jealousy of their teachers.”

*In Spain and Portugal* “all sale and distribution of religious books and tracts has ceased, under the successful war waged against them by the priests; and the only spheres where Portuguese tracts are at present employed, are amongst the emigrants to British Guiana, or Illinois, or the inhabitants of Maderia and the Brazils.”

*Italy.*—“In Piedmont the publication of evangelical truth is enlarging every year. The society in Turin, in connexion with the Vaudois church, has received the valuable gift of a printing-press from some ladies resident in Dublin, and this enables them to undertake works of larger size than simple tracts. The society employs two colporteurs, who travel through various parts of the country and dispose of many books and tracts.”

*Turkey.*—The committee of the Religious Tract Society have prepared a series of sixteen Scripture handbills, teaching the plan of salvation as revealed in the gospel, in the vernacular of the Turks, who neither read nor understand Arabic. They have been thankfully received, and intelligently persued by Turkish sailors.

## LAY PREACHING IN SCOTLAND.

Mr. Brownlow North has been preaching to very large congregations in one of the most northerly counties in Scotland. One Sabbath, we are told, he preached to between 8,000 and 10,000. Even on week days, preach where or when he may, his congregations are to be reckoned by thousands. Some of those who form his audience walk from 10 to 14 miles. Some of the “better class” are said to have been much impressed, and have made profession of faith in Christ. He is now preaching southwards. As Satan is ever busy calumniating those who are taking an active part in preaching Christ, he has of late been finding means of circulating, through the press, dan aging and libellous reports against Mr. North. In newspaper comments on Mr. Gill’s bankruptcy case, Mr. N. was maligned as having had very questionable dealings with him; and he was said to be in the Queen’s Bench prison at the time when he was preaching the Gospel to multitudes in the north of Scotland. We have his own authority for affirming that he never heard of Mr. Gill until he saw his name in the papers, and for giving the most unqualified contradiction to his being the Mr. Brownlow North who had the transaction with Mr. Gill.—*British Messenger.*

## MISSIONARY PERIL.

An attempt has been made to assassinate Rev. Mr. Schwartz, missionary of the Free

Church of Scotland to the Jews at Amsterdam. On Sabbath morning, the 1st of August, Mr. Schwartz had entered his pulpit and was about to commence the service, when a young Jew rushed up the pulpit stairs, and began striking at him with a long knife. Mr. Schwartz parried the blows with his right arm, but, unhappily, one of the thrusts reached his person, and penetrated the breast below the left shoulder. It was not known whether the knife reached any vital part.

#### THE INQUISITION.

The forcible abduction by the Roman Inquisition of a Jewish child six years old at Bologna, under the pretence of its having been, two years ago, secretly baptised by its Roman Catholic nurse, has created a most painful sensation throughout the Jewish world. The London Jewish Board of Deputies are deeply interested in the case. The following is a statement of the facts:—

“A cruel and barbarous scene was enacted a month ago in the house of one our brethren at Bologna, named Mortara, a respectable and worthy man, the father of a family, professing the Jewish religion. A child, six years old, has been violently torn from its parents under the pretence that it had been baptised by a Christian maid-servant two years previously! and all the entreaties and supplications offered by the parents to the authorities have to the present moment proved unavailing, either to recover the child or to learn anything of its fate.”

#### YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The second general conference of Young Men's Christian Associations has been held in Geneva. The proceedings commenced on Sunday, August 22: a special service was held in the cathedral, where, in front of Calvin's pulpit, seats had been provided for 225 young men. These were insufficient for those who attended the service. The Rev. F. Coulin preached a most able and appropriate sermon from John xxi. 15-17. The actual number of strangers who attended the conference was one hundred and forty-five. In the evening a public meeting was held in the Salle de la Rive Droite, the body of the hall was filled with young men, and the raised seats and gallery overflowed with ladies and other visitors, among whom we recognised the Rev. Dr. Gaussen, the Rev. Dr. Fitton, of New York, and the late President of the United States, Mr. Pierce. After appropriate devotional exercises, M. Maximilian Perrot, the President of the Geneva Association, delivered his opening address. He drew a parallel between the sixteenth and nineteenth centuries, and from the history and writings of Calvin and his disciples derived lessons suitable to the young men of the present age. After this inaugural discourse, he called on a delegate from each of countries principally represented to address the meeting. Dr. Gladstone, F.R.S., the Honorary Secretary of the Bloomsbury Association in London, spoke for Great Britain; the Rev. J. Paul Cook, the President of the Union at Paris, spoke for France: M. de Faye, a physician of Brussels, spoke for the Belgian Associations; Signor Cresi, of Naples, followed; and then Germany was represented by Pastor Durselen, the Principal of the Rhenish and Westphalian Associations. On Monday morning the conferences commenced. Each meeting was opened by short devotional exercises. M. Perrot presided. The proceedings on Monday were opened by a letter from Mr. Stokes, of the Dublin Association, insisting on the necessity of purity of membership,—that is, that care should be taken that none but really converted men should be admitted as actual members of any confederated unions. This gave rise to a long and interesting conversation on the principle and method of admission adopted in different countries. In the afternoon a paper by Dr. Gladstone was read, on the need of recreation felt by the young men, in which the author expressed his conviction that Christian Associations might, and in some cases ought, to provide the means of recreation, but only as far as the members are able to sanctify these means, and to render them efficient for the promotion of the great object. Much opposition had been previously threatened to the principle laid down in this essay; but, in the conversation that ensued, the only show of opposition was made by M. Dietz, of Strasburg, who, however, arrived at almost the same practical conclusion. After theory came practice; and as provision had been made for an evening excursion on the lake, the delegates went from the hall to the boats, and quietly rowed up the lake to the grounds of Count de Gasparin. Here they supped together, and again entering their boats, about twenty in number, they quietly dropped down the lake, listening alternately to a German band and to the choir, who occupied a large schaloupe in the middle of the flotilla, and to the echoes which redoubled both the music and the song; while each boat was illuminated by paper or Chinese lanterns,

coloured fires were occasionally exhibited, and over the whole the full moon shone in all her splendour. Three papers were read on Tuesday morning. The first by M. C. Cuenod a young pastor at Lausanne, who, in treating the interior development of the Unions, dwelt especially on the necessity of loving the Saviour in the person of each Christian, and of growing in grace. The second, by Pastor Durselen, invited attention to the external development of the Associations, starting from the leading idea that every one who is in the Saviour ought to strive to conduct others likewise to the Saviour, and that this missionary work, so consonant with the Scriptures, is required in some form or other of every member by the Association to which he is united. The third was by W. E. Shipton, Esq., Secretary of the London Association, who treated the same subject in a practical manner, giving the results of his experiences of many agencies, and dwelling emphatically on the power of the Word of God in the mouths of living men. In the evening the members of the conference assembled in the grounds of M. Perrot de Pourtales, the father of the President, which are beatifully situated on the north side of the lake, about two miles from the town. There, after enjoying the exquisite view, and mixing with Christian friends from the country neighbouring seats, they partook of a cold collation among the trees, and assembled together in an illuminated grove to listen to some of the foreign delegates who had not yet addressed the general body. Among those who spoke were Mr. Balfour, of Australia; the Rev. T. W. Kemp, Chicago; and Messrs. Olivet and Appia, from the Waldensian Valleys; the first of whom related how in 1852 the descendants of the persecuted Piedmontese had formed societies of young men, and had subsequently found that such existed elsewhere and now desired to join their brethren, in whose hearts God had placed the same desire. The proceedings on Wednesday commenced with a paper by Mr. Halbert of Buffalo, on the part taken by the Young Men's Christian Association of America in the present religious revival on that continent. The Rev. Russel Cook added further particulars, and detailed the reasons for concluding that the movement in question was, indeed, the wonderful work of God's Spirit. When he had concluded, on the proposition of Mr. De Faye, the whole company joined in a Doxology, and in prayer to God, that he would similiarly manifest Himself elsewhere. In the evening, the principal members of the Evangelical Alliance in Geneva, occupied the platform of the Conference, and addressed to the young men words of affection, exhortation, and encouragement. Early on Thursday morning, the men who had met on previous days for serious deliberation, assembled in front of the Cathedral, to the number of about 200, and in irregular groups wended their way to the Salève; then commenced the laborious ascent of the Pas de l'Echelle, to the Chateau which has recently been constructed in the valley between the two heads of the mountain. After a few short speeches, several votes of thanks were proposed by the brothers, Messrs. Paul and Emile Cook, and warmly responded to, and the delegates from London gave a formal invitation to the members present, to meet again in conference in 1861, in the British metropolis. The farewell meeting took place during the afternoon of the same day, when the Christian young men partook of the Lord's Supper, in a simple, but most solemn manner; many short exhortations and expressions of fraternal love were given utterance to; and after a brief discussion, resolutions were passed embodying the leading ideas of the papers of Messrs. Cuenod, Durselen, and Gladstone, and inviting special prayer in the associations for the outpouring of the Divine Spirit.—*British Standard*.

## Official.

### RECEIPTS FOR THEOLOGICAL INSTITUTE.

Guelph (T. B.) .....	\$2 00
Cobourg (T. B.), per Rev. A. Burpee .....	0 50
Caledon, per Dr. Lillie .....	2 86
South do. do. ....	6 97
Erin, per Rev. J. McLean .....	6 00
*Paris, per Rev. E. Ebbs (\$61-98 — \$10-00 remitted) .....	54 98
Danville, per Rev. A. J. Parker .....	7 00
*Brock, per Rev. D. McGregor .....	27 00

Those churches marked thus (\*) collected in the spring, but have done so again for the current year in the fall, so as to fall in with the proposal of simultaneous collections in October each year hereafter.

The undersigned will be much obliged to any Pastor who will send him a brief notice of the manner in which the Special Day of Prayer for the Institute was observed in his charge.

Toronto, Oct. 30, 1858.

F. H. MARLING, *Secretary.*

## Correspondence.

### DESCRIPTION OF A NOON PRAYER MEETING IN PHILADELPHIA.

*To the Editor of the Canadian Independent Magazine.*

MY DEAR BROTHER,—Having never yet seen a description of the union prayer meetings, as held in the States, which conveyed a fair idea of them, it has occurred to me that a simple description of what I saw and heard in one would be both profitable and interesting. I wish not to give vague generalities, but details and particulars; and I can do so with some degree of accuracy, for, though no notes were taken at the time, the impression abides upon the memory. The meeting I describe was that held in Philadelphia, at noon, on the 23rd of September last; this day being the anniversary of the commencement of the first daily prayer meeting in New York.

The place of meeting is a Baptist Church, which will hold about 1,500 people. As the hour of noon approaches large numbers are entering, and by twelve o'clock the place is nearly full. The congregation is evidently not an ordinary one. There is a very large proportion of men, and there are many ministers. A well known merchant presides, and just at the hour gives out the hymn—

“Jesus shall reign where'er the sun”—

which is sung with such animation as to quicken and cheer every heart. He then reads a selection of passages from the word of God; passages descriptive of the triumphant march and certain conquest of the Redeemer's kingdom.

“It shall come to pass in the last days, that the mountai. of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it.”

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace—that saith unto Zion, thy God reigneth.”

“He must reign till he hath put all enemies under his feet.”

“A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time.” And so on.

He then calls on a minister to offer prayer. Prayer ended, he makes remarks somewhat as follows:

Brethren, we keep this day as a high and solemn festival—as well we may. For it is just one year this day since ten men, only ten, met for the first time in the Old Dutch Church, in Fulton street, New York, to pray that God would have mercy upon his people and upon the land. Since then, what hath God wrought! What showers of blessings have descended! What numbers have been brought to repentance! How many homes have been made happy! How many ministers' hearts have been made to rejoice! The past year has been a time of fearful calamity in business, as we all know too well; but God has shown us that he meant it for our good. I was in New York on that very day, oppressed with care, like most others, but little dreaming of the meeting then being held, and still less of the wonderful things that would flow from it. Little did I think we should see in Philadelphia such things as we have seen. Oh, my brethren, let us give thanks to God; and while we give thanks, let us call upon Him that he would yet more largely bless us, bless us all, bless every church and congregation, bless every Sabbath school, and bring in the ungodly multitudes who are yet without, in the gall of bitterness and the bond of iniquity.

The meeting, brethren, is now open for prayer or remarks. Do not forget the rule, a necessary one, about brevity; and in prayer remember the following:

"A mother desires prayer on behalf of a disobedient and profligate son, that it would please God to grant him repentance unto life."

Immediately his remarks close, a brother (a Methodist minister) rises and says let us pray. Very pointed, very earnest, is the prayer; and it is succeeded by another, by a christian of another church, in which that son and that mother are remembered before God. A Presbyterian minister now rises and says. "Brethren, in that Old Dutch Church, in New York, where doubtless at this moment thousands are gathered together for prayer, there is carved in stone a Latin motto, which deserves to be engraved upon the fleshy table of every heart—The words are 'DANDO CONSERVO,' and the meaning is—'By giving, I keep!' By giving, I keep! And well does this express the genius of that glorious gospel which we profess to have received. That gospel has to be preached to every creature; and when the church is alive to this, her divinely appointed mission, she preserves the truth. When, on the contrary, she folds her arms in ease, when her thoughts go not beyond herself, she degenerates, she becomes corrupt. Corruption in practice speedily brings corruption in doctrine; the floodgates of superstition are thrown open, and the truth is overwhelmed. Brethren, be it ours, both as churches and as individuals, to act upon this maxim. By giving, let us keep. Be it ours to give the truth to the perishing multitudes about us; and this will be the surest guarantee of its perpetuation within ourselves." This stirring appeal over, the chairman, after a few verses of a hymn, announces that prayer is desired on behalf of the cities of the South, now visited, under the hand of God, by pestilence. A brother immediately offers prayer, and another succeeds him, the burden of supplication being that the terrible visitation may be sanctified and blessed to the salvation of souls.

An Episcopal clergyman now rises. He says he has just returned from a visit to the bedside of a dying infidel, one who was formerly a member of a church in the city. He has ridiculed and despised the work of grace that has been going on, and is earnestly endeavouring to die as he has lived—hard and impenitent. Brethren, says this clergyman, some of you doubtless know to whom I refer. It is a fearful case. It should move our sympathy and call forth earnest supplication. Shall we not pray for him, that God would be pleased in mercy to open his eyes, that he may flee before it is too late to the refuge set before him in the gospel.

Again, a brother rises and says "let us pray." Deep solemnity is on every heart. The case does excite sympathy, it does call forth earnest cries unto God, that not only the individual named, but all of similar sentiments, may be visited by an outpouring of the Spirit from on high.

Another hymn; after which the chairman says—Brethren, I hold in my hand a telegraphic message just received from brethren assembled for prayer in Utica, State of New York. They are keeping this festival even as we are. They desire to congratulate us on the blessings that have been showered upon this city, and wish to be remembered in our supplications. I have drawn up the following answer: "The brethren in Philadelphia to the brethren assembled for prayer in Utica, send greeting. Grace, mercy and peace, from God the Father rest upon you." "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, to seek the Lord of Hosts; I will go also."

The chairman then said he believed there were some present who knew what was the state of matters with those who had been touched by the preaching of the Word in the tent. Would they be good enough to inform the meeting. A person rose, evidently a mechanic, one who had, as I understood, been himself converted there, and stated in very brief but forcible language how God was working in many hearts; how a meeting had been held every night during the week, since Sabbath, and had been attended by numbers who were earnestly inquiring the way to Zion. He desired the meeting to remember them; and this was done with joy, an appropriate hymn also being sung.

A merchant now rose, and stated that before leaving Philadelphia (he was



about to visit Europe) he wished to testify to the beneficial effects of the noon prayer meetings upon men of business. In his own case, he found that it sanctified and hallowed business hours. As the hour of noon approached, a merchant would think—in half an hour I shall be with my brethren again; and this very thought exerted a great influence in checking that current of worldliness which was so natural and so hard to overcome. For his own part, he must express profound thankfulness that he had been led to attend them.

The chairman here announced that another brother, then in the meeting, was also proceeding to Europe, and called upon a friend to offer prayer on the behalf of both, that God would bless and protect them. This was done.

A minister now rose and said, I have often been struck, brethren, by two remarkable facts in the history of God's dealings with his people; the first, how great and important changes have been brought about by the agency of men who for a time seemed to stand alone. Elijah stood alone for the Lord of Hosts when that great trial took place on Mount Carmel, which ended in the discomfiture of Baal; Nehemiah was alone when he went round the broken walls of Jerusalem, having told no man how it was in his heart to build them up. Luther was alone, a solitary monk, in a German convent, when the thoughts came into his heart which ripened into the great Reformation. The second fact is that these solitary men, chosen of God for the accomplishment of his purposes, find, when they need it, help and sympathy from many on whose friendship they had never reckoned. Elijah complained bitterly, when he fled to the wilderness, that he alone was left of all that sought the Lord; but God told him then that he was mistaken, that there were seven thousand left who had not bowed the knee to Baal. Nehemiah, though violently opposed by Samaritan idolaters, had friends raised up in abundance to aid him, all having a mind to work. And Luther, what a band of godly men gathered round him! Solitary monk as he was, when the fire began to burn, how that fire spread from one to another, till he had the chief men of Europe with him! Let then any now present take heart. If God has given them a work to do, alone though they may seem to be for a time, he will stand by them and find them help.

Another minister, the pastor of a large city church, now rose. He said, it does seem to me, brethren, that the work now going on has in it the promise of yet larger blessings. We do seem to be coming near the dawn of a better day than any of us have known. Such a day we all profess to look forward to; but have scarcely dared to hope to see it in our time. But why may not this great work, brethren, for great it is in comparison, why may not this great work be the beginning of a new era in the history of the church; an era as marked as that of the Reformation. Are we satisfied that the church of God shall ever remain as it has been, or do we not rather long and pray for the time when she shall arise in her might and be the chief power in the earth. Are we satisfied with the state of religion in our own city. Much as we have reason to rejoice, how much more reason have we to mourn over the moral desolation yet in our midst? And if we turn our eyes from this favored city, what vast tracts meet our eye, where all is comparative barrenness! Let our prayers then continue. Let us not grow weary in this good work, but daily send up united prayers to the throne of grace, that blessings may be showered upon the land in proportion to its great need.

In consequence of the interest of the occasion the meeting had been protracted somewhat beyond the usual time; the chairman, however, now announced its close. A parting hymn was sung, a minister was called on to pronounce the benediction, and the congregation slowly dispersed.

In the above account, I do not profess to give the exact words spoken. Without a report on the spot, this would have been impossible; but I have given a fair idea of the sense. There was more speaking at this meeting than I have reported, and more than is usual, a thing easily to be accounted for by the interest of the occasion. None of the remarks occupied more than a few minutes; all were pointed and earnest, and some of them were very powerful. It was a time of profound interest; one of those periods when the experience of years

seems to be concentrated into a day. It was indeed, and it cannot be better described, "a time of refreshing from the presence of the Lord."

A few words in conclusion.

1. A meeting like this cannot be *got up* at will. Many months of patient, humble prayer and labour on the part of a few individuals had preceded those large gatherings, where the bonds of sectarianism were broken and members of all denominations met as brethren. The spirit had been poured out from on high; and the love, the joy, the peace, which so remarkably characterize them, are the fruits of that outpouring.

2. What then have we to do? Evidently to seek in earnest for the same blessing! Let us seek that the spirit of *power*, and of *love*, and of a *sound mind*, be given to us. Let us seek as individuals, let us seek in our families, but more than all, let us seek in our devotional assemblies, remembering that the Holy Spirit is that good thing which God is more ready to give to them that ask, than a father is to give bread to a famishing child.

3. Wherever it is possible, let a few christian men of different denominations meet together at once to pray specially for this object. But let them remember that they do not pray for large meetings, but for the gift of the Spirit. For the Spirit, though one, hath divers manifestations.

4. Our ordinary church prayer meetings might be judiciously modified, so as to allow more opportunity for many supplications. Long prayers are ordinarily a mark of Pharisaism, and when they proceed from want of faith and earnestness, they hinder the work of God.

Toronto, October 29, 1858.

II.

## Literary Review.

WRITINGS OF PROF. B. B. EDWARDS, WITH A MEMOIR BY EDWARDS A. PARK.  
Boston; Jewett & Co.

These two volumes contain but a small part of the writings of Professor Edwards. We have here only seven sermons, and sixteen essays, addresses, and lectures, besides the memoir from that ripe and eminent scholar, Professor Park. The biographer was for some years the colleague of the author, and in various other ways associated with him, so that he possessed peculiar qualifications to write this memoir. We sometimes see disparaging statements in comparing the present race of literary men with those of past time: but if we may take this as a specimen of many men on the stage, they will compare favorably with the most laborious and successful men of any age. In reading the memoir we were surprised at the amount of labor which one man can accomplish by diligence and perseverance. Professor Edwards, though of a weakly constitution, and of ordinary talents, yet distinguished himself as a student, a tutor, an agent, an editor, a professor, and a theologian. Ministers may learn much from the study of his character and writings, and no one can read these volumes without instruction and profit. It would be well if writers and reviewers possessed more of his manner and spirit. He never dipped his pen in gall, but always wrote kindly and hopefully. He conciliated by his kindness, sympathy and appreciation, and sought by his own example to raise the standard of scholarship and literature in his native land. Could he now witness the progress that has been made, he would rejoice that his labours were not in vain. We must not omit to refer to his Christian character. In *this* he sought to go on to perfection; being of a pensive habit he perhaps had not so much of the brightness as some others, but he enjoyed heavenly meditation, and longed for the blissful state. He had a high respect for Henry Martyn, whom he in some respects resembled. His ruling passion was strong in death; when others had given up all hope of his recovery, he still labored collecting materials for writing a commentary on some of the

books of the Bible. These he was not spared to complete. He died as he had lived, and as all who knew him expected that he would die, humble, self-distrustful, considerate, loving, he reserved his triumph until he had pressed the solid ground of the other shore.

D. M.

## News of the Churches

### THEOLOGICAL INSTITUTE—OPENING OF THE SESSION.

The Twentieth Session of the Canadian Congregational Theological Institute was opened on Wednesday, October 13th, by a Public Service held in the Second Congregational Church, at 7½ p. m. The Rev. F. H. Marling presided, and in his opening remarks referred to the manifest blessing that had rested on the Institute during the last session, in the increased number of students, the improved finances, and the growing interest felt in its prosperity by the churches. Much of this was to be ascribed to the general and cordial observance of the day of special prayer. The present session, also, began under like happy auspices, for, so far as information had been received, there had been equal earnestness in seeking the divine blessing, and the class would probably number even more than that of last year.

After singing, and prayer by Rev. K. M. Fenwick, the Rev. T. S. Ellerby delivered an address to the Students. After expressing, on behalf of the ministers present, as well as their brethren and the churches throughout the Province, a warm interest in students, reference was made to the gratifying spectacle of young men offering the first fruits of their years to the Saviour, to serve Him with devotedness in the Gospel; to the employment and service thus chosen, as showing deliberate choice and much self-denial; and then to the fact that *this preference implied* (I.) *the possession on their parts of a sanctified intellect.* In illustration of this, the speaker, after giving a definition of intellect, and describing its achievements, showed by many examples that without moral character it may be a bane and not a blessing, and after more fully explaining that "sanctified intellect" means mind, with all its powers, devoted to God, and constantly under the influence of divine truth, bore most decided testimony to the fundamental necessity that such intellect alone should be employed in the work of the Christian ministry. A preference for this work implied, on the part of the students, (II.) *a conviction that the pulpit was in their case the place for sanctified intellect,* the place where it might most efficiently do its work and discharge its responsibilities. Here the pulpit—or rather the preaching of the Gospel—was shown to be Christ's chosen agency for the accomplishment of his purpose of love and mercy to mankind, and therefore pre-eminently the place for sanctified intellect, love to Christ and the souls of men, impelling the minister to speak what he has himself known and felt, and gratitude for the gift of a sanctified intellect constraining to the dedication of its powers to the work of the ministry. The preference of the students for this work implied, (III.) that, having reached the conclusion, that the pulpit was the place for sanctified intellect, *there would be no lack of diligence, earnestness, and fidelity on their part in availing themselves of the opportunities and advantages placed at their command.* Under this head, after some remarks on the necessity of an educated ministry, Mr. Ellerby laid especial stress on the importance of every student, at the very outset of his academic course, becoming thoroughly master of his mother tongue, and then closed by urging them strenuously to cultivate habits of mental activity, of consecutive thought, of firmness of purpose, of self-reliance, of conscientious and systematic diligence, and of a devout frame of mind.

After the valuable and beautiful address of which the above is a very bare outline, the Rev. Dr. Wilkes made a few appropriate and forcible remarks, and the meeting was led in prayer by Revs. J. T. Pattison, and J. Wood, Dr. Lillie closing with the benediction.

Besides the ministers above named, there were present on this occasion, the Rev. Messrs. Wickson, Porter, Byrne, Ebbs, Wood and Reikie. Notwithstanding the torrents of rain which poured down at the hour of meeting, a considerable congregation attended the service, which was one of much interest throughout.

## NEW CHAPEL IN HAMILTON AND INDUCTION OF REV. T. PULLAR.

On Monday the 4th of October, the foundation stone of a new Congregational Chapel in the city of Hamilton was laid. Impressive and appropriate prayer was offered by the Rev. Dr. Irvine of Knox's Church. The Rev. Thomas Pullar, then gave an address on the distinctive principles of Congregationalists, making allusions to the history of the denomination in England, Scotland, and the United States; at the close of which he performed the ceremony of laying the foundation stone, and finally appealed to the promiscuous audience on the necessity of building their hopes of everlasting happiness on Christ the only sure foundation. The service concluded by prayer, offered by the Rev. Mr. Ellerby, of Toronto.

The new building will be a neat brick edifice—with a handsome front, having a porch entrance on Hughson Street; the dimensions will be 65 by 40 feet, it is calculated to seat 450 persons, and is capable of having galleries erected, if necessary hereafter. In the basement there will be school, lecture, committee and vestry rooms. The estimated cost is about £800; £500 of which is already subscribed.

In the evening of the same day, the induction of the Rev. Thomas Pullar, to the pastorate of the Church, took place in the old chapel. The Rev. Dr. Lillie and the Rev. Messrs Ellerby of Toronto; Ebbs of Paris; Wood of Brantford; Allworth of Barton; and the Rev. Dr. Irvine, were present, and took part in the proceedings. The devotional exercises were conducted by the Rev. W. H. Allworth of Barton; a brief statement was then made of the distinctive principles held by Congregationalists, by the Rev. J. Wood of Brantford, who also proposed the usual questions. The confession of faith by the pastor was full and yet concise. The induction prayer was offered by the Rev. E. Ebbs, formerly the pastor of the church. The subject of Dr. Lillie's charge was the prayer of Elisha for a "double portion of the spirit of Elijah:" that of the Rev. Mr. Ellerby to the church, Ezekiel's vision of "healing waters:" his appeals to those who are represented under the "miry and the marshy places" which are ultimately to be salted with salt, were very solemn.

We rejoice to learn that the cause in Hamilton promises to become healthy and strong; and that the friends there are united, hopeful, and energetic.

## RECOGNITION SERVICE AT NEWMARKET.

On Thursday, 14th ult., the Rev. Joseph Hooper was recognised as Pastor of the Congregational Church in Newmarket. The services were as follows: Introductory Discourse, by Rev. K. M. Fenwick; Questions and Recognition Prayer, by Rev. T. Baker (the late Pastor); Right Hand of Fellowship, by Rev. F. H. Marling; Charge to the Pastor, by Rev. Dr. Wilkes; and Address to the People, by Rev. J. T. Pattison. The Rev. Messrs. McFadden (Wesleyan), Goldsmith (New Connexion), Brown (Kirk of Scotland), and E. Ebbs, likewise took part in the service. In the evening, a Soiree was held in the church, when Mr. Pattison occupied the chair, and addresses were delivered by Dr. Wilkes and Messrs. Wood, Marling, Goldsmith, McFadden, and Fenwick. A very cordial letter of apology for his absence was read from Rev. S. F. Ramsay, Rector of Newmarket. The attendance on both these occasions was good, and the whole aspect of the cause encouraging.

## CHURCH FORMED IN DRESDEN

A Congregational Church was organized in the village of Dresden, Oct. 3rd, by the Rev. W. Clarke, consisting of ten persons, two of whom were persons of colour, who pledged themselves to walk together in the ordinances of the gospel, and to watch over each other in love. After which the church celebrated the sacrament of the Lord's Supper, a privilege which was gladly embraced by several members of other churches. It was a precious season for the Lord was there.—*Communicated.*

## SPECIAL BIBLE FUND FOR INDIA.

The Secretaries of the Upper Canada Bible Society have issued a circular directing attention to an appeal in behalf of India, lately issued by the British and Foreign Bible Society. The degradation, superstitions, and cruelties of that land, urge earnest and decided action, in supplying its teeming millions with the word of life. Regarding the general efforts of the British and Foreign Bible Society, the issues for the last year were 1,602,187 copies. The income for the year was £152,574 3s. 6d.—about \$762,000. The total issues of the Society now amount to 33,983,946 copies.

## NORTH WESTERN ASSOCIATION.

The first Annual Meeting of this Association was held in George-Town on the 21st and 22nd September.

The following Ministers and Delegates were present. Revds. J. Howell, E. Barker, E. A. Noble, J. McLean, and J. Unsworth; Messrs. J. Barber, George-Town; T. Russell, Caledon; A. Lightbody, Garafraxa; J. Sanderson and Rogers, Bolton, Albion; and R. Thompson, Guelph.

The Ministerial Session was held at the house of the Rev. J. Unsworth, when Sermons, &c., engaged attention.

The Delegates met in the Chapel, when each gave an account of the state of religion in the Church of which he was a member; after which they considered the best means for promoting the work of God in their midst.

The United Session was held in the Chapel, on Wednesday afternoon, when an essay was read by the Rev. J. Howell, on the "Best means of promoting and conducting Revivals." After a free and profitable discussion of the subject, it was Resolved,—“That this Association recommend to the Churches the prayerful consideration of the subject of a revival of religion among them, and the best means to accomplish it.” The public meetings were spiritual and edifying. The Sermon was preached by the Rev. E. A. Noble, in the absence of the Rev. F. H. Marling, from 1 Timothy i. 15.

The next meeting of the Association is to be held in Bolton Village, Albion, in February next. J. UNSWORTH, *Secretary*.

## REV. THOMAS BAYNE.

Our brother the Rev. Thomas Bayne has retired from the pastorate of the church in Russell-town, and entered on the agency of the Canada Sunday School Union.

## FRENCH CANADIAN MISSIONARY SOCIETY.

The Missionary Record for October, issued by this valuable organization for the evangelizing of our French Canadian population states: that a debt of SIX HUNDRED POUNDS rests on the Society, paralyzing its efforts, and preventing the successful carrying out of its missionary schemes. A generous and enlightened friend, deeply sensible of the individual responsibility of Christians in not allowing the work of God to suffer for want of liberality, has come forward and pledged himself for fifty pounds towards paying off this debt provided, previous to the annual meeting, a sufficient amount of donations be obtained to set the mission free from embarrassment.

## AMERICAN MISSIONARY ASSOCIATION.

This Society held its twelfth anniversary this year in Worcester, Mass., Sept. 29 and 30. The income of the year is about \$40,000. Fifty-six missionaries are supported in Africa, the West Indies, the Sandwich Islands, Canada, Siam, Egypt, and the Marquesas Islands. Rev. S. S. Jocelyn reported the Home Department, in which are employed 80 missionaries and 4 colporteurs. Of these missionaries 6 are in States east of Ohio; 9 in Ohio; 8 in Indiana; 25 in Illinois; 8 in Wisconsin; 7 in Iowa; 3 in Michigan; 6 in Kansas; 1 in Missouri; 6 in Kentucky; 1 in North Carolina. Under the care of these missionaries are 3310 church members—all pledged to total abstinence from alcoholic drinks, and all committed against Slavery. To these churches have been added during the past year, by profession, 418; by letter, 253; while 815 conversions are reported in 30 revivals. In one church, gathered for the poor at Saratoga Springs, more than one hundred hopeful conversions have occurred.

## Wells from the Fountains of Israel.

### HUMILITY.

As the tree grows best skyward that grows most downward, the lower the saint grows in humility, the higher he grows in holiness. The soaring corresponds to the sinking. I will venture to say that neither the church, nor the world, nor any eye, nor age ever yet saw—a saint distinguished for his holiness, who

was not also remarkable for his humility. The grandest edifices, the tallest towers, the loftiest spires, rest on deep foundations. The very safety of eminent gifts and pre-eminent graces lies in their association with deep humility. They were dangerous without it. Great men need to be good men. Look at this mighty ship—a leviathan on the deep; with her towering masts, and carrying a cloud of canvas, how she steadies herself on the wave, and walks erect upon the rolling waters, like a thing of inherent, self-regulating life! Why—when corn is waving, and trees are bending, and foaming billows roll before the blast and break in thunders on the beach, is she not flung on her beam ends—sent down—foundering into the deep? Why, because, unseen beneath the surface, a vast well-balanced hull gives her balance, and taking hold of the water, keeps her steady under a press of sail, and on the bosom of the swelling sea. Even so, that the saint may be preserved upright, erect and kept from falling. God gives him balance and ballast—giving the man on whom he has bestowed lofty endowments the grace of a proportionate humility. We have wondered at the lowliness of a man, who stood among his compeers like Saul among the people—to find him simple, gentle, generous, docile, humble as a little child—till we found that it was with great men as with great trees. What giant tree has not giant-roots? When the tempest has blown over some such monarch of the forest, and he lies in death stretched out at his full length upon the ground, on seeing the mighty roots that fed him—the strong cables that moored him to the soil—we cease to wonder at his noble stem, and the broad, leafy, lofty head he raised to heaven defiant of storms. Even so, when death has struck down some distinguished saint—whose removal like that of a great tree leaves a vast gap below, and whom, brought down now, as it were, to our own level, we can measure better when he has fallen than when he stood—and when the funeral is over, and his repositories are opened, and the secrets of his heart are unlocked and brought to light, ah! now, in the profound humility they reveal—in the spectacle of that honored gray head, laid so low in the dust before God—we see the great roots and strength of his lofty piety. Would you be holy? You must be humble. Would you be humble? Oh! never forget that the magnet, which drew a Saviour from the skies, was not your merit but your misery. “Be clothed with humility”—and ere long you shall exchange the sackcloth for a shining robe. What! although this grace may impart to your feelings a sombre hue? Gray mornings are the precursors of brightest days; weeping springs are followed by sunny summers and autumns of richest harvest; and in the spiritual as in the natural kingdom—“They that sow in tears shall reap in joy.”—*Guthrie.*

#### ADVICE TO STUDENTS—BY THE LATE DR. CHALMERS.

It were a most grievous injustice to the noble subject of our course, did I send you away with the delusion that in the course which has been actually described I have done anything like justice to it. You have received little more from me than a series of passing notices—the rough and unfinished sketches of one who had to travel with rapidity over the land, and who, as he hurried onwards from one topic to another, can truly say that in no instance has he left so much as one of them in the state in which he should desire to leave it conclusively. A meagre and unsatisfying outline is all I have yet been able to render; and I feel that to make a full and deliberate survey of the whole territory would be to me at least the work of many years. You are not, therefore, to estimate the fulness or glory of our theme by the yet partial, and torn, and broken reports of him who hath propounded it. And you would bear away a most inadequate sense of Moral Philosophy, both as to its worth and its magnitude, did you look only to the few superficial touches that we yet have been able to bestow, or listen only to our embryo speculations.

I cannot pretend to summon, as if by the wand of a magician, a finished system of moral philosophy into being in one or even in two years. There is a certain showy and superficial something which can be done in a very short time. One may act the part of harlequin with his mind as well as his body: and there is a sort of mental agility which always gives me the impression of a harlequin. Anything which can be spoken of as a feat is apt to suggest this association.

That man, for example, was thorough harlequin, in both senses of the word, who boasted he could throw off a hundred verses of poetry while he stood upon one foot. There was something for wonder in this, but it is rarely by any such exploit that we obtain deep, and powerful, and enduring poetry. It is by dint of steady labour—it is by giving enough of application to the work, and having enough of time for the doing of it—it is by regular pains-taking, and the plying of constant assiduities—it is by these and not by any process of legerdmain, that we secure the strength and the staple of real excellence. It was thus that Demosthenes, clause after clause, and sentence after sentence, elaborated, and that to the utmost, his immortal orations;—it was thus that Newton pioneered his way, by the steps of an ascending geometry, to the mechanism of the heavens; after which he left this testimony behind him, that he was conscious of nothing else but a habit of patient thinking which could at all distinguish him from other men. He felt that it was no inaccessible superiority on which he stood, and it was thus that he generously proclaimed it. It is certainly another imagination that prevails in regard to those who have left the stupendous monuments of intellect behind them,—not that they were differently exercised from the rest of the species, but that they must have been differently gifted. It is their talent, and almost never their industry, by which they have been thought to signalize themselves; and seldom is it adverted to, how much it is to the more strenuous application of those common-placed faculties which are diffused among all, which they are indebted for the glories that now encircle their remembrance and their name. It is felt to be a vulgarizing of genius that it should be lighted up in any other way than by a direct inspiration from heaven; and hence men have overlooked the steadfastness of purpose, the devotion to some single but great object, the unweariedness of labour, that is given not in convulsive and preternatural throes, but by little and little, as the strength of the mind may bear it: the accumulation of many small efforts, instead of a few grand and gigantic, but perhaps irregular movement, on the part of energies that are marvellous. Men have overlooked these, as being indeed the elements to which genius owes the best and the proudest of her achievements. They cannot think that aught so utterly prosaic as patience, and pains-taking, and resolute industry, have any share in the upholding of a distinction so illustrious. These are held to be ignoble attributes, never to be found among the demigods, but only among the drudges of literature; and it is certainly true that in scholarship there are higher and lower walks. But still, the very highest of all is a walk of labour. It is not by any fantastic jugglery incomprehensible to ordinary minds, and beyond their reach—it is not by this that heights of philosophy are scaled. So said he who towers so far above his fellows: and whether viewed as an exhibition of his own modesty, or as an encouragement to others, this testimony of Sir Isaac may be regarded as one of the most precious legacies that he has bequeathed to the world.

Before I recall myself from this digression, let me endeavour to guard you, gentlemen, against this most common error of the youthful imagination, and into which you are most naturally seduced by, the very splendour and magnitude of the work that you contemplate. The "Principia" of Newton, and the Pyramids of Egypt, are both of them most sublime works; and looking to either as a magnificent whole, you have a like magnificent idea of the one noble conception or the one mighty power that originated each of them. You reflect not on the gradual and continuous, and I had almost said creeping way, in which they at length emerged to their present greatness, so as now to stand forth, one the stateliest monument of intellectual, and the other of physical strength, which the world ever saw. You can see palpably enough how it was by repeated strokes of the chisel, and by a series of muscular efforts, each of which exceeded not the force of a single arm, that the architecture was lifted to the state in which, after the lapse of forty centuries, it still remains, one of the wonders of the world. But you see not the secret steps of that process by which the mind of our invincible philosopher was carried, upward from one landing-place to another, till it reached the pinnacle of that still more wondrous fabric which he himself has consummated. You look to it as you would to a prodigy that had sprung forth at the bidding of a magician, or at least of one whose powers were as hopelessly above

your own as if all the spells and mysteries of magic were familiar to him. And hence is that nought could be more kind, and surely nought more emphatically instructive, than when he told his brethren of the species wherein it was that his great strength lay,—that he differed not in power, but only differed in patience from themselves; and that he had won that eminence from which he looked down on the crowd beneath him, not by dint of a heaven-born inspiration that descended only on a few, but by dint of a home-bred virtue that was within reach of all.

There is much of weighty and most applicable wisdom in the reply given by Dr. Johnson to a question put to him by his biographer, relative to the business of composition. He asked whether, ere one begin, he should wait for the favourable moment, for the afflatus which is deemed by many to constitute the whole peculiarity of genius. "No, sir; he should sit down doggedly," was the deliverance of that great moralist. And be assured, gentlemen, that there is much of substantial and much of important practical truth in it. Whether it be composition or any other exercise of scholarship, I would have you all to sit down doggedly; for if you once bethink yourselves of waiting for the afflatus, the risk is that the afflatus may never come. Had your weekly or your monthly essay not been forthcoming, I should scarcely have deemed it a satisfactory excuse that you were waiting for the afflatus. With this doctrine of an afflatus I can figure nothing more delightful than the life of a genius, spent as it would be between the dreams of self-complacency and those of down right indolence. For I presume that during the intervals between one attack and another of this mysterious affection he may be very much at ease, living just as he lists; and for all his rambles and recreations abroad having this ready explanation to offer, that he had no visit this day from his muse to detain him at home. Existence at this rate were one continued holiday; but be very sure, gentlemen, that it is not the existence by which you ever will be guided to aught that is substantial in the acquirements of philosophy. It would be a life of illusion, an airy and fantastic day, that should terminate in nothing! And we again repeat, that if at all ambitious of a name in scholarship, or what is better far, if ambitious of that wisdom that can devise aught for the service of humanity, it is not by the wildly, even though it should be the grandly irregular march of a wayward and meteoric spirit, that you ever will arrive at it. It is by a slow but surer path—by a fixed devotedness of aim, and the steadfast prosecution of it—by breaking your day into its hours and its seasons, and then by a resolute adherence to them. It is not by the random sallies of him who lives without a purpose and without a plan; it is by the unwearied regulations of him who plies the exercises of a self-appointed round, and most strenuously perseveres in them. It is by these that mental power, I will not say is created, but it is by these that mental power is both fostered into strength and made ten-fold more effective than before; and precise, and methodical, and dull as these habits may be deemed, it is to them that the world is indebted for its best philosophy and its best poetry.

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#### IT DOETH NOT YET APPEAR WHAT WE SHALL BE.

There is a very lofty sentiment in this confession of ignorance. It labors with meaning, and swells with expectation. It tends mightily and greatly. It takes to itself wings and flies away to heaven. There is in it a throbbing ecstacy of undefined instinct. It is a prophecy hastening to its fulfilment, desiring its consummation. It is a dark saying upon the harp, resounding and tremulous as its strings, yet not a less sure word, a faithful saying, a vision of the Almighty, which for a time carries, but in the end shall speak out and shall not tarry. There is in the language a breathless pause, well-nigh an impatience. It is earnest intentness. It heaves as the bosom of the heir on the eve of possessing his inheritance. It glows like the brow of the warrior whom the next onset must crown with victory. It quivers with rapture and awe like the touch of the newly anointed high priest, when preparing to draw aside for the first time the curtain of most holy place. And still is there something in the tone of the expression that breathes of a resigned, attempered, confidence. It is crossed by no vexatious doubt, and chilled by no depressing suspicion. "The hope is laid up in heaven"



and we "hear of it before" even now "in the word of the truth of the gospel." We know what withholdeth. The limitation and inferiority of our mortal state restrain its instantaneous manifestation. We have considered it in itself. It is not arbitrarily delayed. Its own essential excellence forbids. Its grandeur would baffle our faculties. It is too large for our littleness. It is too strong for our weakness. It is too spiritual for our sense. Nor is it here that it could be evolved. The scene could not contain nor bear it. The difficulty is only increased when we turn our thoughts to ourselves. Our probation is not finished. The government under which we are placed has not completed its history. Great events are to arise, comprehensive predictions remain to be fulfilled. The præmillennial apparatus is not complete. The millennium has not begun to count its ages. The postmillennial measure of iniquity is not full. The end is not yet. And last of all need we wonder that this issue is not hastened when we consider our own unfitness. Where is our affinity and equipment? Where is our preparation for that which we shall be? The mansions were long since reared, but the days of our purifying are not numbered. The works were finished from the foundation of the world, but we have not worthily laboured to enter into that rest. The marriage feast is spread, but the fine linen, which is the righteousness of saints, is not sufficiently white for those mysterious sponsals."—*Dr. Hamilton, Congregational Lecture.*

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## The Fragment Basket.

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### WE WALK BY FAITH.

The objects of our religious contemplation are all matters of mere testimony—we receive them upon authority. They are things *unseen*. Though realities they are invisibles. In following them, we abandon the guidance of our senses, and push into regions where even our reason also, though it accompany us, cannot precede us. Every step is, so far as sense is concerned, amidst thick darkness and awful silence. Our usual guides have left us; and we adventure forward with only the lamp of revelation in our hands. Neither God, nor Christ, nor heaven, nor hell, which are the great objects of faith, is seen or heard. We take all upon trust. In some respects Christianity is more entirely a life and walk of faith than Judaism, which to a considerable extent was a religion of sense. \* \*

\* It was a mixed condition of faith and sight which was never intended to be perpetual, but to be withdrawn when the Church, under the dispensation of Christ and of the Spirit, had arrived at adult age. Some faint traces of this are even now remaining in the ordinances of baptism and the Lord's Supper. In these the outward symbols appeal to our senses, but the spiritual meaning to our minds. With these small exceptions ours is a system of unmixed faith. We have the word of God and nothing else, to be our guide through this wilderness to our heavenly Canaan. Mr. Conder's beautiful hymn,—“O God, who didst thy will unfold,” in which he contrasts the Jewish and Christian dispensations, sets this forth in a very impressive manner.

To walk by faith, then, is characteristic of a higher and more matured state of the church of God; as being the strongest exercise of confidence in God. Hence, perhaps, we may derive an argument against the personal and visible reign of Christ, as held by the pre-millenarians. The New Testament speaks of the Christian life as a life of faith, and that in a manner which would lead us to conclude that it was to remain such till the church militant becomes the church triumphant. But if Christ is to come and reign visibly, faith ceases, and the Church in that case would walk by sight: and thus there seems a retrogression to Judaism.—*J. A. James.*

## NEGLECTING THE GREAT SALVATION.

Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect of sowing a man will have no harvest, by neglect of reaping the harvest will rot in the field. No worldly interest can prosper were there is neglect; and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to, and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandize will take care of itself. Salvation would be worth nothing if it cost no effort; and there will be no salvation where no effort is put forth.—*Barnes*.

## THOUGHTLESSNESS OF MANKIND.

Astonishing fact, that all that mankind acknowledge the greatest they care about the least;—as first, on the summit of all greatness, the Deity. 'Tis acknowledged he reigns over all, is present always here, prevails in each atom and star, observes us as an awful Judge, claims infinite regard, is supremely good—what then? why, think nothing at all about him! There is Eternity; you have lived perhaps thirty years; you are by no means entitled to expect so much more life; you at the utmost will very soon, very soon die! What follows? Eternity—a boundless region; inextinguishable life; myriads of mighty and strange spirits; vision of God; glories, horrors. Well—what then? Why, think nothing at all about it! There is the great affair—moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action, to resemble the Divinity! It is acknowledged; who denies or doubts it? What then? Why, care nothing at all about it! Sacrifice to trifles the energies of the heart, and the short and fleeting time allotted for divine attainments! Such is the actual course of the world. What a thing is mankind!—*Forster's Life and Correspondence*.

THE BITTERNESS OF SIN.—He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock*.

THE SYMPATHY OF JESUS.—When two persons meet who are able to recount similar necessities, and the same buffetings of Satan, O what mutual disclosures take place! what trustful communicativeness, what tender sympathy is then manifest! Then one soul gushes out and flows over into the other, and time steals rapidly on. But on the other hand, toward one who knows not our needs by experience, we are dumb, reserved, and take no pleasure in communicating, because we fear he will be able neither to understand nor sympathise with us. So, indeed, would we have kept further away from our heavenly Friend, had he not become our companion in tribulation. But now the thought is exceedingly refreshing, that he himself was tempted in all points like as we are, and knows the bitterest anguish of our soul from his own experience. Now even though no fellow-men understands us, ah! still we know that there is yet one Friend at hand, to whom we need but lisp a word of our affairs and concerns, and he at once comprehends all we feel. His experience reaches down into the thickest nights of the soul, into the most frightful depths of inward sufferings or conflicts. Under no juniper-tree canst thou sit, which has not overshadowed him; no thorn can wound thee, from which his heart has not bled; no fiery dart can hit thee, which has not been shot at its sacred head. He can indeed have compassion. Yes, only believe it dear soul; as often as thou liest in the furnace over thee the eyes of the watchful Refiner melt in tears, and a great, holy, mother-heart bleeds for thee in sympathy from heaven.—*Krummacher*.

"Spirit has not, however, passed into such regions with either of those consolations, now found there! Spirit never, in fearful soliloquy spake: Necessity wrought this chain and Malignity locked it! Spirit never exclaimed: Despite of myself I was dragged hither, and here in violation of all truth and equity, I am chained!—*Dr. Hamilton.*

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Sitting down among my books, I dare not reach forth my hand to any of them, till I have first looked up to heaven, and craved favor of Him to whom all my studies are duly referred, without whom I can neither profit nor labor.—*Bishop Hall's Life.*

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"We are all as an unclean thing, and all our righteousness are as filthy rags." He who can make garments of salvation, and robes of righteousness of these filthy rags, has a skill in composing spiritual vestments that I am not acquainted with.—*Owen.*

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A SURE RECORD.—There is no way for men to discern their names written in the book of life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural notices and information on this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin my burden, and Christ my desire: I never crave a fairer or surer evidence of thy electing love to my soul. And if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me thou lovest me, I have no reason to credit such a voice, whilst I find my heart wholly sensual, averse from God, and indisposed to all that is spiritual.—*Flavel.*

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THE BREATH OF PRAYER.—If there be within us any sparks of divine love, the best way not only to preserve them but to excite them, to blow them up into a flame, is by the breath of prayer. O prayer, the converse of the soul with God, the breath of God in man returning to its original: the better half of our whole work, and that which makes the other half lively and effectual!—*Leighton.*

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AFFLICTION.—Many promises are scattered in the Bible like stars in the firmament; and if it were always day, we should not have known there was a star in the sky; so many of God's promises only shine, or at least shine brighter, in the night of affliction.

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No subject of contemplation could be more august than that of the celestial influence of Christianity, searching the depths of the human spirit and evolving its powers in the broadest, the most varied, the most profoundly moral and spiritual of civilization.—*Peter Bayne.*

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TRUST.—Looking out of his window one summer evening, Luther saw, on a tree at hand, a little bird making his brief and easy dispositions for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head under his wing and goes to sleep, leaving God to think for him!"

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CONTENTION.—An old divine, cautioning the clergy against engaging in violent controversy, uses the following happy similes: "If we will be contending, let us contend like the olive and the vine, who shall produce the most and the best fruit; not like the aspen and the elm, which shall make the most noise in the wind."

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DEFECTIVE RELIGION.—A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.—*Howe.*

## Poetry.

### PEACE IN GOD.

"Inconceivable enigme de la vie, que la passion, ni la douleur, ni le génie ne peuvent découvrir, vous révélez vous à la prière?—*Madame de Stael (Corinne)*.

"Let my soul calm itself in Thee; I say, let the great sea of my soul that swelleth with waves calm itself in Thee."—*St. Augustine*.

Life's mystery—deep, restless as the ocean—  
Hath surged and wailed for ages to and fro;  
Earth's generations watch its ceaseless motion  
As in and out its hollow moanings flow;  
Shivering and yearning by that unknown sea,  
Let my soul calm itself, O Christ, in Thee.

Life's sorrows, with inexorable power,  
Sweep desolation o'er this mortal plain;  
And human loves and hopes fly as the chaff  
Borne by the whirlwind from the ripened grain;—  
Ah, when before that blast my hopes all flee,  
Let my soul calm itself, O Christ, on Thee!

Between the mysteries of death and life  
Thou standest, loving, guiding,—not explaining;  
We ask, and Thou art silent—yet we gaze,  
And our charmed hearts forget their drear complaining!  
No crushing fate—no stony destiny!  
Thou Lamb that has been slain, we rest in Thee!

The many waves of thought, the mighty tides,  
The ground-swell that rolls up from other lands,  
From far-off worlds, from dim eternal shores,  
Whose echo dashes on life's wave-worn strands,—  
This vague dark tumult of the inner sea  
Grows calm, grows bright, O Lord, in Thee!

Thy piercéd hand guides the mysterious wheels;  
Thy thorn-crowned brow now wears the crown of power;  
And when the dark enigma presseth sore  
Thy patient voice saith, "Watch with me one hour!"  
As sinks the moaning river in the sea  
In silver peace,—so sinks my soul in Thee!

MRS. H. B. STOWE.

### LIGHT AND DARKNESS.

Some murmur when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.

And some with thankful love are fill'd  
If but one streak of light,  
One ray of God's good mercy glid  
The darkness of their night.

In palaces are hearts that ask,  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied.

And hearts in poorest huts admire  
How love has in their aid  
(Love that not ever seems to tire)  
Such rich provision made.

TRENCH

## Family Reading.

EXTRAORDINARY ELOQUENCE.

The late Mr. W. Dawson, better known as the Yorkshire Farmer, was justly celebrated for his remarkable pulpit eloquence, fervent piety and untiring zeal.— Gifted with a most fertile imagination, he sometimes clothed his ideas with most flowery and poetical language. He possessed too, in a remarkable degree, the power of turning to the greatest advantage any circumstance calculated to add to the effect, to give point to his discourses.

A remarkable instance of this power occurred when once preaching his famous sermon from Rev. vi. 8 ; after describing in most graphic language the awful and perilous condition of the sinner exposed to the righteous judgments of offended justice, he introduced the messenger of the state, the rider of the pale horse.— Riveting the attention of his audience by a powerful and vivid description of death and its consequences, he made a sudden pause in his discourse. The most profound silence pervaded the church, so much so, that the ticking of the clock in the gallery could be distinctly heard. Taking advantage of the circumstance, he leaned over the front of the pulpit, and swayed his hand to and fro, like the pendulum of a clock. Then lifting his finger in an attitude of profound attention, in a scarcely audible whisper, he said, “Hark!—hark! Listen! Don't you hear the tramp of the pale horse? Harken to his steady ceaseless approach!” Then elevating his voice to the highest pitch, he exclaimed, “Lord, save the sinner, for death is upon him, and hell is close behind!”

The effect was overwhelming. Strong men swooned away, and it was a considerable time before the preacher could resume his discourse.

Another time, when preaching in South Lambeth on the offices of Christ, after presenting him as the Great Teacher and Priest who made himself an offering for sin, the preacher introduced him as the King of Saints. After proving to a demonstration that he was King in his own right, he proceeded to a coronation. Borrowing his ideas from scenes familiar to his audience, he at last marshalled the immense procession moving toward the grand temple to place the insignia of royalty upon the head of the King of the universe.

So vividly did the preacher describe the scene, that you actually thought you were gazing upon that long line of patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, until at length the great temple was filled, and the solemn and imposing ceremony of crowning was about to take place. The audience by this time were wrought to the highest pitch of excitement, and while momentarily expecting to hear the anthem peal out from the vast assemblage, the preacher commenced singing,

“All hail to the power of Jesus' name,  
Let angels prostrate fall, &c.”

The effect was electrical. The audience started to their feet and sang the hymn with such spirit and feeling as perhaps it never was sung before or since.

Right loyally did that great congregation pay homage to the Saviour, as their Sovereign that Sabbath morning.

FOUND CHRIST IN THE PARLOR.

We give the facts as related in the Fulton-street prayer meeting. Said the speaker:—The case is that of a young man, intelligent, worthy, fashionable, occupying a high social position, married to a gay, fashionable wife, living in one of the fashionable avenues; himself, wife, and one sister making up the family. All were devoted to the pleasures of the world.

In the progress of this revival, that young man was brought under the power of the influences of the Holy Spirit. For many days he was sad and sorrowful and his wife and sister knew not what to make of it. At length, however, the young man, in one of our prayer meetings, found joy in believing in Jesus. Going home, he said to himself, “Now I must serve the Lord Jesus, and I will be

gin at once. I must go home and tell what the Lord has done for me and pray in my family." The tempter said:

"Not to night; not so soon. Wait till you get a little stronger. Wait a few days."

"No, no," said the young disciple. "I must begin at once. I must pray in my family to night."

"Don't be in such a hurry," said the tempter. "You have never known much about prayer. You don't know the language of prayer. You will certainly fail."

"Get thee behind me, Satan; I must pray, and I will pray; and I will pray to-night."

When he went into his house, he sought his library, and there poured out his heart to the blessed Saviour for grace to acknowledge and own and honour him.

He went into his sumptuously furnished parlor. The gas was shedding down its mellow light from the burners. The wife and the sister were there. The time for prayer had come. His wife noticed with a kind of awe a great change in his countenance; but said nothing. This was a wife whom he loved as he did his own soul. He turned to her and said:

"My dear, have you any objection to our having family worship?"

She looked at him with amazement and hesitation for a moment, and then answered with true good breeding and politeness:

"Certainly not, if it is your pleasure."

"Then get the Bible, if you please, and draw up around this table, under the gas-light, and we will read and pray."

He read—and then he kneeled down to pray. But he observed that he alone was kneeling, and his wife and sister remained sitting both upright in their seats. This disconcerted him for a moment; and sure enough the tempter's prophesy had come true.

At length he burst forth in the imploring cry, "God be merciful to me, a sinner!" The tongue was loosed now, and he poured out a most fervent, agonizing, earnest prayer that God would have mercy upon his dear wife and sister, and convert them on the spot. As he went on, the heart of the wife was overcome. She slipped down from her seat—knelt down beside him—put her arms around his neck—and, ere she was aware of it, she too was crying to God to have mercy on her soul. His sister went and knelt by his other side. She, too, put her arms around him; she, too, sought a Saviour's mighty power to save. All three on the spot, in answer to that first family prayer, were brought to consecrate themselves to the service of him who is willing and ready and mighty to save.

The peace of that now happy, but once gay and thoughtless family, flows like a river, and their salvation as an overflowing stream.—*Christian Intelligencer.*

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#### BOOKS FOR HOME.—BY DR. TWEEDIE.

There are three books which all should study to some extent, if they would not only be learned but wise—the book of nature, the book of their own heart, and the book of God. The last is the key to open or explain the other two, and is therefore the first and most important of all. It forms a literature as well as a religion, it has been called what it is, a library.

Yet besides these there are many other books which should be read—some of them studied—and without adverting to such as professional training demands, we would briefly allude to those which promote or which hinder the happiness of Home. In proportion to the moulding power of our reading should be a parent's care regarding what his children read; and next to the injurious effect of evil company may be ranked the vitiating influence of unprincipled, irreligious books. When we speak of works of fiction properly so called, it does not appear that the rising race would suffer much though they were all swept away. "Truth is strange—stranger than fiction," and were truth wisely or winningly employed, it would accomplish all that books need aim at in our homes. The parent who allows his children to gloat over novels is fostering distorted views of life and inculcating, by his connivance at least, the false principles with which such productions abound. False sentiments, misplaced affections, erroneous morals, and hatred to the truth of God, are produced by too many of this class of books; and the parent who would not see his home infested with these moral sores, should watch against

the power of such productions. They may be signalised by genius, as some of them are, but it is too often godless genius. They may contain much knowledge of human nature, but it is often presented in forms far worse than ignorance. No friend of the young who makes the Bible his standard, can doubt that such books often affect the mind as drunkenness affects the body—they displace and distemper our motives and principles of action, and a child reared according to such maxims as they too often embody would be rendered unfit for life. It is no doubt possible for a mind of matured principle to peruse such books, and reject what is injurious, or to admire genius, yet condemn the sentiments it has recorded. But even that is attended with a deadening danger. A mind thoroughly imbued with the high truths of God could not endure such insipidities, such distorted pictures of man as are often presented; while to suffer children or youth to grow familiar with these is too often to pre-occupy the mind with what renders life insipid. Things are judged of by a false standard—souls are duped to deeper ruin; and the whole question so often agitated regarding reading of novels might be disposed of by this one consideration. Are those who make them the staple of their reading generally guided by the word of God? Do they in their life embody the practice which that word enjoins. Do they even try it? A high authority has pled for works of fiction as “giving a stimulus to the conceptive faculty altogether of a peculiar kind.” But can the conceptive faculty be stirred in no other way? Must our children be sent to the false to be enabled to grasp or enjoy the true—to the painted to learn to prize the real? But to take an example. In one point of view, the Pilgrim’s Progress is a work of fiction. The dream was never dreamed; the persons who are there named and described never actually existed. Yet that which is a book of fiction, in one point of view, is purest, noblest, truth in another, and the principle which would proscribe it must be erroneous. But books for amusement the young have a right to expect from us, just because the mind is infantine, it demands something different from the volumes which fathers and mothers can relish. For that purpose, however, there is no need to recur either to unreal scenes or to distorted pictures. Fiction, manifest, obvious, glaring fiction, may excite but it cannot be the staple supply of even youthful minds; and the parents who love their children best and most wisely will be the most careful to prevent such appliances as would render the young mind frivolous on the one hand or captivated by the unreal on the other. A wise man once said,—“There are many silver books, and a few golden books; but I have one book worth more than all, called the Bible, and that is a Book of Bank-notes.” The parent who lives for his children’s souls will often consider, what other books are most likely to prepare his little ones for prizing aright that book of books, and make that object the pole-star of his endeavours.

Books have been divided into three classes. One class, the worst and lowest is likened to poison which destroys; and all works of this character are at once to be abjured. They corrupt the mind; they make what is vicious more vicious still; and the parent who tolerates them is devoid of an intelligent natural affection. But another class of books is likened to food or what sustains and supports us. Science, art, history, discoveries, travels, poetry of a pure kind, and many other productions enter into this class. And a third is compared to medicine which rectifies what is wrong, which furnishes an antidote—it may be to poison, to disease, or incipient death. To this section belong the word of God, and all the books which either explain or enforce it. Now no parent who loves his home or its inmates can hesitate regarding the books which he would encourage according to this division. Let poison be banished. Let food be copiously supplied. Let the antidote to all evil be administered under the guidance of the great physician, and there will be the melody of joy and health in the home of such a parent. He may be further helped to a right decision in this matter, by observing that a low moral tone is generally found in the young side by side with the love of novels and romances. The youth who reads them much commonly becomes an adept in deceit—that is, he instinctively copies the heroes presented to his admiration. Precocity in sin is thus fostered, and the name of “public poisoners” affixed to the authors of such productions, is seen to be too surely deserved with such convictions founded upon such unquestionable facts, parents who would not be implicated in their children’s guilt should test every book which they peruse. Is life presented in forms opposed to the mind of God? Are attractions thrown around vice? Is contempt heaped upon goodness of the scriptural type? Then all such books should be swept from the home where God’s truth is enthroned. Puseyism, Popery, the unholy and impure, are often instilled into the young by such means; and if parents would not see their children the associates of the profligate, or imitating the profane, they are called

to be as watchful regarding their books as regarding their companions. It is not easy to picture a scene more beautiful than a youthful group presided over by a Christian parent each with a volume in hand adapted to his age or taste. There is not merely instruction gathered, there is happiness deepened and diffused, as incident after incident circulates. But is it not like the encroachment of Satan upon Eden, when that fair picture is dashed by some production which is false in itself and fitted to foster what is false in the young? The result of such reading can only be a deeper dislike to the truth of God; and children are there trained to deal with it as Jehoiakim did with the prophet's roll when "he cut it with his knife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." The seductive power of a godless literature might be illustrated in many ways. It was lately testified in a Court of Justice, by a father whose family was disgraced by the conduct of his daughter, that the complicated misery of her case was "occasioned by reading the impure works of Eugene Sue and Bulwer." In other words ruin to a soul, disgrace to a family, and death to one misguided man resulted from such reading. And the murderer of Lord William Russell confessed upon the scaffold that his cold-blooded and systematic deed was promoted by the reading of a similar book. But such influences are not confined to any circle. Wilberforce knew them by sad experience, and recorded concerning some of these books which rank the highest in their class, the *Waverley* novels—"I am always sorry that they should have so little moral or religious object, I would rather go to render my account at the last day carrying up with me 'the Shepherd of Salisbury Plain' than bearing the load of all these volumes full as they are of genius." And Wilberforce had reason for that opinion. We know a man of strong and vigorous mind who was religiously educated, and who in youth seemed to be religious himself. He removed however from his home to one of our mighty marts, where he sank into a degradation which ruined his health, and drove him to seek its restoration in a foreign land. The stages in his downward course as he vividly depicted them were first—godless companions; then the *Waverley* Novels, which first taught him to laugh at religion; thirdly the theatre: and fourthly, the lowest depth to which the theatre is the prelude or threshold. Now this is but one of a thousand examples which turn homes into places of weeping, or end in the early death of the misguided young. They decline a parent's warning. In novels, in theatres, and among the degraded and the shameless, they learn to laugh at the principles which convict them of infatuation. Like the youth just mentioned they may indeed be rescued from the fearful pit by an Almighty arm, but like a stricken deer which leaves the herd, they must then do as he is doing now—they must wander apart, tasting the worm-wood and the gall which the memory of the past administers. And parents would do well to write betimes, on the tender tablet of the young heart, those maxims simple but profound—elementary, yet far reaching, which God has given to point and to guide us to glory. "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from the fear of evil" is one of these. Let that and similar truths be early ingrained upon the young heart, and then we say to the parent—go pray, go hope; your bread is on the waters; you will find it after many days—in glory, if not here.

#### UNCONSCIOUS INFLUENCE.

It is not what we intend to do that strikes the most, it is what we *are*.

It is not beautiful words in the pulpit, but the beating of an earnest heart heard under the preacher's simplest words. Thus what a man *is* rather than what a man *says*, tells.

Jesus made converts as much by what he was, as by what he said. In the modern discovery of the danger-reotype, rays coming from an object, paint that object on the sensitive surface which they touch.

It seems as if character radiated from the human countenance painted itself on the characters of those it touches. What a man thinks, the very looks of his countenance, the very thoughts that flash through the eye, the very feelings that play upon the lip, all are influencing others. And what a solemn lesson is here for all teachers in schools, and parents acting in presence of their children. The most susceptible creatures upon earth are children; and I do not believe that we give them credit for the intensity of their sensitive and susceptible nature. A child watches your countenance, and picks out your temper, your taste, your sympathy, long before you have audibly expressed it. And many parents look things and say things, and when they think the child has detected what they did not mean him to know, often in a very bungling way, as indeed all attempts at deception must be, they try to do away with the mischief they have done by suddenly turning a corner in the conversation, and launching on another subject.



Do you think the child did not see that? He saw as clearly as you; and that act of yours has left upon that child a conviction of crookedness that may live in his memory, and fill up his character throughout the rest of his pilgrimage upon earth. To children we cannot be too direct, too straightforward; we cannot be too child-like in our intercourse with them, yet we must not be childish. Daily life is more powerful than Sunday life. The face as a dial cannot too purely, too truly reflect the innermost thoughts and imaginations of the heart.—Be Christians, and your voluntary and involuntary influence will be christian also. Be salt, and the savor will necessarily be good; be lights, and the influence that radiates from you will necessarily be light.—What we want to be, is not to look Christians or to pretend Christians, or to profess Christians, but to be Christians. You need not then so carefully guard yourself, you need not be on the ceaseless watch what ye do. Take an anagram; read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian, look at him at one angle, or look at another angle, look at him in any light or in any direction, and he is a Christian still. The great secret of getting rid of a vast amount of trouble and inconvenience, is being a Christian; and when you are a Christian your eye will be single, your body will be full of light, and all influences, sanctified and blessed by the Holy Spirit of God, will be sanctifying, and will bless all that are connected with you.

How responsible a thing is daily life!—*Dr. Cumming.*

#### TOM'S PENNY.

Two little village boys were standing, one afternoon, gazing earnestly at the tempting set-out in Widow Morton's window. "I say, Tom, doesn't that toffy look nice?"

"Yes, but that gingerbread is better; how I should like a piece of it; it makes my mouth water to see it; but I've no money, have you?"

"Yes—no—that is, I've got a penny that a gentleman gave me this morning for holding his horse, but then it isn't mine."

"Not yours if he gave it to you! how do you make that out?"

"Why, you see, I promised mother that the first, the very first, penny I got, should help to pay for the jug I broke the other day. I wish I hadn't promised it, though!"

"Well, but, Tom, you need not tell her about it, and she will never know if you don't. And you'll soon get another penny, somehow, that she can have."

"But would that be right, Bob?"

"I don't see that it wouldn't, it can't signify to her which penny she has, and she is in no hurry for the jug; and most likely this new gingerbread will be all gone if you don't have it now." Tom hesitated, but cast a very longing look at the gingerbread.

Just at that moment a hand was gently laid on his shoulder. He started, and met the kind glance of his Sabbath school teacher.

"I should advise you, my boy," he said, "to come at once out of the way of temptation. That penny is not yours to keep—to keep *honestly*—and therefore you have no right to spend it. Carry it home to your mother as you promised. Promises are sacred things. And always remember, that a pleasure which you can only get through doing what is wrong must be given up directly. The right path is the only safe path."

"And, Bob, you shouldn't have tried to persuade him to use money which, although he earned it, does not really belong to him. Never tempt anybody to act against their conscience. That is doing Satan's work. Don't yield to sin yourself nor yet entice others to sin." The boys moved slowly away from the window, but their teacher had scarcely left them, when Bob, exclaimed, "Never mind his preaching! let's go back and have a penny-worth."

"No, no," said Tom, "I can't, it wouldn't be right; I'll wait till I get another penny." And, in spite of all Bob's coaxing and ridicule, he kept firm to his purpose; and never stopped until he reached home, and placed the money safely in his mother's hand. How happy he felt as he saw her pleased look, and knew, what she did not know, that he had struggled hard to bring it to her, and had succeeded. It is sweet to feel that we have denied ourselves for the sake of doing our duty!

When Tom's father came into tea, he said, "And so, my lad, you earned a penny to-day." Tom looked surprised, and exclaimed, "Why, father, how did you know? You didn't see me, did you?"

"No, but Harry Stevens did; he went by with the truck, just as the gentleman came out to you again, and gave you the penny."

Suppose Tom had spent that penny on gingerbread! Would he not at that moment have been ashamed to look his mother in the face?—*Church of England Sunday Scholar's Magazine.*