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WHY HAVE WE NO NATIONAL THANKSGIVING ?

Very general regret has lately been expressed among all sections of the Christian Church that, notwithstanding the urgent representations that have been made to the Government in favour of such an observance, another year—a year of very great and signal blessing—has been allowed to pass without any NATIONAL THANKSGIVING. The Presiding Officers of several religious bodies, learning that the Government at Ottawa had decided *not* to appoint such a day, endeavoured, as the next best thing, to agree among themselves upon some day for simultaneous observance by their respective denominations. But that also failed, some preferring (in the absence of a public *holiday*, and suspension of business,) the appointment of a Sabbath, and others of a week-day. And thus it has happened, that in place of a National Thanksgiving, we have had a *fusillade* of little sectional attempts at one; and the tribes of Israel, instead of going up to the Feast, with the voice of joy and praise, in company, have straggled up to it one after another, as it best suited their convenience! The fact that so many religious denominations have kept Thanksgiving at all, under these adverse conditions, is evidence how widely the desire prevails for such an observance, and how generally it would have been kept, could it only have been made simultaneous.

We are aware that there are some good people who conscientiously object to the interference of the civil power in regard to any such matters. They tell us a nation cannot be made to fast, or be thankful, or be sober by Act of Parliament, and we admit it. But then nobody ever supposed it could. Neither can it be made honest or truthful by such means, and yet our Government very properly punishes theft and perjury, and in that and other ways, acknowledges the Christian religion and its divine morality. Why then may it not remind us of

the favours of Heaven, and appoint a Thanksgiving therefor? If our Governor does not lay aside the profession of Christianity on taking the oath of office, why may he not *rule* as a Christian?

Much of the opposition felt to such an observance, however, arises without doubt, more from prejudice than from conscientious scruples. England has no annual Thanksgiving—a fact which, of itself, is decisive against such a thing in the opinion of some people. And further, whenever an occasional Fast or Thanksgiving has been appointed, the Sovereign, as head of the Establishment and keeper of the national conscience, has usually *commanded* its observance, under pain of the Royal displeasure—a form of proclamation which, we need not say, is highly objectionable. But, in the first place, we have to confess that, dear as the old land is to us, and much as we admire her institutions generally, *every* good thing is not to be found in England. And secondly, while we should protest as earnestly as any one against the assumption of any *authority* in such matters, by the civil Government, we can see no possible objection to its naming a day for such a purpose, and *recommending* its observance throughout the land. *New England*, than which no country can be more jealous of State interference in ecclesiastical affairs, has had its Thanksgiving Day for generations past, and a right hearty, social and religious occasion it is! It is *the* Festival of the year, whose approach is hailed with a delight above that of all other days—the annual *family re-union* all over the land! Who would not wish to transplant it to Canadian soil?

But that can never be until the Government takes the initiative, and appoints the day. Denominational jealousies alone will prevent it. Archbishop Lynch will not accept the appointment of the Protestant Metropolitan, and *vice versa*, while the non-conformist bodies will be scarcely less averse to taking their *cue* from either of them. The result will be that there will be no *simultaneousness* in the observance; business will proceed as usual, and Thanksgiving, in any proper sense, there will be none!

Why, then, have we no National Thanksgiving? We fear the only answer to the question is, as the *Montreal Witness* asserts, that “our Dominion Government has decided, out of deference to the Church of Rome, to decline to appoint” one. We have been unwilling to believe it, but we are forced to the conclusion, that the religious as well as the political interests of this country are just now at the almost absolute control of the French Catholic Members of the Cabinet at Ottawa.

The Romish hierarch "behind the throne" has winked, Sir George has spoken, and there is not a man, apparently, among all his colleagues, who dares stand up for the rights and convictions of his Protestant constituents!

The fact is most humiliating. It is no less instructive. The decision of the Government in this instance, may be taken as the index of its policy with respect to every other matter in which the interests of the Church of Rome are diverse from those of other denominations. And if this little piece of tyranny should only be instrumental in arousing Protestants to a sense of the dangers to which the country is exposed, specially in our religious and educational interests, from the ambitious designs of the Romish priesthood, we, for one, shall not regret that they have denied to us the privilege of a National Thanksgiving.

We shall return to this subject again.

THANKSGIVINGS AND THANK-OFFERINGS.

We invite the attention of the Churches and the missionary Deputations shortly about to visit them, to the letter of the General Secretary-Treasurer of the Missionary Society, to be found among our Correspondence, and hope they will duly ponder the situation. The Lord has favoured our land with a bountiful harvest, and while He has given us "peace in our borders," the desolations of war with which other nations have been visited have had the effect of enhancing the value of all our cereals and produce. If any chronic grumbler is disposed to demur to this, and complain that *he* had a short crop, and got what he thinks but a poor price for it, we will let him settle his claim with the Lord! But speaking generally, we believe our statement is correct, and we may add, that as a consequence, while in many parts of the United States there has been, and still is, great stagnation in trade, in Canada a good and healthy business has been done. In fact, the country seems to have entered upon an era of prosperity in all material interests such as was never enjoyed before.

And has all this no voice to us in regard to the claims of God and of our country upon us? Has the Lord given us more only that we may hoard it, or spend it on ourselves? It is to be feared that that is the practical result in many cases, and that many even of our church-members give no more now to the cause of Missions than they did ten or twenty years ago, when they were not "*worth*" one quarter of what they now are,—we use the word in the *worldly* sense, for probably they were then *worth* to the church and the pastor vastly more than now.

The Hon. W. E. Dodge, Vice-President of the American Board, and himself a princely giver, said at its recent annual meeting, "He was ashamed of those ladies of his acquaintance who make such lavish expenditure in dress, and yet opposite whose names on the annual subscription list of a great benevolent society we find written one dollar

and fifty cents, or perhaps three dollars, as their contribution toward saving a world lying in wickedness." A pastor in a Western city had recently told him of a member of his flock who had built a house worth nearly two hundred thousand dollars, and who paid twelve hundred dollars for his carriage horses. 'How much does he give annually to the American Board?' 'Sometimes five, but usually three dollars.' "This Western man," said Mr. Dodge, "might have a right to give twelve hundred dollars for a pair of horses if able to afford the expense; but, while lavishing money on his own luxurious living, he had no right to put off the great benevolent operations of the Church with a mean and paltry pittance." We leave our readers to make the personal application.

There was probably as much truth as wit in the criticism of the minister who promised that next Sabbath "he would preach from a passage which none of his people believed," and when the day arrived announced as his text, "It is more blessed to give than to receive." And certainly there is great truth in the African preacher's comment on the same passage. Said he, "I've known many a Church to die 'cause it didn't give enough; but I never knowed a Church to die 'cause it gave too much. *Dey don't die dat way.* Bredren, has any one of you knowed a Church to die 'cause it gave too much? If you do, just let me know, and I'll make a pilgrimage to dat Church, and I'll climb by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaven and say, 'Blessed am de dead dat die in de Lord.'"

Then don't be afraid, brethren. Do increase that uniform annual *Dollar* we have seen after your name for so many years to *two* or *five*, as a Thank-offering for Peace and Plenty. "Freely ye have received, freely give."

WHAT DOES IT MEAN?

We occasionally meet with announcements such as the following, which appeared recently, in more or less extended form, in several of our exchanges:—"An Ecclesiastical Council was convened in the Regular Baptist Church, Onondaga, on the 21st inst., for the purpose of ordaining to the Gospel ministry S. C. Keetch, Esq., late of the Primitive Methodist Church."

Mr. Keetch's name appears in the *Canadian Almanac* for the present year, in the duly certified list therein published, as one of the ministers of the Primitive Methodist Conference, in charge of the Drumbo circuit. He was, doubtless, regularly ordained in connection with that body, and accustomed to the title, accorded by courtesy to all engaged in his sacred calling, of the *Rev. Mr. Keetch*. But he changes his views, and unites with the Regular Baptists, and at once his ministerial title of *Rev.* is exchanged for *Esq.*, and when invited to the pastoral charge of a Baptist church, he is solemnly "ordained to the Gospel ministry," and once more drops the *Esq.* and becomes a *Reverend!* What does it mean? Is the unimmersed pastor of a Methodist or a Presbyterian congregation a minister of Christ, or not? And if not, what is his *status* when occupying a Baptist pulpit? We need light on this subject: **who will answer?**

WEEK OF PRAYER.

The following is the programme of subjects for the World's Week of Prayer, for 1871, as issued by the Committee of the British Evangelical Alliance. We hope that wherever practicable *union meetings* will be held, in which all denominations may join in supplications for the objects named :—

Sunday, Jan. 1.—Sermons—Subject : Inspiration of Holy Scripture ; its sufficiency and sole authority for religious faith and practice.

Monday, Jan. 2.—Prayer : Grateful review of the past, calling for renewed confidence and for increased devotedness ; humiliation for the worldliness of the Church, and for national sins provoking Divine judgments.

Tuesday, Jan. 3.—Prayer : For nations ; for kings and all others in authority ; for soldiers and sailors ; for all who have suffered in recent wars ; for the blessings of peace, and that God would graciously bring good out of recent calamities.

Wednesday, Jan. 4.—Prayer : For the children of Christian parents ; for a blessing on home influence and on all teachers ; for early dedication to God and for more laborers in Christ's service.

Thursday Jan. 5.—Prayer : For the baptism of the Holy Spirit on all who profess and call themselves Christians ; for the increase of charity, and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

Friday, Jan. 6.—Prayer : For the circulation of the Word of God ; for the increase of faithful ambassadors for Christ ; for an end of religious persecution ; and for the removal of all hindrances to the spread of the Gospel.

Saturday, Jan. 7.—Prayer : For Christian missions ; for the conversion of the Jews ; for the better observance of the Lord's Day , for a blessing on Christian literature ; and for "the glorious appearing of our Lord Jesus Christ."

Sunday, Jan. 8.—Sermon—Subject : Faith, Hope and Love—essential witness for the truth.

UNION OF CHURCHES FOR PRAYER AND THE CELEBRATION OF THE LORD'S SUPPER.

For several years past, the first week of the New Year has been observed as a memorial week of prayer to Almighty God for the outpouring of His Spirit, and the extension of the kingdom of Christ on earth. It cannot have been in vain, though the blessings sought have not been so extensively enjoyed as the Christian world would desire. God cannot disregard the prayers of His people, or willingly withhold the influences of His grace, for "He cannot deny Himself." We have the testimony of His Word in many exceeding great and precious promises, that "He waits to be gracious." "I will be sought unto by the house of Israel to do it for them." "In everything—by prayer and supplication with thanksgiving, let your requests be made known unto God." "Without faith it is impossible to please God." "Ye ask and receive not, because ye ask amiss." Very many so-called prayers have been offered, but where is the holy energy ; the fervent desire ; the strong arm of faith taking hold of God with the confidence of children,

addressing Him as our Father, in the name and through the mediation of Christ Jesus our elder brother? Oh, that we had the wrestling spirit of Jacob when he said: "I will not let Thee go unless Thou bless me. Then would our supplications ascend and find acceptance before God. We are a professing people; we have much of the form of Godliness, but where is the power—the profession of true grace in the heart, without which other things avail not? The Lord takes knowledge of our thoughts, as well as our words and actions, and cannot be deceived by a form of vain words. Words are only a part of prayer; unaccompanied with living and active faith they avail nothing.

The world will never be converted until the Church awake from its formality, its luke-warmness and worldly-mindedness, and seek a fresh baptism of the Spirit upon the heart of each member. Let us, from a heartfelt necessity, cry mightily to God, "O, Lord, revive thy work!"

If permitted to enter upon the year 1871, let us begin to remedy our former short-comings, and act more worthily of the name we profess to bear. [Don't wait for 1871, brother: begin *now*.—Ed. C. I.]

I would propose as a starting point for the next year, not only that the "week of prayer be observed, but that the first Sabbath of the year be a day for a union of all Churches of Christ, in celebrating the Lord's Supper together. As all believers are one in Christ Jesus, let us show our love to God and to one another, by all denominations meeting, as far as possible, in one place for that special purpose.

Will the members of the Evangelical Alliance take this into consideration, and make necessary arrangements?

It would give me and others great pleasure to see our Baptist brethren break asunder their bond of exclusiveness, and be willing to show that we are all members of one mystical body, having Christ Jesus for our head. For the body to be complete, every member must be joined to its head. If disjointed its vigor, activity and spiritual strength are gone. With respect to baptism and its mode, we will agree to differ, but against their exclusiveness in regard to the Lord's Supper, I lay my protest. Let bigotry give place to charity, so admirably set forth in the 13th chapter of the 1st Corinthians, and let the right hand of fellowship be given to all believers.

A LAYMAN.

A PASTOR'S SKETCHES.—No. 1.

Having, through the long-suffering kindness of the God of all grace, fulfilled a ministry of more than a quarter-century, I feel moved to cull from the many reminiscences of these years, a short series of pastoral sketches for your readers, if deemed worthy of presentation.

The first that I will offer, occurred near the commencement of my ministry, and made a profound impression on my heart. One night in the winter, I was requested to visit a poor man supposed to be near his end, whose hands and feet were severely frozen. The sad story of his misadventures was soon told. He had been drinking at the licensed Rum-shop, till overcome by strong drink, when at 11 at night, he was pushed out of the Bar-room into the bitter cold. The night was unusually severe. Snow and wind had blockaded the town thoroughfares. He staggered away from the door, again and again stumbling in the deep drifts, but regaining his footing, and still struggling homeward, when by mistake, he turned a corner, and plunged down an unfinished road-way, rolling over and over down the steep declivity, and there numbed and stupefied, remained unobserved till morning. The hard

frost had taken deadly hold upon his exposed extremities, and he was carried home utterly helpless, and after a short period of great suffering, died, giving no sign of moral consciousness.

The widow came to me after the funeral, requesting that I would preach a funeral sermon the following Sabbath. In reply to my objection that her poor husband was entirely unknown to my congregation, and that I could say nothing about him, but what would pain her, she eagerly rejoined: "And can't you tell my children not to follow their poor father to a drunkard's grave?" With this charge, I undertook the painful duty of preaching my first Funeral Sermon, and a solemn discourse it was, on the text: Oh that they were wise, that they understood this, that they would consider their latter end!" I followed closely the keynote supplied by the poor widow, showing the sure and sad end of a course of indulgence in the use of strong drink; pointing out the only safe means of escape from the fatal snare, and the *Saviour* who is mighty to save even the confirmed drunkard. The truth took effect upon the widow, and in a few months after, she came forward as a candidate for Church membership, referring to that Sermon, as the means employed by the Divine Spirit in turning her deeply benighted heart from the same downward road, into the way of life. Her enlightenment, and growth in grace, and in the knowledge of the Lord Jesus Christ was truly remarkable. Previously she could not read; but so eagerly did she apply herself to the task of learning, and this under every disadvantage, being exceedingly poor, well on in years, and with much impaired eye-sight,—that within a year, she could spell out a few verses of the 3rd Chapter of the Gospel by John. Often have I found her in her log cabin, seated in the strongest light, with *two pairs* of spectacles upon her nose, and her large-type Bible in her lap, bending with all-absorbing interest over the sacred lines. These visits were to my own heart, most instructive and quickening. Her simple remarks upon the wonderful ways of Divine grace often furnished me material for self-abasement before God at the meagre improvement I had made of much greater privileges and opportunities, and her bright experience of the Saviour's presence and help, so sensibly enjoyed, afforded me a *study*, which greatly enlarged my faith, and encouraged my zeal. To that dear old saint I was indebted for many happy hours, and not a few pulpit themes. Her life yielded rich fruits of the Spirit, by whom she seemed to be taught, and led in a surprising manner, almost superseding the aid of her pastor. Her children also have shared the blessing. One after another they have all been taught of the Lord, and yielded their hearts to Christ. Even in temporalities she and they have had a rich experience of the truth that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

If you think this worthy of a place on your pages, I will send you other sketches; appreciating very highly your labour of love,

I remain, Your's affectionately,
EPSILON.

Dear Independent,—Will you kindly favour by inserting the following article, which appeared in the October number of a new Scotch paper, pub-

lished in Glasgow, called, "The Congregational Miscellany." If "The Miscellany" is on your exchange list, a clipping from it now and again would prove a welcome morsel to many of your readers, who, in their adopted homes, retain a lively interest in their native land. In the light of how things shape themselves in our midst, of late, I regard what follows, as words "*filly spoken*."

Yours faithfully,

ONE OF US.

A GREAT DEARTH.

Looking over the pages of a very interesting magazine the other day, we lighted on the *quarterly record* of the COLONIAL MISSIONARY SOCIETY. The following sentence particularly attracted our notice:—

The Committee are using their utmost effort to aid the deputation, (a deputation which had come to this country to seek a minister for a large Colonial Church); but down to this time they have been able to do nothing definite, and they are forced to make public confession that in their experience it is becoming increasingly difficult to fill up the more important spheres of pastoral labour when they fall vacant.

The Italics are ours. A statement to a similar effect was made by the Rev. R. W. Dale, M.A., at the last annual meetings of the Scottish Congregational Union. We have also seen a letter from one of our most popular London ministers to a despairing deacon, in which the good man is assured, with the utmost complacency, that it has really become a very difficult thing to find men for the higher parts of the field—i.e., to minister to our wealthy but humble brother, and such like.

Now, people do sometimes say queer things in private letters which it would be unkind to lay great stress upon; and in the excitement of a large public meeting, glowing speakers cannot be expected to be always strictly accurate. But when such a confession as the above appears in an influential magazine as proceeding from a very influential society, the sooner it is seriously discussed the better.

For our part, we are deeply concerned about the effect which it is likely to have upon our own people and the public at large. It cannot have a good effect. If it be strictly true that many of our largest churches cannot find competent pastors, we have been misinterpreting the signs of the times, and are forced to the conclusion that the former days were better than these.

Besides, we had gathered from the discussions at our annual Assemblies that small churches injured the Ministry and weakened the body. "Let small and feeble churches unite so as to become one large and efficient church, self-supporting and aggressive." This has been the burden of many eloquent epistles and addresses for some time back. We remember when college professors used to lament that they could not supply the small country charges with pastors. Their thorough-bred students found more promising fields in the larger centres. Any number of men could be found to fill a city pulpit. But the times are changed—changed terribly, for the worse surely,—since Jay went to Bath, and Spencer to Liverpool, and Spurgeon, in his raw youth, to London.

This, perhaps, is not the way to put the case. What is wanted, it will

be alleged, is to find successors to great preachers or otherwise eminent ministers. Such men, during a ministry of twenty or thirty years, gather round them a large sprinkling of the wealth and refinement and learning of a place; their people have been accustomed to the most mature preaching and praying; their own restless dispositions, or profound convictions, or scholarly tendencies, or gentle sensitiveness, have deferred only to great experience and spiritual power;—but now, where is the Elisha who can in such a congregation take the place of an Elijah?

Such a congregation will be remarkable for multifariousness rather than multitudinousness, and accommodating to their case the words of the King of Israel when he looked helpless on his starving people, we may say, If God do not save it, it will look in vain for help to men, eloquent or illiterate.

We understand that among our readers we number not a few students and pastors. We suppose that they have heard the complaint we are commenting on with an incredulous but good-natured smile. It is too serious, however, to be neglected. Our smaller congregations, in not a few instances, would not believe, spite of all authorities, but that their ministers could fill any position acceptably. Others are too ready to believe the worst. This latter kind, it may be feared, will begin to imagine that their teachers are, after all, only a second-rate class of men. Then they will fall away lusting, and may perish in the wilderness. For their sakes, if on no other account, let the matter receive among the Ministry prayerful consideration. Weigh yourselves in the balances, brethren. Inquire what is lacking in your ministrations, manners, and attainments, and for the sake of poor immortal souls (not for glaring position), set yourselves to supply it.

We should also rejoice if Mr. Dale were to turn his attention a little more fully to the whole subject of ministerial fitness, and let us have his views a little more at length: tell us not only that ministers are wanted, but specify those gifts and graces which must be possessed by those who fill the places the vacancy of which Mr. Dale has lamented. Mr. Dale has spoken of the matter as a growing evil; he must therefore imagine that the Ministry deteriorate. We infer from his published address (*The Holy Spirit in relation to the Ministry, the Worship, and the Work of the Church*), that he will attribute this mainly to the absence of that inspiration, which cometh only from the Spirit of God; and truly the petition is seemly, "Take not thy Holy Spirit from us."

Is it true that influential committees are often impatient of much prayer when they come together to deliberate about such matters as filling pulpits? Is it true that some leading men who are frequently applied to to recommend candidates speak emphatically about every virtue and endowment except that of personal piety? Is it true that when ministers come together for social intercourse, little time can be found for united prayer? Is it true that those important churches referred to are important everywhere except at their prayer meetings, and seek a minister from everybody but the Head of the Church Himself, besides gratifying every whim of fancy in regard to style while ignoring, as a distinct object to be gained, the glory of God?

If men are to be "inwardly moved by the Holy Ghost, we must entreat Him to move them. If they are to receive a fiery baptism from

Heaven, kindling in their hearts a passion for the salvation of mankind, we must entreat God to grant it to them. . . . And we must leave it to Him to send whom he pleases. Loud complaints are sometimes heard that our ministers come chiefly from the less educated and less wealthy classes in our churches. That is God's concern, not ours." So spoke Mr. Dale in that admirable address we have quoted above—and it is on this string we are to harp, and on no other. If congregations cannot get pastors, perhaps they do not pray enough for them.

It is just possible that we may be too much concerned to maintain, by means of brilliant human talents, the prestige of old and distinguished churches. We notice that our United Presbyterian brethren allow things to take a providential course. A large and influential church lately became vacant by the removal of the pastor to a university chair. The congregation wisely, as we think, selected as his successor what seemed to the majority the fittest man that could be had in the district, and with, on the whole, satisfactory results.

It is probable that the "dearth" is not so great as to some it seems to be. It is not impossible that those who take upon themselves to speak of the whole body of the Congregational Ministry do so from only a limited range of acquaintanceship. Possibly weighed down by the cares and honours which crowd on themselves, they may be tempted to under-rate the powers of effort and endurance possessed by men walking in a lower sphere. Or it may be that they desiderate a kind of capacity which is no essential element in the qualifications of the minister of Christ. Or they may forget that, in our own day, more than one very useful and influential pastor has, by his success, disappointed his critics.

Be this as it may, it would surely be better for a large church to divide, and accept in respect to its separate parts a more humble status, than to remain utterly pastorless. Meantime we will often sing—

"O let Thy chosen few
Awake to earnest prayer :
Their covenant again renew,
And walk in filial fear.

"Thy Spirit then will speak
Through lips of humble clay,
And hearts of adamant will break,
And rebels will obey."

CONGREGATIONAL PSALMODY.

LECTURE IN THE CITY HALL, LONDON, ONT., BY THE REV. HENRY ALLON.

The City Hall was occupied last evening by a numerous and intelligent audience assembled to listen to a lecture on "Church Song" by the Rev. Henry Allon, of London, England, a distinguished Congregational minister, and editor of the *British Quarterly Review*. The audience was a representative one, including members and attendants of all the city churches. Among those present we observed Revs. Dean Hellmuth, Canon Innes, Dr. Cocker, Scott, Kennedy, Dickson, Briggs, Williamson, Pullar (Hamilton), Durrant (Stratford), and others.

At the northern end of the hall, a suitable platform was erected for the lecturer and choir. After brief extemporaneous prayer by Dean Hellmuth, the lecturer was introduced in suitable terms by the chairman, the Rev. J. A. R. Dickson.

Mr. Allon on rising, was warmly greeted. Sacred song, said the lecturer, is the natural channel of the fervent expression of devout feeling. Even as a form of beauty, its utility is no more to be questioned than the caress of a mother. Some say, what difference whether our worship be silent or voiceful?—but the lecturer showed that every worshipper ought to sing. Mr. Allon then made a plea for chaste, correct singing. When we blunder out discordant music, we disregard the holiness of the ground on which we stand. No worship can long be properly sustained in a congregation that is careless of form. Of all mistakes it is the worst to suppose that because others are superstitious, we should be slovenly. Proper worship is beautiful as well as holy. There is no command to crucify taste. Slovenly song is an insult. Reverence demands beauty as well as strength. How monstrous to reserve all our musical culture for our parlors and music halls, and to consider a rude, inharmonious jangle good enough for the service of religious praise! We should have a profound solicitude to bring to God as nearly as may be a perfect service. He thought ministers ought to take the matter of congregational psalmody more into their own hands, instead of leaving it entirely to precentors and choirs, and select the tune as carefully as the hymn. An unstudied song of praise was worse than an unstudied sermon. David might have made brass suffice for the ornamentation of the temple, but he used gold. It behooves us to strive after the highest improvement. Mr. Allon disapproves *in toto* of anthems by the choir alone. He does not believe in the congregation listening while the choir is performing. The province of a choir is to lead the congregation, not to sing for them. Referring to hymnody, the lecturer said hymns should be full of devotional feeling, and marked by strength and beauty of poetical expression. A hymn is an outburst, not of eloquence, but of life. A dead age never produces living hymns. The gift of sacred song is restricted to no one age or nation. As for the Psalms, it might be remarked that no new book of sacred song was provided in the New Testament. These Psalms, as shown by their construction, were evidently intended to be sung rather than read. They are inscribed, too, to the "Chief Musician." It is not said, "O come let us *read* unto the Lord a new poem;" but "O come let us *sing* unto the Lord a new song!" The Psalms cannot be reduced to the mere level of edifying scriptures without being shorn of half their power. The effect is not more incongruous than would be the *reading* rather than singing, of

"Come let us join our cheerful songs;"

or the *saying*, rather than singing, of "Worthy is the Lamb, &c." Mr. Allon entered a very vigorous protest against the paraphrasing or cutting into stove-pipe lengths of these beautiful scriptures. Emasculated by this humanizing process, all beauty of form is taken from the Psalms. If Wesley was right in protesting against any person attempting to mend his hymns, how much more indignant would David have a right to be, were he on earth to-day, at the procrustean process of shortening or lengthening out his songs adopted by a Hopkins or a Sternhold! It was a literary absurdity, as well as an essential irreverence. Instead of adapting the Psalms in this manner to our tunes and metres, we should adapt our tunes and metres to the Psalms. *Chant* is simply the Latin word for song. The chant consists of a reciting note, of no definite time or length, and a cadence, and is therefore perfectly adapted to meet the rythmical irregularity of the Psalms. What is there peculiarly Protestant in iambic metres, or peculiarly Popish in recitatives and cadences? [The choir here sang the Gregorian Chant commonly known as the 9th peregrine tone, and generally believed to have been the air

to which our Lord and His disciples sang on "the night in which he was betrayed." This magnificent chant and several others were finely rendered.] By chanting he did not mean breathless helter skelter, or decapitated words. All things are liable to abuse, and we must correct abuses. Good chanting is much like good reading, only easier to acquire with the same attention. Our Puritan forefathers fought an arduous battle, but they rushed to the extreme of thinking that the opposite of abuse was disuse. There was no valid reason why rythmical compositions like the Psalms should not be sung to rythmical tunes, and metrical compositions to metrical tunes. Mr. Allon now referred to the effect on music produced in Germany and elsewhere by the corruptions of the Roman Catholic Church, where the idea was fostered that the mass of the people ought to have their singing done for them, instead of singing themselves as an act of worship. Luther saw the power in music, and soon his inspiring songs were sung all over Germany. The hymns of Germany were and are the bulwarks of her religious life.

[The choir here sang the famous "Ein feste burg ist unser Gott"—Luther's version of the 46th Psalm—known also as "The Marseillaise of the Reformation," and the Liberty Hymn of Germany. "The words and music together," said Mr. Allon, "are like a charge of cavalry, or a volley of rifle-bullets." Mendelssohn's chaste chorale, "Munich," to the words,

"To thee, O dear, dear country,
Mine eyes their vigils keep,"

was also sung.]

Mr. Allon touched on the adoption of the secular melodies. It has been done in all ages. Luther did it. Handel took airs from his operas and introduced them into his oratorios. As a general rule, however, nothing should be introduced incongruous with devotional feeling or inseparable from light or frivolous associations. Church music ought to be fit for an angel to sing, or a seraph to hear. Mr. Allon was quite pointed in condemnation of flord repeating tunes—Calcutta, Cranbrook, &c., being specimens. Among the effects are often such as this :—

And love thee Bet—
And love thee Bet—
And love thee better far.

Or take this :

Our great cap—
Our Great Captain stands.

Or this :

Our poor Poll—
Our poor Poll—
Our poor polluted souls.

Or this :

More eggs—
More exalted still.

Mr. Allon also touched on the absurd practice of giving out two lines, and sometimes each line separately—a practice frequently destructive of the sense intended to be conveyed. In the selection of tunes Mr. Allon advocated a cosmopolitan spirit. Take the best wherever found—the best from all ages. Music suffers little from the lapse of ages. Let the music be devotional ; not gloomy ; full of melody ; varied, according to the character of the sentiment with which it is freighted ; tunes which cling to you and grow on you. The choir should be placed so as to be in and of the congregation. Everybody should be expected to sing. A music book should be in every pew, and one uniform book should be used. The tune should be given out as regularly as the hymn. One thing ought to be insisted on—the subordination of choir to congregational singing.

Here the choir gave some specimens of beautiful modern tunes, simple, yet full of rich harmony, from Mr. Allon's own tune book. The gem of the evening was here sung, "Lo, the storms of life are breaking," the words

by Dean Alford. At its conclusion it was warmly applauded. Next a specimen of unison singing—which would no doubt sound grandly when a large number participated. This brought the lecture to a close.

Dean Hellmuth moved a vote of thanks to Mr. Allon for his admirable lecture. Representatives from all denominations were present, and he had no doubt benefit would result to all from the many practical hints thrown out.

Rev. Andrew Kennedy and Rev. J. Durrant, both rose to second the motion. The chairman put the motion, which was carried by acclamation.

The doxology was sung, the Rev. Dr. Cocker pronounced the benediction; and the meeting dispersed.—*London Advertiser.*

The Home Department.

CHRISTIAN FAITH AND LIFE.

ELSIE CRAIG.

Elsie Craig was an invalid, who lived, in a cottage on a lonely moor in Scotland. Not being able to keep a servant, her domestic duties were performed by a kind-hearted neighbour. Many persons visited Elsie, to comfort her in her affliction. She could not answer the door herself, so when any one tapped it was her custom to ask, "Wha's there?" and if the visitor was one whom she wished to see, she would say, "Open the door yersel, and come in by." Very few were allowed to stand long at Elsie's door, and fewer still to go away without admittance. There was, however, one person who frequently called, but who was never once asked to open the door, and come in. That person was the minister. Not that Elsie had any special hatred for the good man; she spoke a great deal of religion, and even said many fine things to others about Mr. S——, but yet she shunned meeting with him. She never bade him come in, and he was too much of a gentleman to enter even poor Elsie Craig's cottage without her leave. Again and again he called, but with no success. He only heard the "Wha's there?" and then a deep silence prevailed, which just told him as plain as words could that he was not wanted inside; so he turned and left.

Mr. S—— had frequently thought of giving over visiting Elsie, but his desire for her salvation constrained him to continue. One Saturday evening, while returning across the moor, he was impelled to turn aside from the path to call upon Elsie once more. The clock had struck ten ere he reached the door, but he had scarcely tapped when the accustomed "Wha's there?" fell upon his ear.

"Yer ain minister, Elsie," was the affectionate reply.

There was silence, and Mr. S—— was preparing to depart, when the following words reached him, "Weel, sir, I'll keep ye out nae mair, just open the door yersel, and come in."

Mr. S—— gladly opened the door, and took his seat close by the frail invalid. He spoke kind words to her. He spoke of the kind and patient Jesus, who "bore our sins in His own body on the tree," and who by the "sacrifice of Himself put away sin." He told her, too, how long

this Jesus had stood at the door of her heart, how He was still waiting for her soul, and would come in even now if she would ask Him. As Mr. S—— thus spoke of Jesus and His quenchless love, the tears coursed over the wan cheeks, and Elsie said in her heart, "*I will let Him in.*" Mr. S—— prayed, and departed, and Elsie was left alone.

During the long sleepless night which followed, poor Elsie thought of the loving Jesus standing at the door of her sinful heart. While she mused, her heart smote her, and she wept again. Yes, she wept, and prayed; nor did she pray in vain—for One came to her, in the dark lone night, and spoke with her; and when the sun rose in the morning, and peeped in at the little window, Elsie woke with a heart at peace with God. She had been to Jesus, and He had pardoned all her sins, and taken up His abode in her heart. She was anxious to read the Scriptures, to make sure that what she had done was right, and there she found that "He that believeth on the Son hath everlasting life." She believed on the Son, therefore she had everlasting life. She wept no more, but this time for joy, that Christ was hers and she was His.

Mr. S—— soon became a welcome visitor at Elsie's cottage, and spent many happy hours conversing with her on the great salvation. One afternoon, as Mr. S—— rose to leave, Elsie took hold of his hand in both hers, and looking up in his face, said, "Ae, sir, but it braks mi hert to think that I kept you oot sae lang. For the words ye hae spoken and yer prayers hae been baith meat and drink to my weary soul; may the dear Lord bless you. Noo," continued she, as she held him by the hand, "dinna rap ony mair, but just open the door, and come whan ye like; for ye ken yer aye richt welcome."

Reader, have you let Jesus enter your heart? If you have, are you not ready to say what Elsie Craig said of her minister, "that it braks your hert to think you kept Him oot sae lang." Those who receive Jesus into their hearts feel as did the Queen of Sheba, when she stood face to face with Solomon, that "the half had not been told" them. Such is the fulness of blessing, that the most rapturous reports dwindle into children's tales, when compared with the actual experience of what Christ can do for one soul.

But if you have not allowed the Lord Jesus to enter your heart, know that He is even now knocking for admission; that He has called again, it may be for the last time, to see if you will admit Him to "sup with you." Have you not often heard His knock? Have you not often wished He did not knock so loudly? Ah! the day may come when you would wish you could once more hear His foot fall, could hear His voice saying, "Open unto me." That day is steadily approaching, if you continue indifferent. For Jesus will not always stand waiting for your soul, but will leave you in silence and alone to all the consequences of your sin. "O kiss the Son lest He be angry, and ye perish from the way when His wrath is kindled but a little."

Jesus has visited you late and early. He has come to you in the night of calamity and said, "Call on me in the day of trouble, and I will deliver thee." In the hour of sorrow He has visited you to pour the balm of sympathy into your wounded heart. In the season of fierce temptation He stood on your right hand ready to subdue the tempter.

He has followed you these many years, and sought you in many ways.
But you did not answer—

“Take Thou my heart, and let it be
For ever closed to all but Thee.”

And Jesus will never enter till you ask Him. Business, folly, or lawless pleasure perhaps have filled your heart, while the Holy One and the Just has had to stand at the door. O sinner, listen :—

“In the silent midnight watches
List ! thy bosom door—
How it knocketh ! knocketh ! knocketh !
Knocketh evermore.

“Say not 'tis thy pulses beating ;
'Tis thy heart of sin ;
'Tis thy Saviour knocks and crieth,
'Rise, and let me in.’”

Yes, reader, Jesus knocks and says, “If any man open unto me, I will come in unto Him, and sup with him, and He with me.”

“Admit Him, for the human breast
Ne'er entertained so kind a guest ;
No mortal tongue their joys can tell,
With whom He condescends to dwell.”

Christian's Penny Magazine.

THE CROWN OF THE YEAR.

All the year round, every hour of every day, God is richly blessing us ; both when we sleep and when we wake His mercy waits upon us. The sun may leave us a legacy of darkness, but our God never ceases to shine upon his children with beams of love. Like a river, His loving kindness is always flowing with a fulness inexhaustible as His own nature. Like the atmosphere which constantly surrounds the earth, and is always ready to support the life of man, the benevolence of God surrounds all His creatures ; in it, as in their element, they live and move, and have their being. Yet as the sun on summer days gladdens us with beams more warm and bright than at other times, and as rivers are at certain seasons swollen by the rain, and as the atmosphere itself is sometimes fraught with more fresh, more bracing, or more balmy influences than heretofore, so it is with the mercy of God ; it hath its golden hours ; its days of overflow, when the Lord magnifieth His grace before the sons of men.

Amongst the blessings of the nether springs, *the joyous days of harvest* are a special season of excessive favour. It is the glory of autumn that the ripe gifts of Providence are then abundantly bestowed ; it is the mellow season of realisation, whereas all before was but hope and expectation. Great is the joy of harvest. Happy are the reapers who fill their arms with the liberality of Heaven. The psalmist tells us that the harvest is the crowning of the year. Surely these crowning mercies call for crowning thanksgiving ! Let us render it by the *inward emotions of*

gratitude. Let our hearts be warmed. Let our spirits remember, meditate, and think upon this goodness of the Lord. Then let us *praise Him with our lips*, laud and magnify His name, from whose bounty all this goodness flows. Let us glorify God by yielding *our gifts* to His cause. A practical proof of our gratitude is a special thank-offering to the Lord of the harvest.—*C. H. Spurgeon.*

A THANKSGIVING HYMN FOR 1870.

I.

Lord of the vast creation,
Whom holy angels sing,
Assist a grateful nation
Its tribute now to bring.
To Thee we owe our being,
Our skill and our success,
And we, by Thy decreeing,
This goodly land possess.

II.

Our guilt we come confessing,
Yet all our good we trace
To Thy enriching blessing,—
Thy Providence and Grace.
Thou didst instruct the sower,
Sunshine didst send, and rain,
And at Thy word the mower
Safe stored the golden grain.

III.

And more,—Thy hand defending,
Nor plague, nor war appeared;
Peace, plenty came attending,
Peace, when the scourge we feared.
And still, 'neath Thy protection,
True freedom we enjoy,
And still by Thy direction,
The arts of peace employ.

IV.

Great is the debt we owe Thee,
For all Thou hast bestowed,
And chief that we may know Thee,
Our Saviour and our God!
To Thee let all flesh living
Their cheerful homage pay;
And own Thou our Thanksgiving,
Our people's festal day!

EDITOR.

"I'M GROWING OLD."

Never will I forget the expression of a friend. His sparkling eye lost its usual brightness, and his sunny face became very grave as he remarked to me with a sigh—"Oh I feel sad when I think I am growing old." He was perhaps fifty years of age—a healthy, vigorous man, likely to live a score or more of years longer. But he was past the meridian of

life. He had travelled up the hill on one side and was going down on the other. He was not an old man—would have laughed at any one who might have called him such. But he knew his days were more than half spent; after a little period of fleeting time he would be in eternity.

That was not all. He was a very excellent husband, father and friend. He was an upright man. He was virtuous and noble. He was industrious and thrifty. He was a respecter of religion. But he was no Christian. He made no pretension to piety. He was living as many intelligent business men around us live—"without God and without hope."

Oh, that look and those words, what volumes they revealed! It was near the close of the year. He felt how quickly the years were passing, each one seeming shorter than its predecessor. He realized that he was in the current which was carrying him steadily, rapidly, with fearfully increasing velocity to the vortex of ruin. It was a confession of a mis-spent life. The one thing needful had been neglected; everything else had been attended to, but this was put aside for a convenient season. He had property, respectability, intelligence, all that was necessary for this life. But what had he for the life to come? What riches to carry with him to eternity? What respectability that would avail him in the divine presence? What wisdom that would enable him to render up his account at the bar of God? Of all this he was destitute. Hence his mournful lamentation, "I feel sad to think I am growing old."

Reader, the year 1870 is nearly gone. A few more days and it will be numbered with the hoary past. And you are growing older. Whether you are now a child, a youth, or a man, whether in life's morning, noon, or night, you are growing old. How does this thought affect you? Are you sad? You ought to be, if not a Christian. You ought to be alarmed, to fly, as we urged our friend to do, to Christ who will receive you even at the eleventh hour. You ought with all your heart to believe on Jesus as the sinner's only help. Pray do this! Will you not? Do it now. Wait not for to-morrow. You may never see it.

But if you are a Christian, however humble your position, you need not feel sad at the lapse of time. You should rejoice that every moment bears you on from these scenes of toil and danger, and trial, and death, to the season of rest, to the land of bliss, to the home of immortality, where there is no more trouble and time—where the inhabitant will never grow sick or old,—where God's people will renew their youth, and in the freshness and beauty and joy of young life live for ever.—*Exchange.*

Literary Notices.

Missionary literature is being continually enriched by the publication of able histories of the work in relation to various parties in the field, condensing in a single volume a great body of valuable information concerning the heathen nations and their countries, such as can be found no where else, as well as the labours and rewards of the Christian embassies among them. These works are in many instances as valuable to

the geographer, the ethnologist, and the statesman, as they are interesting to the Christian. One of the most recent publications of this class, is *Journeys in North China, Manchuria, and Eastern Mongolia*, by Rev. Alexander Williamson, of the National Bible Society in Scotland, who describes his travels and researches in Provinces previously unvisited by Europeans, at least by Protestant Missionaries. (London: Smith, Elder & Co., 2 vols.)

We shall be curious to see a work entitled: *The History and Literature of the Israelites, according to the Old Testament and the Apocrypha*, by C. and A. De Rothschild. (London: Longmans.) The great bankers, we believe, have hitherto been quite guiltless of literature. We half suspect that the authors in the present case, are taken from the female side of the house.

Still another *Life and Times of G. Whitfield*, by J. P. Gladstone, Ph.D. (London: Longmans.) Well, the story will bear repeating many a time, and we doubt not that each new investigator finds a good store of fresh material to requite his toil.

John Wesley, too, has found a new biographer, in Rev. Luke Tyerman, who has been accumulating materials for seventeen years past. His work will be published by Hodder & Stoughton, (the Congregational publishers,) in three volumes, while Miss Julia Wedgwood writes *John Wesley, and the Evangelical Reaction of the Eighteenth Century*. (London: Macmillan.)

A new posthumous work by Dr. James Hamilton, is announced, *Moses, the Man of God*. (London: Nisbet, crown 8vo., 5s.,) who does not long to read James Hamilton on such a theme?

The Evidences of Christianity in the Nineteenth Century, by Albert Barnes, has been reprinted in Edinburgh (by Blackie & Son). Few men bring to an apologetic work a mind so clear and so judicial as this venerable author. The very title of his book indicates how fully he appreciates the fact that the "evidences" required by the scepticism of this "century," are very different from those which were demanded a hundred years ago. Paley's writings did admirable service in their day; but how they leave untouched the doubts raised by science and criticism in our own time!

The Revisors of the New Testament versions, have lost no time in getting to work, and are labouring most assiduously at their important task, sitting for six hours without a pause, on their days of meeting. Their undertaking commands no sympathy from the High Church party, one of whom, Rev. J. H. Blunt, has issued *A Plain Account of the English Bible, from the Earliest Times of its Translation to the Present Day*, (London: Rivingtons, pp. 114,) written in the most conservative spirit. Mr. Blunt is a man of great learning and an accomplished writer, as his "Annotated Edition of the Prayer Book," abundantly showed. But

his sympathies are strongly anti-protestant. It is said that a London publisher has offered £10,000 for the exclusive privilege of publishing the revised translation for ten years.

In our enumeration of Rev. James Comper Gray's Sunday School publications, last month, we omitted to include *The Sunday School World*, a Cyclopædia of Facts, Principles, Illustrations, &c., bearing on the subject. (London: Elliot Stock.)

The first volume of the Speaker's Commentary, so many years in preparation, is at last announced.

British and Foreign Record.

Our friends in England are much excited over the Education Act passed at the last session of Parliament. That measure is anything but satisfactory as a theoretic piece of legislation. It is an avowed compromise of the best conceivable for the best possible. The matter now agitated, is this:—The Act provides for the establishment of schools by rates only, in such places and to such proportions as existing provisions for teaching leave unprovided. All denominational schools established by a certain date—first of March, 1871, may come in for State aid. Consequently, a great rush is being made, especially by Churchmen, Catholics and Wesleyans, to erect and open as many schools as possible before the appointed time. The result, of course, is to perpetuate so far the denominational schools, to break in upon the unity and symmetry of the national system, and to keep up sectarian rivalries and bitterness. Yet some great steps in advance have been made. The right of every English child to an elementary education, is recognized by the supreme authorities of the Empire. The lawfulness and necessity of taxation for this great public object are established. The right of parents to protect their children against "religious" teaching of which they disapprove, is made good by the Conscience Clause. And there is less of the "godless" cry against a secular system than before. These facts indicate marvellous progress, as compared with the position of the question fifty, twenty, or even ten years ago; and they are full of promise for the future.

Rev. James Parsons of York, whom Mr. Punshon sets forth as a model preacher, has just completed his half century of labour with the same flock. His preaching has been so richly evangelical, his language so eloquent, and his spirit so earnest, that he has been throughout the whole period, one of the chief ornaments of the English pulpit. At the same time his consistency of character, and the wisdom of his life, have given that weight to his words, without which the highest genius avails but little. It is to the honour of the leaders of English non-conformity, that such men as the Morleys, Crossleys, and so on, have

combined to provide an annuity for Mr. Parsons' remaining days. He has demitted his pastoral charge, but will still preach as he is able. So, one by one, the fathers drop out of the ranks. Yet other men, young a few years ago, are growing into the fathers' dignity; and still younger ones are girding themselves for the fight. These very veterans, whose falling mantles we long to catch, were the youths of fifty years since. "God buries His workmen, but carries on His work."

Our English exchanges tell us that Rev. Charles Chapman, M.A., of Bath, has accepted the call of Zion Church, Montreal, but that he does not give up his present charge until February next.

The stupendous and ever-growing evils of drunkenness in England, have reached to such a magnitude as to appal the lovers of their country, and to compel attention to the question of some remedy. Total abstinence is treated with respect in quarters where it was scouted with disdain. The Permissive License Bill, under which any municipality would be able to greatly limit, if not exclude the traffic, is being pressed with greater hope of success. Every one admits that "something must be done." The Government are pledged to deal with the question during the next session of Parliament.

The Irish Churchmen are making early use of their new-found liberty. The more Protestant of them propose a revision of the Prayer Book, for the purpose of weeding out the ambiguous or Popish expressions. The other side as stoutly resist the movement. And the storm rose so high in the representative body, that the Bishops could calm it only by threatening to withdraw, and so break up the session!

The Autumnal meeting of the English Congregational Union, was partly reported in this department last month. Several other topics of present interest came up for consideration, and were discussed with full freedom of utterance.

The Education question naturally came in for a large share of attention. The uppermost feeling seemed to be one of mortification, that, through their own mismanagement, non-conformists had allowed a measure to become law, which played so much into the hands of the denominationalists. But the gist of the matter—the issue to which things are evidently tending—is contained in a sentence or two of Mr. Binney's: "Education, properly understood, is the education of the whole man, and if anything called education is to leave out the spiritual faculty, why, it leaves out the higher part of man. I also take this ground, that God has committed the education of a child and its spiritual development, to the parent and to the church. I believe that the ideal of national education in a country, would be that the government should assist instruction in the elements of reading, writing, and so on, and that the spiritual development of the individual, should be left entirely to the church and the parent." The resolution adopted, protested against the Education Act of 1870, as encouraging sectarian education

at the public expense, and demanded the disendowment and disestablishment of the Episcopal Church, as the real origin of the difficulties besetting this question.

The Sustentation (or Augmentation) Fund Scheme was advanced a stage. It really seems nearer to a practical realization than we at one time supposed. The matter was presented by Mr. Hannay, who read and supported a series of resolutions adopted at a Conference held in London, during September, to consider the subject. Among the facts then elicited, were these. There are 500 congregational ministers in England and Wales, receiving less than £100 a year; and 500 more from £100 to £150, most of them not more than £120! Let our Canadian brethren take all the comfort from this, that company can give to poverty. These figures include all external grants with the salaries given by the Churches. It is proposed to raise a fund by which the strong may help the weak, and pastoral incomes be raised to a minimum of £150. One difficulty in the way, is the existence of a number of agencies for a similar purpose; but it is believed that some plan of united action may be devised. Another is, the existence of so many weak churches, some of them served by poorly qualified men, who would be over compensated at £150. But against this, it was urged that such a plan would tend to raise the standard of the ministry, to check the undue multiplication of churches, to favour the concentration of the weaker ones, as "stations" around some stronger "mother-church," and to give facilities for the rejection of the very few actually unworthy men who crept in unawares. A third objection, derived from the fear of excessive centralization, was met by the proposal to work the thing very much through the county associations, and even to locate the general management in some provincial town.

The system of sectional meetings was adopted this year, with good results. In one of these, Rev. J. Curwen introduced "Music in Worship," and Rev. J. G. Rogers, "Liturgical Forms." We notice that the former, in a comprehensive and excellent paper, puts in a caveat against "some recent attempts to tie down our liberty to one single style of syllabic, two-pulse psalm time." "I have known, (said he) some few congregations in which these well meant efforts have silenced the mass of the people's voice, and have left only dull, decorous monotony in its place." He even puts in a word for "a partial return to the best and simplest of our old repeat tunes." More than that, he pleaded for "the occasional use of the fugal form—that is, of the entry of voices one after the other." We shrewdly suspect, that despite the mighty influence of such acknowledged masters as the late Rev. J. Waite, our recent visitor, Rev. H. Allon, and nearly all the "Church" composers and editors, a pretty large proportion of the people will say "amen" to Mr. Curwen.

Mr. Rogers' paper on Liturgical Forms, was very judicial and fair, conceding more than many of his brethren might be prepared to do, but nevertheless, as a practical issue, sustaining the time-honoured non-conformist practice of free prayer.

In another section, Rev. J. W. Davids presented a paper on "The Position of Congregationalism in Rural Districts;" and Rev. W. M. Paull, on the "Prevention of Competition among Non-conformists in small populations."

In a third, Dr. Stoughton read a paper on "Our Ministry," well deserving of transference in full into the pages of this magazine. He took strong ground as to the necessity of some examination and certification before ordination, in the case of those who come from other bodies or from secular life; and we notice that Rev. C. Chapman thoroughly endorsed his views.

One testimony borne by the delegate from Scotland, Rev. W. J. Cox, of Leith, is worthy of transcription, and has an application to Canada, which our readers will easily recognize:—

"Very marked changes have taken place and are now taking place in the several sections into which Presbyterianism is divided. In such things as a more frequent celebration of the communion, the use of hymns in public worship, the freedom of the churches to initiate and carry through arrangements purely congregational, a simpler and more earnest preaching of the Gospel, also, in some instances at least, I am glad to say, a certain regard to purity of communion—things in which Congregational churches have led the way—marked advances have taken, and are now taking place. The Coryphæus of the Presbyterians, Dr. Candlish, when taunted the other day by some of his own brethren with not being the true blue Presbyterian that he used to be, frankly avowed that it might be so; and he added, "I am sailing now in the same boat with Mr. Gladstone—I am a man of progress." One of Dr. Candlish's co-presbyters, and a professor in the New College, Edinburgh, lately gave utterance to this, as I think, most true and noble sentiment—"No Church is to be the slave of her own history, for in that case she could not be free." A watchword that for all the churches; for, like individuals, churches are very apt to get into a mere routine and habit sort of life—are content to act according to precedents, and to keep by the old methods and the old ruts when they should be advancing, leaving the things behind, and reaching on to the things which are before. Dr. Candlish, Dr. Cairns, and others, have even gone the length of saying that the Confession of Faith might be corrected in some particulars. It is no secret that a very large number both of ministers and members would be thankful to have the confession weeded and shortened. The extent to which its theology in many points is modified and changed for the better in the preaching current in Presbyterian churches, is very marked. The discussions, for example, on the central doctrine of the Atonement, initiated by Dr. Wardlaw, have transformed, in many instances, the preaching of Presbyterian ministers on that subject. Then voluntarism, which Congregationalists were among the first to teach as well as to practice, is now all but victorious in Scotland. In one sense it is victorious, for by far the larger majority of the churches practise it in maintaining ordinances and in carrying on their evangelistic operations. The establishment system is irrecoverably shaken, and ready to vanish away. Well, we have had our share in bringing about these results. The changes which I have referred are in our direction. We anticipate greater changes. Much yet needs to be done to purify the religious life and thought of all the churches; and thousands living without any church connection at all require to be brought in. The Scottish Congregational churches have not laboured in vain."

The American Board of Foreign Missions held its 61st anniversary in the Academy of Music, Brooklyn, commencing Oct. 4th; the President, Dr. Hopkins, in the chair. Dr. Stearns, of Newark, preached the opening sermon.

From the abstract of the annual report we gather the following facts: That the Missionaries number 354, of whom 153 are clergymen; that

the native helpers are 1,095, of whom 119 are pastors ; that the churches are 238, with 24,142 members, and 1,580 added during the year ; that the pupils under instruction are 15,777, with 16 training theological schools, and 20 boarding schools for girls. During the year, 45 young men completed their theological study ; only 5 newly ordained missionaries were sent out, and two died. A new ship is to be built in the place of the Morning Star. A favorable movement is reported among the Dacotah Indians, and other tribes, and more money is to be expended in that direction. The growth of the interest in the Woman's Board of Missions, East and West, is gladly acknowledged.

Dr. Mullens, of the London Missionary Society, was present, and delivered an eloquent and fraternal address.

The meeting, large and enthusiastic as it was, had yet a shade of sadness. The New School branch of the Presbyterian Church, heretofore acting with the Board, now formally withdraws. They go out with a good understanding, and with the utmost good feeling ; yet old ties and life-long associations in such a work, are not easily sundered ; and no organization can well afford to lose such men as Dr. William Adams, Dr. Booth, Dr. Howard Crosby, Hon. Wm. E. Dodge, and the host of representative men of a numerous class of noble workers and large givers.

Rev. Dr. J. P. Thompson presented resolutions testifying to the esteem and good-will cherished towards those who deemed it best to turn their efforts into other channels, and accepting their decision in fraternal love, but emphasizing the fact that the Board still proposed to adhere, as in the past, to an undenominational Catholicity, and inviting continued co-operation from such members of the Presbyterian communion as do not find in their own circumstances or preferences a reason for withdrawal. Dr. Thompson supported the resolutions in an able and eloquent speech, and Rev. Dr. Wm. Adams followed, as the representative of those who reluctantly and yet confidently transfer their connection to their denominational board.

Rev. H. W. Beecher spoke next, capping these two admirable addresses by one of his inimitable efforts. He was once a New School Presbyterian, and now a Congregationalist, but he didn't feel any different ! Indeed, he thought there was not much difference between Congregational churches that have pretty stiff, sturdy pastors, and Presbyterian churches that have such pastors as he was ! He did not know that he had had proper credit for his theological knowledge, but when he left the seminary he had his theology. It was like a paper of pins, every doctrine in its place, and sometimes they used them like pins, to "jab" into each other. When the church was divided, he went with the New School. Then, like the Irishman's maxim, "wherever you see a head, hit it," the principle was, "wherever you see a church, split it." He did a little of that, but must confess that he never liked it, and had never had such an intense relish since for some of the old doctrines that he swung as battle-axes to brain people with, who did not need to lose any brains. And now he hailed the prospects of the re-united church with delight. He bade them God-speed in their missionary work, and believed that the remaining constituency of the Board would not only see that its work was not crippled by their withdrawal, but would place at its service more money and more men than it had ever commanded before.

The Missions thus transferred to the Presbyterian Board are those in West Africa, Syria, and those among the Seneca and Dacotah Indians. One or two others may follow. The seceding body has furnished, hitherto, about one-third of the annual receipts of the American Board, while the missions in question have called for a much smaller proportion of the expenses. There will consequently be a necessity for greatly increased liberality on the part of the Congregational churches to meet the deficiency, and to enlarge the work on the remaining fields.

One afternoon was appropriately given to a meeting in honor of the notable fact that, in this fiftieth year after the establishment of a mission at the Sandwich Islands, the churches of those Islands are dropped from the rolls of the Board. Not only have they become self-sustaining, but they are largely engaged in aggressive mission work in islands beyond. One-fourth of the entire population of the Sandwich Islands, a larger proportion than in the United States, are members of the churches. They send 22 per cent. of their contributions, and 30 per cent. of their native ministers into foreign fields, while American churches send only 5 per cent. of the former, and less than 1 per cent. of the latter.

Communion services were held in three different churches, at the same hour, on Thursday afternoon. There was also a joint anniversary meeting of the two Woman's Boards of Missions, which have their centres at Boston and Chicago.

It would have been a revelation to the Auburn Professor, who has declared in favor of unmarried missionaries, to see how every reference to missionary wives and missionary families let loose the waiting applause from platform and galleries alike. And all the notable heads of renowned divines and laymen on the stage were not worth going half so far to see as the faces of the little group of returned missionary mothers, made beautiful under the unselfish labours of a lifetime among the heathen.

The closing address was made by Dr. Budington. Five thousand guests were in attendance, yet Brooklyn had five hundred unoccupied places left. Alluding to the visit of twenty-five years ago, he begged the Board to visit their city before another quarter of a century should elapse. His closing words were a just and beautiful tribute to the grand catholicity of the Board, which adheres still to the one idea of carrying to the nations Christianity alone, pure and simple, leaving particular denominational forms to be determined by the Providence of God, and the surroundings of each particular case, and this while, by the action of other bodies, it is left in the almost exclusive care of the Congregationalists.

The meeting next year is to be held at Salem, Mass., Dr. Post, of St. Louis, to preach the sermon.

Correspondence.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

MONTREAL, 19th Nov., 1870.

DEAR EDITOR,—The time has arrived for the usual annual collections and contributions in support of our Missionary work in the Dominion. The number of the names of the contributors of one dollar and upwards, is large,

as will be seen in the lists appended to the Report. I think we have great reason for thankfulness and encouragement, that so much has been done in the past; and that the standard of giving is somewhat rising with the augmented material prosperity of the country. Whether that standard has gone up as fast as prosperity has come, is not for me to judge. Our friends are entitled to the favorable estimate, at least from observers, that they have done what they could. I have a candid and thoughtful utterance from the West, that much more than what they at present do, is not to be expected from the churches. And if they are doing all they can for Christ, no more ought to be expected. His service is not slavery, but freedom,—it is not oppressive,—it is joyous,—for, “His yoke is easy, and His burden is light.” We should not ask for a cent more than a true estimate of what He has done for us, and of what we have, as His stewards, to “occupy till He come,” demands of us. In harmony with these views, and eschewing the tone and spirit of mendicancy, it may be proper to state, for the consideration of every one who has to ask himself, “How much shall I give this year to this Missionary Society?”

In the first place—A FACT: For the first time in the history of the present Society, it has not a single dollar with which to meet the demands of the approaching quarter day, January 2nd.

The whole of the English Society's grant for the year has been drawn for, and expended in the payments of July and October last. Hitherto, we have always had from that Society's grant a balance available for the January quarter. But the fact is, I am sorry to say, understated. The treasury is not only empty, but at this moment owes \$480 for cash advanced. Now, though, by borrowing, we may, perchance, tide over the difficulty in January, this financial condition is neither pleasant nor promising. We ought, in all honesty and fairness, to have such results from the year's contributions now to be made, as would be sufficient to pay the next three quarters, to which the Society is pledged, and the money at this time advanced to the treasury.

In the second place—A PROSPECT. A larger sum from the Colonial Missionary Society is, I fear, not to be in the least expected. We should be thankful—I hope we are very much so—for what they have done, and are still doing. What, then, is the prospect? Why, unless we can do more amongst ourselves, not only must we cease attempting to stretch forth our line of effort, but we shall be compelled, by want of funds, to cut down our appropriations next June. It requires no prophetic eye to see this, if our Western friend is right as to what is to be expected from the Churches.

May we not, however, be sanguine enough to anticipate a result somewhat different? If the twenty-five and fifty cents of last year should be superseded by fifty cents and a dollar this year, and if the ones, twos and fives be doubled, and if our list of life members, by payment of \$20, be largely increased, and if we have more contributors like two in Paris, Ontario, the prospect will be such an one as we should all rejoice in.

Yours truly,

HENRY WILKES,
Gen. Sec.-Treas.

P.S.—As I am writing, it may be better to note thus early that (D.V.) we shall have nine students available for summer vacation service in any part of the Dominion in which they are wanted. It is convenient for all parties that correspondence on the subject, with Rev. J. G. Manly, Toronto (Home Secretary), should begin with the year 1871. We like to know, at least two months before their vacation commences, what is wanted.

H. W.

SUGGESTIONS.

Dear Mr. Editor,—In receiving Returns from the Churches this year, I met with some valuable suggestions for church-work and better organization.

These could not all be made use of, in accordance with the brevity necessary for the annual "narrative;" and yet it were a pity they should be lost. I append some of them.

About Church-Meetings. One brother writes, "The ordinary monthly church-meeting is now held on the last Lord's-day of each month (a week before their communion), when there is a full attendance. It is now really congregational, instead of being a mere chance committee of members, or a church session.

In favour of this plan is (1) the certainty of a full meeting; (2) the restraint Demas and Diotrephes will feel, from the sacredness of the day, in introducing wrangling and discord: and (3) the argument that whatever really concerns the Lord's work is proper for the Lord's-day, and that whatever does not concern the Lord's work, has no proper place in the church-meeting.

Against it, (1) that it would open the door to much secularism on the Lord's-day; and (2) that if the Lord's people are so little interested in the Lord's work, as not to attend the meetings in which the activities and discipline of the church are considered, it is wrong to scheme in their presence by catching them when assembled for public worship. This suggestive subject is left with the brethren of the churches.

About Church Finances. Another brother speaks of a plan put in operation last year, as working well, viz., putting the financial affairs of the church in the hands of a committee of young men. The deacons and the church agreed thus to transfer them for three years. They will probably make it permanent. But does not this practically unseat the deacons? Of what use are deacons if they do not their work? Yet, again, why should not the activity of the young men be employed in the financial department of the church's work?

About Weekly Offerings. One brother speaks of the plan being adopted for a six months' trial. An excellent way where the church (from want of experience in its working), is dubious of it. They will no doubt continue it. Others might begin in the same safe and cautious manner.

About Revivals. A brother writes, "The answer to many of our prayers for a revival is doubtless that given to Joshua, 'Get thee up; wherefore liest thou upon thy face? up, sanctify the people!' In other words, Live and labour as Christians ought."

Adult Bible Classes. [This item and the next one should have had a place in the Narrative in connection with Ottawa. I had mislaid the Return.] The Pastor writes, "A large proportion received upon profession—32 in less than two years—have been gathered into the fold through the medium of the Pastor's Adult Bible Class, held on Monday evening. The hour preceding the class is devoted to personal interviews with inquirers, or any desiring spiritual counsel." How is it with others?

Temperance. In Ottawa "a society is organized in the congregation, which holds a monthly meeting of as religious a character as the prayer-meeting. Attendance from 30 to 50. Sixty-five have taken the pledge."

Here I pause.

Respectfully yours,
W. W. SMITH,
Statist. Sec. Union.

Pine Grove, 17th Oct., 1870.

"ARBITRATION BY FIRE."

MY DEAR BROTHER,—Had you been aware that the article headed as above and published in the last *Independent*, was intended as a thrust at myself, I presume you would not have published it. I need not ask you the author's name, as that is evident in the article itself. It would not, however, I ima-

gine, be difficult to see that it was intended to reflect on the character of some party or parties there named the so-called contractors, and I cannot but question the propriety of publishing statements affecting the character of any one except where such statements are well attested. As to contractors, there never was really but one, and the intimation that his claims were ever considered as low as ten dollars is utterly without foundation. At the time the contractor and Mr. Brown had some dispute about the affair, the contractor himself did not know how much was really due him, as he had left me to keep all accounts: he was not sure as to the amount I had paid him, and consequently could never have told Mr. Brown that ten dollars was his claim. Your correspondent says: "The people maintained that the so-called contractors were well paid for the work done." When I tell you the amount of work done and material furnished, I must leave yourself and readers to judge whether this opinion of the people was sound or not.

The building was 30 × 30 feet, and the walls including plate and sill were 14 feet high. In the front was a porch 8 × 8 feet, and 24 feet high, intended ultimately to be capped by a spire. The building was covered with square edged pine lumber and well shingled. The body of it was first boarded round horizontally, and then boarded again perpendicularly with planed boards, and the joints covered with battens. The floor was laid double with inch boards, and skirting planed out for the inside from the floor to the bottom of the windows.—There were eight windows in the building, well finished and one strong panel door with hinges and lock. The porch was closed in on three sides, but not in front.

The amount paid the contractor in cash and stores was \$197.90

Now will any man of common sense who knows anything at all about building, undertake to state that any person receiving the above amount had great value for getting out the timber—framing and raising the building—doing the work to the extent done and furnishing all material? I was a builder for eleven years, and made the estimate of the work myself at the lowest possible rate, and I have reason to know that had the contractor all he claims, he would still be at a loss of from 30 to 40 dollars. I happen to know however, that the article was not so much intended for the contractor as for myself, and I will try and dispel the revengeful gratification of the author of "Arbitration by fire," by telling him that I am now both morally and legally bound to pay the contractor the balance due him, and have nothing left to make it out of, but the lot on which the church stood, which may realize about one quarter of the amount. I am not afraid nor ashamed to give an account of my stewardship in this matter to any man or number of men living. And if the author of that article had manifested a little more of a christian and honourable spirit in this matter, it would have been better both for himself and for me.

Yours respectfully,

LUDWICK KRIBS.

[We were so entirely ignorant of the circumstances referred to in the article to which Mr. K. replies, as not even to understand the allusions made. But we would respectfully commend to the attention of both our correspondents, Matt. 5, 23, 24; and 18, 15-17.—Ed. C. I.]

News of the Churches.

The Congregational Church, London, Ont., has been undergoing renovation and improvement. The walls have been cleaned, and blocked in a neat stone colour, with handsome corners and fresco border. The ceiling is white, and presents a very chaste appearance. The pews, inside, are painted a

light drab. The outside of the pews, the doors, aisles, pulpit, gallery-front and entrance, are grained in neat oak pattern. The windows have been refrosted. The arch at the entrance is finely marbled. The effect of the fresco border is to give the ceiling a much more lofty appearance than formerly. An ornamental rail has been added to the gallery, behind which the singing ought to be better than ever. The effect of the improvement is, to make the place look airy, comfortable and elegant. New aisle carpets have been put down, and the congregation believe they have now the coziest place of worship in the city.

The re-opening took place on Sabbath, Nov. 6th, when the pastor, the Rev. J. A. R. Dickson, preached (in the morning) from Acts 9, 31, on the distinctive principles of Congregationalism. The attendance, both morning and evening, was large, and the collections were handsome.

In the evening, the Rev. Dr. Cooper preached an impressive sermon from Ps. xvii., 15, and Ps. xxxiii., 20. The subject had reference to the resurrection—the joyful awakening in God's image of the righteous, and the speechless sorrow of the lost sinner.

At the close of the sermon, Dr. Cooper congratulated the congregation on the improvement and beautification of their place of worship.

On the subsequent Friday evening, the Rev. F. H. Marling, of Toronto, delivered his lecture on "How shall we spend our evenings?" to a large and attentive audience. From a report of it in the *Advertiser*, we should say that any one wishing a lecture replete with instruction and interest, should try to secure it. Mr. Marling spent the following Sabbath in London.

Zion Church, Montreal.—The Rev. Charles Chapman, of Bath, to whom an unanimous invitation was lately extended by Zion Church, to become its pastor, has signified his acceptance of the call, but remains with his present charge till February.

Zion Church, Toronto.—We regret to learn that the Rev. J. G. Manly has resigned his charge of this church, and that, after re-considering the matter for a month, at the request of his people, he adheres to his decision to retire. We have not learned anything further of our esteemed brother's intentions regarding the future.

Belleville.—This Church, vacant since the return of the late pastor, Rev. W. Hay, to Scotland, Ont., has, we understand, secured the services of the Rev. R. Lewis, of Lanark Village. It would be cruel to congratulate Belleville on its gain, while Lanark suffers so severe a loss. But we trust each may accept the change as of the Lord, and that our dear brother Lewis may be richly blessed in his new sphere.

Ordination at Burford.—On Tuesday, October 25th, a large number of people assembled to witness the ordination of Mr. E. J. Robinson, recently of Nottingham Institute, England. Shortly after two o'clock, p.m., the Congregational Church was well filled, and the service commenced by the Rev. W. H. Allworth, of Paris, reading the Scripture and offering prayer, after which the Rev. J. A. R. Dickson, of London, preached the ordination sermon—a powerful, soul-stirring discourse, contrasting Independency with many other forms of church government—showing how each church ought to be composed, not of the world, not of those seeking salvation, but of believers in the Lord Jesus Christ. He also showed how well Congregationalism accorded with the practice of the churches established by the Apostles, each church governing itself, managing its own affairs, having for its officers a bishop, pastor, elder or presbyter, (all meaning the same), set over the spiritual interests of the Church, and Deacons to look after its temporal interests. After the sermon the Rev. W. Hay asked the usual ques-

tions, which were answered by Mr. Robinson in a satisfactory manner. This concluded, Deacon Daniels gave a statement regarding the call extended to Mr. Robinson by the Church, and Mr. Robinson's acceptance of the same, and Deacon Cox read Rev. Mr. Robinson's credentials, consisting of letters from the College, the Churches which he had supplied, and from the Independent Church in England, of which he was a member. The ministers present, including the Rev. Messrs. Ryan and Byrne, (W.M.), then laid hands upon the newly elected pastor, the Rev. W. Hay offering up the ordination prayer. The choir then sang the anthem, "How beautiful upon the mountain are the feet of Him who bringeth glad tidings of salvation." The afternoon service concluded with the Rev. W. H. Allworth addressing the Church, the Rev. Mr. Ryan closing with prayer. In the evening the congregation was still larger. After prayer and reading of the Scriptures, the Rev. John Wood gave the charge to the newly-elected pastor in his usual earnest and impressive style, after which the anthem was sung, "He that goeth forth weeping, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him." The remainder of the evening was taken up with several addresses, and anthems by the choir, led by Messrs. Fluelling and Linton. Thus ended one of the best and most profitable meetings ever held in connection with the Church, and it is hoped that the union commenced under such happy auspices will be lasting, and be the means of bringing many souls as trophies to the Redeemer's feet.—H. C.

—Condensed from Brantford Courier.

Warwick.—Bro. Salmon writes us, requesting us to say that his address is now Forest instead of Warwick. "The Forest people," he adds, "deserve great credit for the zeal they have manifested in erecting a new Parsonage of a very commodious character. I think this will complete the building process on this field of labour for some time to come. I might say that at all my preaching stations—five in number—new buildings have been erected within the last two years. New Congregational Churches at three of them, a Parsonage at another, and at the fifth—Lake Shore—a new house of worship, belonging to the M. E. Church, is to be dedicated in a few weeks. The Congregationalists there have helped to erect it, with the understanding that I shall preach in it, and that when we are in a position to build, they will give us the same amount as that which is given to them by us.

Seven members have been received into the Warwick Church this fall on profession of faith. May the Lord increase the number.

A gentleman lately presented me with a black hair cloth lounge, worth thirty dollars, which now graces our parlour in the "new Parsonage."

Yours fraternally,

JNO. SALMON.

FOREST, Ont., Nov. 17, 1870.

Ottawa.—DEAR EDITOR: At a recent week night service the following address, accompanied by an offering of Thirty-one Dollars was presented to our venerable friend, MR. JAMES FOOTE, one of the Deacons of my Church from the time of re-organization under my estimable predecessor, the Rev. Joseph Elliot. He is removing to Vankleek Hill for the winter, probably to return to us after a few months. Such pure-minded and single-hearted helpers are worthy of all honour and esteem. I will not say more about his excellent example and influence, lest his humble spirit should be wounded thereby.

Your's fraternally,

EDWARD EBBS.

MR. JAMES FOOTE, DEACON OF CONGREGATIONAL CHURCH, CITY OF OTTAWA, ONTARIO.

DEAR BROTHER,—Your departure from our midst, even though as we fondly hope, but for a short season, affords a fitting opportunity for convey-

ing to you an expression of our high esteem and grateful appreciation of your long and loving devotion to the Lord Jesus Christ, and to His Church as represented by our communion. From the first you have most faithfully served this congregation in various departments, as "the service of song," the "service of tables," and the service of the treasury, and your removal will be greatly felt by our whole fellowship.

Accept the accompanying small token of our love and gratitude, which very inadequately expresses our affection, and appreciation of your exemplary devotedness to the work of the Lord. May you be greatly blessed by being made a blessing in the new sphere. That health and happiness may be granted you and your excellent wife, and that ere long your way may be directed hither again, is our earnest desire. May the grace of the Lord Jesus Christ be with you!

In name and behalf of many, we subscribe ourselves your's in the bonds of Christian love,

EDWARD EBBS, *Pastor.*

JOHN LAMB, *Dracon.*

Ottawa, Ontario, 7th November, 1870.

Cowansville.—"As cold water to a thirsty soul, so is good news from a far country,"—and this must be a "far country" to the Officers of our Union, for a circular signed by them, and dated Toronto, 7th Nov. only reached here on the 14th, thereby rendering it impossible to comply with the invitation contained in it, viz.: to observe Thursday, the 17th, as a Day of Thanksgiving. But we shall do the next best, and observe the 24th, thus uniting with those south, instead of west, of us.

It was, however, to send you good news that this letter was commenced. Last month you had an account of progress in Waterloo, a new Station in our Quebec District. In another old Missionary Station, now a self-sustaining church, considerable progress has been made of late. A strong effort was made, two or three months ago, to induce our Brother Watson to leave Cowansville, and to accept of a Mastership in the High School, Montreal. We know the inducements were many and powerful. But Mr. Watson felt, and his brethren around him knew it, that he was doing a good work. Several young people had been received into the Church, and others were hopeful. When it became known that he had been asked to remove, great distress was felt among his people, though they hardly dared to hope that he would remain. We, his ministerial brethren, were all troubled about it. Glad were we and they, therefore, when we learned that, in view of the spiritual state of the field, our brother decided to remain, believing this to be the Lord's will. And now, what has arisen out of this? His people, spontaneously and unexpectedly, have rallied around their Pastor, and, while expressing their satisfaction at the decision to which he had been led, have manifested their sincerity by adding over two hundred dollars to the subscription list for his support. This is as it should be. Let other churches go and do likewise. We hope it will not be necessary that their Pastors should be invited to leave them, in order to draw out their liberality. We lately visited Mr. W.'s field, and were much pleased with the appearance of the congregations to which we preached. In this field is the Village of Brigham, on the S. E. Counties Junction Railway. This place is growing up rapidly and promisingly. A station, a hotel, *without a bar room*, and three dwelling houses, all of brick made on the spot, have just been finished by Mr. Brigham, who intends to build, next spring, several dwelling houses and a handsome place of worship. May the Lord prosper his undertakings!

It seems hardly right to omit, in giving an account of Mr. Watson's field, to state that an attempt has been made to divide his people. In his village there are three places of worship, some of them open twice on Sabbath. Once in two weeks, five sermons are preached, and yet another denomination,

with which we, as a Union, hold fraternal intercourse, and to which, it seems, you Mr. Editor, "extended the hand of fellowship" last June, sends a preacher every Sabbath, Perhaps this is one of the "multitude of sins" which "our charity" is expected "to cover."

A. D.

THE WESTERN ASSOCIATION.

The Western Association met in the Congregational Church, Southwold, on Monday evening, November 14th, at seven o'clock. The services were exceedingly interesting, and the attendance of ministers, delegates and church members, was quite large. Indeed, this was one of the best meetings the Association has yet held, and it promises to be a precursor of others still better—more spirited, bearing the fruits of greater preparation, and inciting churches and pastors alike to a holy emulation in the highest interests of Christ's kingdom as bodied forth by a scriptural Congregationalism. One member of the Church said, after the meetings, "If there were any meetings like these within ten miles to-morrow, I would go all the way to be at them." We heard another say, "If no Union meetings are anything like these, I'll not refuse to go again." Others were loud in their praises, everyone being satisfied and greatly interested. We firmly believe that these Associations rightly conducted, would do much to supply what is lacking in our system, viz., a connecting principle—binding all our Churches into one "bundle of life." The members being there in full force as well as the ministers, quickens the heart and enlarges the views of the preacher, expounder or essayist, and tends much to make the discussions lively, as well as courteous and kind. Members of sister Churches sent as delegates, come into contact with other brethren, forming pleasant acquaintances that may ripen into friendship. Moreover, oneness of thought, view, feeling, sympathy and spirit, must be generated and diffused through this instrumentality, which will do much more to conserve our cause in this country than we may be willing to allow.

But to return to Associational business. At seven o'clock the Rev. E. Barker preached the autumnal sermon from Mark 15 chap., 16 verse. After the sermon, Mr. Hindley presented his son for baptism. This done, the Lord's Supper was observed with the Church, the pastor, Rev. J. I. Hindley, presiding. Revs. T. Pullar and J. Salmon, B.A., assisting.

Next morning the Association convened at nine o'clock, and after a lengthy and profitable devotional season, the minutes of last meeting were read and confirmed. As delegate from the Western Association, the Rev. T. Pullar reported his attendance at the New York State Convention of Congregational Churches. Rev. W. H. Allworth, that he had been unable to attend the Baptist Association at Hamilton. Letters were read from Revs. Solomon Snider and Wm. Burgess, regretting their inability to attend. Rev. J. I. Hindley, B.A., then read an Essay on "*Justification by Faith alone.*" It was discussed at considerable length.

A little time being to spare, arrangements were made for next meeting. Invitations to the Association were tendered by Fergus, Hamilton and London. The invitation from Fergus and Garafraxa was accepted. The time of meeting was set for March 2nd, 1871. The following appointments were then made:—

Sermon.—Revs. T. Pullar, Primary; W. H. Allworth, Secondary.

Essays.—Rev. W. H. Allworth, "*Perseverance of the Saints.*"

Rev. E. C. W. McColl, "*The Immortality of the Soul abstractly considered.*"

Rev. J. A. R. Dickson, "*A good Minister of Jesus Christ.*"

Rev. Wm. Hay, Exposition—1 Cor. 3, 9-15.

Common Plan.—1 Peter 1 c., 2 v., "*Elect according to the foreknowledge of God the Father.*"

After singing and the benediction, the meeting adjourned till two o'clock, p.m.

At two o'clock the Association re-assembled. After one hour's devotional service, interspersed with reports of the state of religion in the Churches, the Rev. J. Salmon read an Essay on "Brethrenism," and the Rev. T. Pullar an Essay on "The Doctrine relating to the Church." Both were discussed at length. Meeting adjourned till seven o'clock, p.m., after singing and prayer.

Seven o'clock, p.m., the Association convened with the Church. The Pastor took the chair, calling upon several brethren, who spoke as herein reported:—

Rev. T. Pullar on "The co-relative obligations of Pastor and People." Rev. W. H. Allworth on "The importance of the people of God exercising an independent judgment on the Word of God." Rev. J. Salmon, B.A., "The strong contrast of the Saint and Sinner's position." Rev. J. A. R. Dickson, "The elements that minister to prosperous Church life." Rev. E. Barker on "Now."

Motions of thanks were made to the chairman, those entertaining the ministers and delegates, those who brought the brethren from and took them to St. Thomas. After prayer by Father Silcox, the Association adjourned to meet (D.V.) in Garafraza, on Thursday, March 2nd, 1871, at two o'clock.

J. A. R. DICKSON,
Secretary-Treas.

P.S.—A book club was again organized in connection with the Association.

TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

To Parents, Guardians, Pastors, and others whose Sons, Wards, or Friends may be leaving home for residence in the City of Toronto:

The Young Men's Christian Association of Toronto announce that they have a Committee for the purpose of showing kindness to Young Men who are strangers, and leading them under religious influences. It is requested that all who desire the co-operation of this Committee, will send the names and addresses of Young Men about to remove to Toronto, in whom they are interested, by the person himself if possible, or by post, with such particulars of character as they may deem proper.

HALL OF THE ASSOCIATION,
34 King Street East, Toronto.

JNO. MACDONALD, *President.*
THOS. J. WILKIE, *Secretary.*

Montreal, October, 1870.

TO THE PROTESTANTS OF CANADA,

DEAR BRETHREN,—Your attention is respectfully solicited to the following facts connected with the French Canadian Missionary Society. The field of its operations extends from the Ottawa to the Bay of Gaspé. The means employed are Education, Evangelization, and Colportage. The number of laborers at present is 21. Of these, 4 are ordained Ministers, 7 Teachers, and 10 Colporteurs and Evangelists. During the summer months, 4 additional ones are employed.

EDUCATION.—There are 8 schools, educating about 240 scholars, supported in whole or in part by the Mission. During the past year, 21 of the pupils have been admitted as members of the Church. Three also have obtained diplomas from the Protestant Board of Examiners of Montreal. The Schools at Point-aux-Trembles especially exert a powerful missionary influence. Three students, converts of the Mission, have been trained for the ministry, two of whom are to be ordained next month, when they will commence work in localities where they are much needed. Applications for schools and teachers are constantly made.

EVANGELIZATION.—There are 8 small organized Churches and 18 preaching Stations supplied by the Society's missionaries. During the present year at least 150 persons have publicly renounced the Church of Rome. The labors of Mr. Chiniquy have been much blessed. There is a general desire on the part of his countrymen to see and hear him.

COLPORTAGE.—About 1300 copies or portions of the Scriptures, and a large number of religious books and tracts are annually circulated. In the households of our Roman Catholic countrymen, the Scriptures are read and explained, and the Gospel message made known.

The difficulties with which our Colporteurs have to contend, from the ignorance of the people and the powers of the priesthood, are well known to you, but in prosecuting the work, we are both furthering the salvation of men's souls, and are promoting the principles and benefits of the great Reformation, which we as a nation have so largely shared. If we are to carry on the work at present contemplated, a more general and generous response than ever must be made. God gave His Son for our redemption, and Christ gave Himself to effect it. What are we doing in return for such costly sacrifices? "It is more blessed to give than to receive." At the present crisis of the Church of Rome, the Mission must be sustained.

We would earnestly urge the appointment of local Committees and Collectors, especially in those places which cannot be frequently visited by our persevering and valued agent, the Rev. J. T. Byrne.

Information and collecting cards can be obtained from the Secretary, Col. Haultain.

WM. TAYLOR, D.D. *President.*

HY. WILKES, D.D., L.L.D. *Vice-President.*

D. H. McVICAR, L.L.D. *Cor. Secretary.*

JAMES COURT, *Treasurer.*

F. W. HAULTAIN, *Sec. & Superintendent.*

SABBATH SCHOOL ASSOCIATION OF CANADA.

MEETING AT GALT—1870.

The Seventh Provincial Sabbath School Convention commenced its sessions in the Town Hall, at Galt, Ontario, on the afternoon of Tuesday, October 11th.

Interesting and profitable as previous conventions of the Sunday School people of Canada have been, this one was said, by many who were present on this occasion, and who had attended previous conventions, to surpass any of them in solid interest, in profitable instruction, and in the throng of its attendance.

The people of Galt most hospitably entertained all delegates and visitors. On the bridge which spans the river, an evergreen arch was erected, bearing the royal standard and the inscription, "Welcome, Convention, to Galt." The Town Hall was decorated with appropriate mottoes, such as, "One in Christ," and "Christianity knows no Boundary Line," together with several appropriate texts of Scripture. Over the platform the British and American flags were gracefully intertwined.

The Hon. Billa Flint, of Belleville, President of the Association, took the chair, and, after devotional exercises, delivered a short and appropriate opening address.

Rev. W. Millard, of Toronto, General Secretary of the Association, then submitted his annual report. In accordance with the report of a sub-committee, the Executive had appointed the General Secretary as

agent to go through the several sections of the Province, and organize associations. The result of this action was, that county conventions were attended and aided in Kingston, Meadowvale, Chatham, Milton, Berlin, Grimsby, Belleville, London, Brantford, Peterborough, Weston, Napance, Fergus, Ingersoll, Paisley, Durham, and Caledonia. Besides these, conventions were held in Perth, North York, Ontario, North Simcoe and Northumberland. Permanent county organizations were established wherever a deputation was present, and in some cases, township associations. The attendance at these conventions was generally large; the topics discussed important and practical, and illustrations of Bible and infant class teaching were given. The remainder of the Secretary's report was taken up with extracts from county Secretaries' reports. The general purport of these was, that the Sabbath School cause was prospering throughout the Province; schools are being multiplied, and the work more efficiently carried on.

The Treasurer's accounts showed receipts and expenditure of above \$1,000. Balance in hand, \$35. Both reports were adopted.

James Young, Esq., M.P., was elected President for the ensuing year. The singing was ably conducted by Mr. H. K. Maitland, precentor of Knox Church, in which the evening sessions and children's meeting were held. At the

EVENING SESSION,

The President elect delivered a short address. He regarded conventions like this as a sign of the times. They were a common ground on which all Christians could meet, and through this and similar agencies the barriers that had so long separated the followers of Christ were being broken down, and they were becoming more closely united in the grand warfare against evil, and in the work of building up truth and righteousness throughout the land. In this age, above all others, the dividing line between truth and error was more distinctly drawn. There was, perhaps, a greater intensity of wickedness throughout the world than in any preceding age, but there were also more activity and more united and mighty efforts put forth on the part of Christians. One of the manifestations of this activity was this Convention, and in all the realms of science, of art, of literature, and of philosophy, no object higher or nobler could be found than the object for which they were assembled.

The Rev. Mr. Muir delivered the address of welcome. Mr. Beadle, of St. Catharines, and Rev. Mr. Millard, gave an account of their visit to the S. S. Associations of Illinois and Missouri, where they were received with unbounded hospitality and kindness. After which the Rev. Alfred Taylor, of New York, editor of the *S. S. Workman*, gave an address on S. S. hymns and music, recommending the use of earnest songs of praise, based on Scripture truth, carefully taught to the children, and sung in the best possible style.

COUNTY ORGANIZATIONS.

Rev. F. H. Marling, of Toronto, addressed the Convention on "County Organizations." He alluded to the work that had already been done in that direction, and threw out some suggestions as to the way to establish county and township conventions. There was always a little doubt and difficulty at first, but the efforts of a few earnest men in each local-

ty soon overcame them, and it was astonishing the amount of practical instruction Sunday School teachers received by meeting together in these conventions, even though they had not the assistance of a single outsider. Between twenty and thirty counties were already organized, and they did not intend to relax their efforts till every county in Ontario, and every Protestant county in Quebec, was similarly organized.

Mr. Stephen Paxson, of Illinois, was introduced, and briefly followed up the subject. Twenty-seven years ago he had attempted to get up a Sabbath School convention, on a small scale, in Illinois, but had failed. He predicted then that the idea would eventually succeed, but he had scarcely hoped to live, as he had, to see the day when every county in the State was thoroughly organized. He had had the pleasure himself of organizing forty-three of the counties.

Brief addresses were given on the same subject by Rev. Geo. Bell, of Clifton, J. R. Cook, of St. Catharines, D. McLean, of Toronto, Hon. Billa Flint, of Belleville, and Rev. H. Christopherson, of Galt.

The next morning, after fifty minutes spent in prayer,

PREPARATION AND HELPS.

The Rev. Septimus Jones, of Belleville, gave an address on "The Teacher's Individual Preparation of the Lesson and Helps." The teacher should know what he professes to teach, and know it thoroughly. He should have a general preparation for teaching, embracing a knowledge of the outlines of the plan of salvation, of the person, character and office of our Saviour, and illustrate it by appropriate texts of Scripture; and he needed also a love and a knowledge of children. There was also needed a spiritual preparation, that would fit the teacher, not merely for imparting knowledge, but also for leading the children to Jesus. That was the great office of the teacher. Then a little technical knowledge was also needed—a knowledge of Scriptural geography and history. Each scholar should bring his own Bible to the school. The teacher should first study the lesson verse by verse, with the aid of the marginal references where necessary. Then he should look for the principal lesson to be drawn from the passage, and should be prepared to press that home upon the children. Question-books should be used with care. He would commence on Sunday evening, while the heart was fresh from contact with the scholars, the memory busy, and faculties generally active with spiritual matters. The younger the class, the greater necessity of either bringing the tree of life *down* to them, or lifting them *up* so as to reach and pluck the fruit from its branches. None are so skilled as to be able to dispense with preparation.

Brief five-minute addresses were then given on the subject introduced by Mr. Jones.

TEACHERS' MEETINGS.

Rev. Alfred Taylor next addressed the Convention on "Teachers' Meetings for the Study of the Lesson." He said the object of these meetings should be a little business, a great deal of social intercourse, and the study of the lesson. He suggested a plan for getting at the truths contained in the lessons, to search out answers for these questions: **When? Where? Who? What? and Why?** By this plan the teachers would get a correct and clear idea of the entire lesson. He illustrated

this by taking the passage of Scripture relating the conflict between David and Goliath.

THE TEACHERS' WORK.

Mr. W. J. McCalla, of St. Catharines, next addressed the Convention on "The Teacher in his Class, and the Pastoral Work of the Teacher out of School." He threw out a number of suggestions as to the conduct of the teacher towards his class, and his preparation of the lesson. The teacher must be regular and punctual in attendance; must try to win his class to Christ. If there be a disturber, speak to him *privately*. Lecturing is not teaching. Get the children to ask questions. Be pointed in your application, and don't leave it till the end. Don't fail to have Christ in your lesson. Personal dealing with your children is very important. Go to their homes, and get them to your's. Care for Christian scholars. Have faith in God.

Brief addresses followed on the same subject.

In the afternoon, the Rev. John Wood, of Brantford, conducted the responses to the question: "What have been the results of teaching in your own experience?" In introducing the subject, he remarked that the results had been characterized by great variety. The same subject-matter, presented with apparently the same method and manner, produced widely different results. The explanation lies, probably, in personal character more than in anything else. A number of the members of the Convention gave their experience.

A collection was then taken up, which, with amounts promised by representatives of Sabbath Schools, reached the sum of about \$1,000.

An infant class exercise, by Mr. G. Harcourt, of Toronto; an address by Miss McPherson, of London, Eng.; and one by Mr. J. Green, of the same place, occupied the remainder of the afternoon.

The Convention re-assembled at 7 o'clock, in Knox Church, which was filled to its full capacity. The devotional exercises were led by Rev. Mr. Smith, pastor of Knox Church.

The Rev. Dr. Waters, St. Mary's, addressed the Convention on "Encouragement to labour in the Sabbath School."

The Rev. R. W. Pearson, of Montreal, followed on the same subject.

Mr. S. Paxson, Illinois, endeavoured to answer the question, "How best to secure the establishment of Sabbath Schools in destitute parts, and the gathering in of the children."

Mr. Vanburen, of Chicago, spoke on the same topic.

Next came an address by Rev. Henry Clay Trumbull, of Connecticut, upon the "Rise and Progress of Sabbath Schools." The address was most exhaustive of the subject, and went to show that the Sabbath School was ordained of God, and was as much a part of church work as the pulpit exercises. He proved from Scripture that God had ordained three church agencies upon earth—the family, the school and the pulpit—each having equal validity. The family was first ordained; then, as early as the time of Abraham, we find the school system introduced, for it was written that Abraham trained his family and his followers, or, as it was rendered in the margin, he catechised them. The germ of the modern Sabbath School was to be found in the agencies of the church, from Abraham's time down to the establishment of Christianity. The

pulpit was introduced later. All three agencies were ordained of God, and what God had joined together let not man put asunder.

Mr. Trumbull's address will probably be published in full with the proceedings of the Convention.

The morning of the

THIRD DAY

Was devoted to discussions on "Uniform Lessons," "Sabbath School Accommodation," and suggestions with regard to the next convention; but these we cannot even notice.

In the afternoon, the Convention met at two o'clock, in four sections, in as many different places, namely, superintendents, Bible class teachers, intermediate class teachers, and infant class teachers' sections.

At four o'clock, the children of the several Sunday Schools in the town were gathered in Knox Church, nearly filling the body of the building. The gallery and aisles were crowded with delegates and visitors. The addresses delivered were too numerous (five), and mostly too long, so that we cannot speak of it as a very successful meeting.

At the evening session, after devotional exercises, reports were read from the sections that had met in the afternoon.

The "Question Drawer" was then answered in part by Mr. H. J. Clark, of Toronto, and Rev. W. R. Parker, of Brantford; but the questions being so numerous, some of them were handed over to Mr. Taylor, to be answered in the *S. S. Workman*. A number of brief but stirring addresses then followed, and the Convention adjourned, to meet in London in 1871.

Ontario Sabbath School Missionary Union.—We observe that the *Love Society* has advertised for another agent. His work is to be the establishment of new Schools in the more remote parts of the Province. He needs to be well acquainted with S. S. organisation and teaching, and to be able to address public meetings. The salary offered is not less than \$800, to include travelling expenses. The agent will require a conveyance of his own. Applications are to be sent to Rev. W. Millard, Secretary of the Union, at Toronto, before the 1st of January, 1871.

Official.

Congregational College of B. N. A.—The following contributions to the Funds of the College have been received during the current month:—

Montreal, Zion Church, on account	\$409 00
Guelph.....	57 88
Waterville	6 00
Markham and Unionville.....	26 00
	<hr/>
	\$498 88

GEORGE CORNISH,
Secretary.

MONTREAL, Nov. 22nd, 1870.

Widows and Orphans' Fund.—Received since last acknowledgment :—

Waterloo and Abbotsford.....	\$7 50
Bond Street Church, Toronto.....	16 38
United Communion of Congregational Churches, Toronto.....	19 93

J. C. BARTON,
Treasurer, *W. & O. Fund.*

MONTREAL, Nov. 21, 1870.

MISSIONARY MEETINGS—WESTERN DISTRICT.

<i>Place.</i>	<i>Day of Week.</i>	<i>Day of Month.</i>	<i>Deputation.</i>
Kelvin,	Thursday,	Dec. 1,	Messrs. Robinson, Parsons, Hay, Pullar,
New Durham,	Friday,	" 2,	" " " " [Wood.
Eramosa,	Monday,	Jan. 23,*	" Salmon, Clarke, Barker, Brown.
Garafraxa,	Tuesday,	" 24,*	" " " "
Douglas,	Wdn'sday,	" 25,*	" " " "
Green's Set'ment,	Thursday,	" 26,*	" " " "
Fergus,	Friday,	" 27,*	" " " "
Stratford,	Monday,	" 30,	Allworth, Kribs, McColl, Snider.
Listowel,	Tuesday,	" 31,	" " " "
Molesworth,	Wdn'sdy,	Feb. 1,	" " " "
Howick,	Thursday,	" 2,	" " " "
Turnberry,	Friday,	" 3,	" " " "
Watford,	Monday,	Jan. 30,	Hay, Barker, Dickson, Salmon.
Warwick,	Tuesday,	" 31,	" " " "
Forest,	Wdn'sdy,	Feb. 1,	" " " "
Sarnia,	Thursday,	" 2,	" " " "
Tilbury,	Friday,	" 3,	Hindley, Barker.
Tilbury,	Sabbath,	" 5,	" " " "
Brantford,	Monday,	" 27,	W. F. Clarke, Allworth, Hay,
Paris,	Tuesday,	" 28,	" " " " [Wood.
Guelph,	Wdn'sday,	Mar. 1,	" " " "

*New Appointments.

W. H. ALLWORTH,
Secretary.

Paris, Nov. 18th, 1870.

ONTARIO MIDDLE DISTRICT MISSIONARY MEETINGS.

1871—January, 16, M.	Whitby,	Revds. T. M. Reikie, W. W. Smith.
" 17, Tu.	Bowmanville,	Revds. W. W. Smith, S. T. Gibbs, F. H. Marling.
" 18, W.	Toronto,	Northern Congregational Church, Central Association.
" 19, Th.	"	Bond St., Congregational Church, Missionary Meeting.
" 20, Fr.	Stouffville,	Revds. D. McGregor, J. Unsworth, D. McCallum.
" 16, M.	Markham,)	Revds. D. McGregor, M. S. Grey
" 17, Tu.	Unionville,)	and J. G. Manly.
" 30, M.	Newmarket,	Revds. D. McCallum, S. T. Gibbs.
" 31, Tu.	Oro,	" " " "
February, 1, W.	Bethesda,	" " " "
" 2, Th.	Vespra,	" " " "

January, 20, Fr.	Albion,	Revds. J. C. Sanderson, J. Brown, M. S. Grey.
" 23, M.	Manilla,	Revds. J. Unsworth, W. W. Smith.
" 23, M.	South Caledon,	Revds. J. G. Sanderson, J. Brown, H. Denny.
" 24, Tu.	Alton,	Revds. J. G. Sanderson, T. M. Reikie.
" 25, W.	George Town,	" " "
" 26, Th.	Churchhill,	" " "
" 27, Fr.	West Caledon,	Revds. J. Brown, M. S. Grey, H. Denny.
" 31, Tu.	Pine Grove, }	Revds. J. Brown, B. W. Day, and
February, 1, W.	Thistleton, }	Mr. W. Williams.
January, 24, Tu.	Meaford, }	Revds. F. H. Marling, R. Robinson.
" 25, W.	Owen Sound, }	
" 26, Th.	Colpoys Bay, }	
" 31, Tu.	Kincardine, }	
February, 1, W.	Osprey,	Rev. R. Robinson. Rev. N. McKinnen.

J. UNSWORTH,
Secretary.

November 15th, 1870.

London Missionary Society.—The following additional amounts have come to hand: Collection in Markham and Unionville, \$12,50; Donation from a friend in Bond Street Church, Toronto, who was unable from ill health to attend the services of the deputation, but had read the reports in the **CANADIAN INDEPENDENT**, \$50.

The amount raised in London, at services held in the City Hall. (the Congregational Church undergoing repair,) and St. Andrew's (C. P.) Church, was \$53,50.

These sums, with those reported last month, make up a total of \$995,84, nett.

F. H. MARLING.

Toronto, November 25th, 1870.

Sermons on Temperance.—Pastors are hereby reminded of the following resolution, adopted at the late annual meeting of the Congregational Union of Ontario and Quebec.

"*Resolved*, —That, deeply deploring the fearful amount of suffering, sorrow, and death caused by the use of intoxicating drinks, recognizing the power of example for good or evil upon the old and young, and the important principle of self denial for the sake of the weak and erring, this Union does hereby call the attention of Pastors and churches to the necessity of unitedly devising and sustaining such measures as may throughout the year conduce to the revival of interest in the cause of *Total Abstinence*, and suggests the *third Sabbath in December* as an appropriate time for the **ANNUAL SERMON** upon that subject."

F. H. MARLING, *Secretary.*

Toronto, November 25th, 1870.

Obituary.

MR. CUSHING BOWKER.

Died at Waterloo, Q., on Tuesday the 14th September, 1870, Mr. Cushing Bowker, aged 74 years.

Mr. Bowker was first led to a knowledge of the truth, in Vermont, about

the year 1829, and coming to this neighborhood, became a member of the Waterloo Congregational Church, in the year 1830, so that his connection with the cause in this place, dates back forty years; but owing to the Rebellion of 1837-8, the Missionary withdrew to the U. S. and the Congregational interest being dependant at that time upon men and means coming from the other side, the Church broke up, and our brother, with a few others, transferred his name to the Granby Church, 14 miles distant from his home. He was a consistent Christian, and of him, it might be truly said, that, "He walked with God." Of a retiring disposition, never dazzling, but always shining, his path was that of the just which "shineth more and more unto the perfect day."

He was strongly attached to our cause, and heartily appreciated the privilege of meeting with his own people, but he delighted in being with Christians any-where, always joining readily with God's people of every name in worshipping Him.

He enjoyed the fullest confidence of the Church, and all seemed pleased when with deep feeling, on the night of his last meeting with us, he consented to act in the capacity of Deacon to the infant Church.

He has left a wife and several children, who mourn their loss, but mourn not as those without hope. He has gone to his rest. The community has lost a good neighbor, the Church a true friend and Christian brother, and his family, an affectionate husband and father, who will miss his pious counsels and earnest prayers.

"Verily there is a reward for the righteous."

H. J. C.

Gleanings.

Somebody is responsible for the following:—"The Chinese missionaries are discussing the question whether parents who compress the feet of children shall be admitted to the Church. Parents who compress the waists of children, and bore their ears, and load their heads with burdens of hair, are admitted to the churches here. Is a Chinaman's foot of more consequence than an American's waist?"

The "representative of German Infidelity" who fired upon a priest during service, has been tried in Berlin. He pleaded "not guilty" on the ground that man has no free will, and that he only did what he was fore-ordained to do. But he was sentenced to twelve years' imprisonment with hard labour. To which, of course he was also fore-ordained, if that is any comfort to him, remarks a newspaper writer.

A CHINESE SERMON.—The following discourse by a converted Chinese tailor, with reference to the relative merits of Confucianism, Buddhism, and Christianity, is worth preserving: A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning, and utterly unable to move. Confucius walked by, approached the edge of the pit, and said, "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again." "I can't get out!" groaned the man. A Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you, and lift you up the rest." But the man in the pit was entirely helpless, and unable to rise. Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down, and laid hold of the poor man, brought him up, and said "Go and sin no more."