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T H E

Canadian Independent.

VOL. XIV. TORONTO, OCTOBER, 1867.

No. 4.

CHRISTIAN POLITICS.

We are strong politicians, but not here. The pages of a religious magazine are to the general newspaper, what the Sabbath is to working days, what the church is to the house or the shop. Business is lawful, but the Lord's day is not the time for it, nor the Lord's house the place. Party discussions are lawful, but the secular press is the vehicle for such discussions, not the religious.

Yet there are aspects of political affairs which it eminently becomes a periodical of this nature to present, which are not subjects of party-strife, which all parties need to consider, but to which no party may do full justice. We mean what may be called the morals, even the religion, of politics.

The present time, when we are entering on a new era of political existence, and forming habits which will influence succeeding generations, when, too, the people of the New Dominion have just been called upon to choose their first legislators under the Confederate dispensation, seems a most appropriate one for calling attention to the matter.

Ought Christian men to take part in politics? Are they not "of the earth, earthy?" part of that "world" to which we are bidden *not* to be "conformed?" Our answer is—Politics are not more worldly than business of any kind. We are in this present world—there is no doubt of that—and it is of no use to pretend to be anywhere else. While we are here, we have to take our place like other men. "I pray not"—said our Master and Mediator—"I pray not that Thou shouldest take them out of the *world*, but that Thou shouldest keep them from the *evil*." Business is connected with innumerable evils, falsehood, fraud, and trickery of every kind, yet no one thinks that on that account he ought to leave it to men of the world. The stern necessities of hunger drive men to earn their bread. Politics we can leave alone with less of immediate personal loss. But is it not a terrible alternative to contemplate, that, in a free country, where every citizen is invested with a measure of power, the best part of them should withdraw from all participation in public affairs, and leave them to "certain lewd fellows of the

baser sort?" Surely, then would "the wicked walk on every side, and the vilest men be exalted." The influence exercised by men in authority upon the material interests of the country is such, that a Christian citizen is justified, on that account, in fulfilling such political functions as are open to him. But the moral influence of those on whom the eyes of the whole community are fastened every day, and to whom so many aspirants look for honour, employment and reward, is so constant, so universal and so strong, and leavens the whole community so powerfully, for good or evil, that it is a matter of the utmost moment to the character of the nation, that they be not only "able men," but "fearing God and hating covetousness." To secure such men in places of power, the country needs the active services of Christian voters, Christian legislators, and Christian ministers of state.

Such is our conclusion, in the abstract, sitting in the study. Says Cowper

" 'Tis pleasant, through the loopholes of retreat,
To look at such a world."

But when we come down from our philosophical elevation into the world itself, we must confess that our theory of Christian politics sustains some rude shocks, as it is put into practice. The atmosphere of political life is unwholesome, and few can breathe it unharmed. The scrupulous are few, the unscrupulous many, and the majority carry the day. When one party resorts to dishonest means, there *seems* to be no alternative but to counter-work them by the same means. If we do that, we forfeit our good conscience; if we do not, we are defeated, and may as well retire before the battle, for the toil and trouble will be all in vain. Is not this very often the actual outcome of good men's going into public life—from a city or a township council up to Parliament—that they become either demoralised or disheartened? that they do little good and receive much harm? What with electioneering slander and bribery, parliamentary log-rolling, and executive abuse of patronage, very few pass through the ordeal unscathed.

The circumstances of our new country aggravate the usual dangers of political life. We have no class of men of independent fortune, to whom it offers scope for employment and for honourable ambition; so that we are in danger of falling into the hands of those who seek our suffrages because, in our own expressive phrase, they "have an axe to grind" for themselves.

Few men here can afford to go into Parliament, unless it can be made to pay, in some form or other. The universal contempt into which the professional politician has fallen in the neighbouring States, and the intense loathing with which many of the best people there recoil from becoming politicians themselves, may well be a warning to us. And it is but small comfort to remember, that even in Old England, with its hereditary legislators and ample fortunes, bribery at elections has been carried to a nefarious perfection, that a great party can turn its coat at the waving of a conjuror's wand, and that nepotism and jobbery pervade every branch of the public service.

Yet in Britain, in America, and in our own Canada, there are illustrious examples of political purity, of honour unstained and patriotism incorruptible, that redeem public life from the reproach of inevitable baseness. From the days of Joseph, Moses, David and Daniel, down to our own, there have not been wanting those who could stand unabashed in

“That fierce light which beats upon a throne,
And blackens every blot.”

We cannot surrender the belief that it is possible to blend the Statesman and the Christian. We cannot consent to the principle that no Godly man is to be found among “the powers ordained of God;” is ever to be the “minister of God, a revenger to execute wrath upon him that doeth evil”—or “God’s minister, attending continually upon” the receiving of “tribute.” We cannot counsel Christian men to withdraw in disgust from electoral contests, to refuse to be candidates for Parliament, or to decline all official positions in the Governments of these fair Provinces.

Yet we do say, that “it is never right to do wrong;” that when men say, “Let us do evil that good may come,” their “damnation is just;” that it is better to let a good cause suffer, than to promote it by foul means; that nothing can justify the giving or receiving of bribes—selling our birthright for a mess of pottage; that lying in politics is just what lying is anywhere else; and that if we fight the devil with his own weapons, we are sure to be defeated and covered with disgrace. If we cannot go into politics and “keep a conscience void of offence towards God and towards men,” that conscience is not the thing to be given up.

We are not taking up any hasty report, or any party accusation, but simply record what every one is saying, and what we cannot persuade ourselves is untrue, when we state that the recent elections have been characterised by more of profuse and open bribery, than any that took place under the old *regime*. Each party charges it against the other. No one attempts to deny the unprecedented corruption. If the newspapers speak the truth, the managers of elections have debauched the public conscience: if they do not, those daily educators of the people are guilty of immeasurable “evil-speaking, lying and slandering.” Which ever party has done it, or whether both parties have done it, it is a national disgrace, enough to make every true-hearted Canadian hang his head for shame. It is a bad beginning of our new career. God forbid that we should go on in such evil ways!

This is our say upon politics. We have no call to take up here the questions of Union or Anti-Union, Coalition or Party Government, Free Trade or Protection, Colonisation, Railways or Canals—but we have a right, and it is our duty, to speak of the Right and the Wrong of political life. Nor should we show ourselves “men that had understanding of the times, to know what Israel ought to do,” if we “altogether held our peace at such a time as this.”

REV. NEWMAN HALL IN AMERICA.

The visit of the pastor of Surrey Chapel, London, to this continent is of sufficient interest and importance to demand of us a record of its origin and incidents. Rev. Newman Hall has been acquiring, for some years past, a constantly-widening reputation and influence, as an earnest and indefatigable preacher, a fervent advocate of temperance, and a faithful friend of the working classes. His little volumes, *Come to Jesus*, *Quench not the Spirit*, *It is I*, &c., have been circulated by the ten thousand. The autobiography of his father, John Vine Hall, author of the *Sinner's Friend*, which was published under his editorship, is one of the most valuable temperance-books ever published. Of late years, his popularity among the Americans has been immensely increased by his steady advocacy of the cause of the North, throughout the Civil war. Again and again has he been invited to come over and visit them, and assured of the warmest welcome. Dr. Thompson, of New York, delivered such an invitation with especial emphasis, when he appeared as a delegate to the meeting of the English Congregational Union, during Mr. Hall's incumbency of the chair, which he filled with marked efficiency. At length, Mr. Hall has seen his way clear to the acceptance of these repeated invitations, and has come to America with the threefold object of preaching the gospel, of speaking words of peace between Britain and the United States, and of securing funds for the erection of a "Lincoln Memorial Tower" in the new Surrey Chapel which must be built ere the lease of the present site expires—three or four years hence.

Mr. Hall left England in the Cunard steamer *Cuba*, on the 17th August. He was accompanied by a friend of whom a notice in the *Hamilton Evening Times* thus speaks:—

"The Rev. Robert Balgarnie is a comparatively young minister, a native of Scotland, but educated at one of the English Congregational Colleges, who has been settled for a good many years in the town of Scarborough, a celebrated watering place in Yorkshire, England. There he has raised a large and flourishing church, from which has recently sprung a new church, for which a beautiful new church edifice has just been erected, at the cost of \$70,000, all of which is paid, having been raised chiefly by Mr. Balgarnie's personal efforts and influence. To both of those churches he ministers at present. As crowds of visitors from all parts of Britain frequent Scarborough, this gentleman is very extensively known and as highly valued in all parts of the country."

On the passage out, they held, with other ministers, almost daily services, and preached on both Sabbaths.

Upon their arrival in Boston, a hearty welcome was given to the travellers by Lieut.-Governor Claflin, Hon. Charles Sumner, and others; but they hastened away to enjoy the magnificent natural scenery of this continent, passing their first Sabbath on the Catskill Mountains, and then proceeding to Niagara. Mr. Balgarnie having relatives in Hamilton, Ontario, their presence in the neighbourhood became known in that city, and Rev. T. Pullar repaired at once to the Falls to secure their services for Sabbath, the 8th ult., an endeavour in which he succeeded; Mr. Hall preaching four times on that day and Mr. Balgarnie thrice, in the Congregational, Baptist, and (Knox's) Presbyterian churches, to crowded audiences.

We had the pleasure of hearing both these gentlemen preach on the following Thursday evening, in the John St. Wesleyan Church, at Hamilton, which was filled to overflowing. The next evening they preached in London,

en route for Chicago, where they spent Sabbath, 15th ult. Springfield, Illinois, Alton and St. Louis were visited during the week, and Sabbath, 22nd, found Mr. Hall in Buffalo, and Mr. Balgarnie once more in Hamilton. Mr. Hall preached and lectured in Buffalo, and twice addressed the American Board. On Thursday, 26th ult., the travellers came to Toronto, each addressing two immense congregations in the evening, and on the following morning attending a Union Prayer Meeting called by the Young Men's Christian Association. Sabbath, the 29th, was spent in Montreal; Tuesday was given to Quebec; and thence, through the White Mountains, they were to find their way to Boston, &c., &c., &c.

Wherever Mr. Hall has gone, he has been received with the greatest enthusiasm; but he has left still greater love behind him. He preaches the pure gospel, in the simplest style, with abundant illustrations, and a most natural and unprofessional earnestness. His tall and graceful person, fine countenance, musical voice, and clear and expressive utterance, add much to the power and charm of his public address. His genial and manly nature, innate courtesy and undisguised humour, make him a choice companion. He is in excellent health, takes good care of his *physique*, participating freely in out-door sports, and therefore enjoys life and gets through a vast amount of work. Preaching three or four times a day, or twice on a single evening, seems no burden to him. We do not wonder at his great popularity, at the hold which he has upon the working-classes in England, or the fervour of his welcome in America. His tour upon this continent must do good, visiting, as he will, most of the principal cities, meeting with representative assemblies, such as the American Board, finding every ear open to him, and having such a happy faculty of addressing himself to each occasion, so that he can speak warmly for another nation without denying his own.

We count it a great privilege that some of the Canadian cities have enjoyed, in being permitted to share in this visit. Yet it was obtained only by the most importunate urgency, for like most English travellers, these were so taken up with the superior *bigness* of the United States, that they had not intended to come to Canada, and even thought it was far-off and somewhat inaccessible! But we hope that they will not fail to tell those who may follow them on the American tour, that there are four millions of British subjects on this continent, and that there are things among them worth seeing.

We know that our visitors were very deeply impressed by the provision here made for National Education. They will go home prepared to advocate a similar measure for England.

Mr. Balgarnie also has left a most favourable impression wherever he has gone. On the platform and in the pulpit, his services have been of a high order. Many will remember him, and the good work he is doing at home.

It will be a pleasant memorial of this visit, that while the Americans will build a tower for Mr. Hall's new church, some other distinct part of it—perhaps a window—will be furnished by Canada, and bear its name. In Toronto, \$180 were collected for this purpose.

THE CANADIAN INDEPENDENT.—The September number of this tastefully got up and well conducted Magazine, the organ of our Congregational brethren, has come to hand, with a steel engraving of the Rev. F. H. Marling as a frontispiece. We wish our enterprising contemporary great success.—*Canadian Baptist*.

“ENTERTAINING STRANGERS.”

In this age of conventions of every kind, when the grace of hospitality is called into exercise so largely and so universally, a Christian duty that many of our readers will be glad of a few hints about, that they may perform it well, is the giving or receiving of entertainment to strangers. Rev. John Todd, D.D., of Pittsfield, Mass., who last year entertained the American Board, made a number of suggestions in the *Congregationalist* in reference to the late meeting of the same body in Buffalo. We abridge them for Canadian use. Addressing first the expectant guests, he says:

1. Don't write to ask for hospitality unless you are sure to go. I have known one family have thirty-five guests, another none, through failures to appear.

2. Don't take more than one lady. Some would exclude them. We want them, but in moderation.

3. Don't ask to be located “near the place of meeting.” Everybody wants that.

4. Don't worry the committee about railroads and fares. They will do their best, and publish.

5. Don't write to a friend to ask *confidentially* if the family you are appointed to is a pleasant one, &c. These things come round.

6. If the house is not “palatial,” accept its hospitalities cheerfully.

7. Don't make any conditions with the committee.

8. Don't take the opportunity to make a pleasure excursion, and the meeting a secondary thing.

9. When you receive a card appointing your temporary home, drop a note saying when you will arrive, and another on your return home. Be as little burdensome as possible, always the Christian gentleman or lady.

10. Don't go prepared to see any but the best side of everything. Make the cause for which you meet everything. No side meetings for other objects.

To the hosts the good Doctor says:—We who are coming to you are the best-natured people in the world. We are going to leave our cares and anxious faces at home. We will make you wonder where all these pleasant people come from. You will be compensated for your trouble by making many happy. You will feel a new glow of sympathy. You will find that you are receiving Christ in receiving His. Your friends will carry home gratitude, and there pray for you. What now seems a mountain will become a plain.

We cite two cases in point.—It does not matter to the rest of mankind in what place, or what body, the following circumstances occurred, but, as an illustration of the difficulties into which people “given to hospitality,” may fall, we may copy the following account of what occurred recently in connection with a great denominational gathering in a western city:—

“The Anniversaries have been and are still attended by immense throngs. Not less than four thousand strangers are in town. Ten days before the opening the Committee had received upwards of three thousand applications for entertainment. Of these, not a few exhibited human nature in amusing aspects. Thus one gentleman writes to say that he shall bring his wife, who is in delicate health, and his three daughters, none of whom are “strong.” He suggests, therefore, that provision be made for these five invalids, on the first floor of some quiet and very

comfortable residence, where they can be under the immediate care of himself, (the sixth.) He thoughtfully adds that it will be desirable to have a carriage constantly at command. These modest conditions being secured for himself and his fair invalids, he concludes with the comforting assurance that his *four sons* can rough it almost anywhere, on either side of the Avenues. Whether this interesting family have arrived, I regret to be unable to say, having been called out of town early in the week and detained until a late hour on Saturday evening. Another applicant, a widow lady, considerably requested an assignment for herself and her three married daughters, with their husbands and children. There were *only seven* children in ail, but the eldest was under six, and it was necessary to arrange for a special supply of *pure country milk*, (twice daily)—the darlings would perish with cholera infantum, if exposed to “pedler’s milk.” I believe the only other conditions indicated were that it would be pleasant if the entire party could be entertained at the same house, and that a couple of thoroughly competent nurses should be engaged to relieve the mammas of the care of the little darlings, as the mammas designed to go through the “tunnel,” the “museum,” and the other “sights” generally. This “widow’s mite” was forwarded to the Chief of Police, who immediately notified the anxious grand-mamma that an escort in uniform would await the arrival of the party, and conduct the fourteen to the first floor of the Armory at once!”

Now for the other side of the picture. This reads quite refreshingly: —

In the report of the recent session of the Maine (Methodist) Conference, *Zion’s Herald* says:—“The brethren and sisters of Bath deserve great praise of both conferences, and of the church generally, for cordially inviting to the Conference the preachers’ wives. No persons in our church deserve a season of rest and change at Conference time more than the devoted and self-sacrificing wives of our itinerant ministers. But few of our lay women entertain more company during the year, or toil harder with fewer accommodations than our preachers’ wives; and we think it cruel, almost a crime, to deny those who are able to go, and need the change to cheer their toilsome life, the privilege of attending, occasionally at least, their Annual Conference. All honor and praise to both the Conferences in Maine, this year, for their cordial sympathy for preachers’ wives. Many of the wives of the itinerants, old and young, of both Conferences, were present on this occasion; and we were glad to observe many of them smiling through their tears of grateful joy.”

MORE HOLIDAY NOTES.

The Editor now resumes and concludes his Notes of American Travel, in the pleasant assurance, from what he heard of those given last month, that they will be acceptable to stay-at-home readers.

HENRY WARD BEECHER’S PRAYER-MEETING.

Mr. Beecher I saw at one of his Friday evening prayer-meetings. It was a very wet night, and many of the people were out of town, so that there were but 200 or 300 present. The room will seat 1000, and in winter it is filled! It is lofty, light, and airy, seated with cushioned settees, well provided with hymn books. Mr. Beecher sits in an arm chair on a platform, with a table beside him for the Bible and hymn book. He does not rise from his seat till the close of the service. He first announced a hymn by its number twice repeated,—say, two, forty-four; two, forty-four. The leader plays the tune on a grand piano, and then all the people sing, and sing well, heartily and sweetly, so as to warm you up at once. A brother, called upon by name, prayed, and that naturally and evangelically. Another hymn and another prayer followed. Then Mr. Beecher spoke (from his chair) for some fifteen or twenty minutes. His theme was, the motives from which we may do

right; the highest and best, because we *love* to; the next, because it is our *duty*; the lowest, because people will talk if we don't. He asked, should we do it, if we had only the lower? "Certainly, do right, anyhow! though if you get no farther than that, you are a mean fellow, a poor thing." After he had illustrated these thoughts in his own manner, he enquired if any one wished to ask any question on the subject. One man arose to do so, who seemed to have the higher style of religious experience, but was sometimes troubled that there was not more sense of duty rather than enjoyment in his religion. Mr. Beecher replied, that near his house was a tree in which a robin sang most delicious music, seemingly without being ever weary; that he had lately had a friend visiting him who had a new piece of music, and, being a poor player and a poor singer, was spelling it out with difficulty at the piano. Suppose the robin said, "I don't know so much as that man. I am but a poor bird; ought I not to stop this singing, and go down to learn music as he does?" So Mr. Beecher answered that question. No other was asked, and a hymn and the benediction closed the service, after which I had a moment's conversation with the famous preacher, whom I greatly admire and love, though I often quarrel with his theology, if he can be called a theologian. Some one told me that when his brother Edward spoke to him on any theological point, Henry Ward would smile, but make no reply! Of this I am sure, that he loves Christ with all the fervour of a heart of rare largeness, and while that anchor holds, a man will find it hard to make shipwreck of faith and a good conscience.

A MISSION SERVICE.

Another Mission School, with a series of other services, was under charge of the church which I supplied, one of the elders paying the salary of a devoted missionary, who visits among the people indefatigably. Sunday-School Teachers are provided by the church. The ladies conduct an industrial school through the week. A reading-room is open every evening. I attended one of the Sabbath evening services. The Mission Hall is a large room over a saloon. It was well filled with a class of people that would hardly have gone to the stylish churches. Young men were waiting to accommodate strangers. Every one had a hymn-book. The singing was led by a melodeon and a choir of young girls, who sang most powerfully. The order and attention were admirable. The service was conducted as usual. Before preaching, the Missionary said, "Boys, it is very hot to-night (so it was), and if you feel sleepy, why, go to sleep, I want you to be comfortable." But they did not sleep. His sermon was on "saying No," from Daniel ii. 16, "We are not careful to answer thee," homely, pointed and suitable. Half-way through the preacher stopped, as his manner is, and the people sang. Meanwhile, he turned to me, to ask me to finish the sermon, after he had spoken five minutes more! This I did as best I could.

There are a great many of these mission-schools and churches, and they do great good. The larger churches support them generously, as to means and personal co-operation. But what a field it is, with that teeming population!

NEW HAVEN—YALE COLLEGE.

By exchange with Rev. H. D. Northrop, since called to 23rd Street, I spent a Sabbath at New Haven, and as the following week was that of Yale College commencement, I remained to witness the ceremonies of such a season for the first time, being made very welcome to do so at one of the most hospitable

of Christian homes. On Monday, at the Sheffield Scientific School, I heard the graduates "speak their pieces," and very good pieces they were. On Tuesday was held a meeting of the New Haven Historical Society, commemorating the 150th Anniversary of the removal of the College from Saybrook to New Haven. A very interesting sketch was read by Professor Gilman, of the long struggle leading to that result. On Wednesday the Society of the Alumni were treated to a noble address by Rev. Dr. W. Adams, of New York, on Success in Life; and in the evening the Phi Beta Kappa Society were addressed by Senator Ferry, on National Justice. On Thursday, the Commencement Exercises proper, were held in the Centre Church, lately Dr. Bacon's. Some score of the graduating class delivered orations, relieved by instrumental music. The affair was altogether too long, from 9 a. m. to 6.30 p. m., and is to be confined to one session hereafter,—but the speeches were decidedly good and *not* "bifalutin." In the middle of the day we dined in the Alumni Hall, I being taken thither by Rev. S. W. Magill, among my elders of the class of 1831. The graduating ceremony is very simple. The class (about 100) come up about ten at a time, when the President repeated the Latin form of admission, and handed the diplomas to the leader of the squad, who made their bows and departed. I was but an outsider at Yale, but, even as such, I could enjoy seeing the meeting of old classmates, many of them aged men. Private meetings of the classes which graduated 3, 5, 10, 15, 20, 25, 30, 40, and even 50 years ago, were held at various places in the city. It is a good sign for Yale that its graduates seem so fond and proud of their Alma Mater. The institution is becoming rich. Besides the College proper (with 500 students) it has Divinity, Law, Medical, and Scientific Schools. Munificent endowments are being provided by private generosity. Handsome buildings are replacing the brick barracks of former times. The faculty numbers many distinguished men. The tone of the place is manly and healthful, and the city is one of the most beautiful I have ever seen, a charming place to live in.

EPISCOPAL CONSECRATION.

Returning to New York, I had the opportunity of attending the consecration of a Bishop for the Diocese of Florida, in Trinity Church. The corporation of Trinity is enormously wealthy, by the rise in the value of the property bequeathed to it many years ago. Cornelius Vanderbilt gave them a cheque for two million dollars lately for St. John's Square, where is to be the Hudson River Railroad Depôt. Trinity is quite "High Church," and follows the pattern of the English Cathedral services. On this occasion the whole staff of the parish was employed to give dignity to the service by which one of their own clergy—Dr. Young—was to be promoted to new honour. A surpliced choir of over 100 voices, boys and men, passed down one side aisle and up the centre, singing a "processional hymn;" the whole service was choral, and admirably performed; the sermon, by the Bishop of Louisiana, on the Prayer Book, was earnestly delivered. Five Bishops assisted the presiding Bishop,—Hopkins of Vermont,—in the laying on of hands. The Church was crowded, and continued so for nearly three hours, spite of a torrid temperature, and the demeanour of the people was, on the whole, decorous and devout.

CATHOLIC GRANTS.

The people of New York are waking up to the fact that their rulers are altogether too good to the Roman Catholics. One of the finest sites on Fifth

Avenue, city property, has been leased to the Archbishop for a very long term, for one dollar a year! On it, he is building a magnificent cathedral, of white marble. The Romish charitable institutions get five or ten dollars for every one dollar given to others. No wonder that the people are crying out—"No sectarian grants"—like any Upper Canada Clear Grit.

CHURCH COUNCILS.

I had the opportunity of attending two Councils called by Congregational churches, and eagerly availed myself of these occasions to acquaint myself with the workings of an arrangement with which British Congregationalists are little familiar, but which is strongly recommended to their adoption. I cannot enter into the whole subject now, but will simply relate what I saw and heard.

The first was held at the call of the Berkeley Street Church in Boston, to consider the resignation of the pastor, Rev. H. M. Dexter, D.D., in order to his taking charge of the *Congregationalist and Recorder*. By "letters missive" from the churches to sister-churches in the city and neighbourhood, stating the object of the council and who had been invited to compose it, the pastors and lay-delegates of several of these were gathered together. The letters being read the roll called, and a majority being found present, Rev. Alonzo Quint, D.D., (Dr. Vaughan's friend, habited, by the way, in a suit of grey,) was chosen moderator. Dr. Dexter's letter of resignation was presented; also, the resolutions of the church reluctantly consenting to his departure. Verbal statements by the retiring pastor and a committee of the church followed. The council having thus heard the whole case, voted to be by themselves, when each member gave his opinion, upon which a committee was appointed to prepare the "Result," or advice of the council. In this instance the case was clear. No accusation lay against minister or people. They loved him, but were willing to part with him for a service to which he felt conscientiously called. He enjoyed the confidence of his brethren, and, while recognizing his pastoral services, they were satisfied of his preëminent adaptation for editorial work and accordingly advised the church to accept his resignation, and commended him to the grace of God as a preacher with the pen. This body of "grave and revered seigniors" also perpetrated a solemn joke upon the brother in question. Dr. Dexter, in his work on *Congregationalism*, had strenuously advocated the doctrine, that, when a man laid down the pastorate of a church, he lost all official status in the church, and became a lay-brother till chosen to such an office again. This doctrine is repudiated by nearly all his brethren, who hold that there is a being "separated unto the gospel" and to "the work of the ministry," apart from eldership in a particular church. Therefore, in drawing up the "result," they took care to commend him to the churches as a good minister of Jesus Christ!

The other Council, at Paterson, New Jersey, had to deal with a rather more intricate case. It was called to advise in relation to the installation of a pastor: but the former pastor had not been dismissed by advice of a council although he had resigned; and this was an irregularity. How came it to pass? was the question. It was found that the church had not formally asked him to unite in calling a council. But on the other hand, they stated that he had made it well understood, that he would not submit his case to such a body. A deputation was sent to invite him to appear. Meanwhile, the Council proceeded to examine the newly-chosen pastor on his doctrinal belief, religious experience, and kindred subjects, which examination was

voted to be satisfactory. The late pastor returned with the committee, and very calmly and frankly stated that his views and theirs were as far asunder as heaven from earth, and that he did not wish to be regarded any longer as a *Congregational minister*. Whereupon, the Council embodied his statement in their own "result," and declared that they too no longer recognized him as a minister among the Congregational churches, and proceeded to arrange for the services of installation of his successor. The just, faithful, kindly, courteous and skilful manner in which this entangled case was set in order, impressed me very favourably.

NEW YORK CLERICAL MEETING.

One great privilege which I enjoyed, was that of attending a monthly Monday morning meeting of Congregational pastors and other ministers, in the rooms of the American Congregational Union (49 Bible House). The meeting lasted for two hours, and 30 or 40 gentlemen were present. The first part of the time was devoted to receiving intelligence of the state of religion in the churches and the last to the discussion of some subject of general interest. This, on the present occasion was—"Genesis and Geology." But as there is an honourable understanding that remarks made in the discussion are not to be reported to the press, I will only say, by way of consolation to my brethren, what proved such to myself, that abler men than ourselves have just to *wait* for the solution of the problems involved in the question at issue.

CONGREGATIONAL SINGING.

During my absence, I heard singing of all sorts, in many places. Without giving particulars, I will simply say, that the result of these observations has been greatly to confirm the long-standing conviction, that if the object of psalmody be to awaken, express and intensify devotional feelings,—rather than merely to gratify musical taste,—the union of the voices of the people, and of all the people, is incomparably to be preferred to the performances of the finest choir that ever sang.

FULTON STREET PRAYER MEETING.

Twice only I attended the noonday prayer meeting in Fulton Street Church. It may be a heresy to do so, but this is not the first time that I have felt some disappointment in being there. Perhaps one's expectations are raised too high. But it did strike me that by speakers and writers there was too much of special power with God ascribed to this meeting itself. Not a few wild and irrelevant things are said. Yet spite of all drawbacks, it is a precious means of grace, and the very sight of that room crowded day by day, literally in the midst of the bustle and roar of New York, is an inspiration. Its benefits have been many; its imperfections not more than those of everything that man puts his hand unto.

But here I *must* pause, and put a check on the proverbial garrulity of a traveller. I can only wish, in conclusion, that every brother-minister may enjoy each year as pleasant and instructive a holiday as was mine in 1867.

F. H. M.

Our soul and body are as strings of two musical instruments, set exactly at one weight; if one be touched, the other trembles. They laugh and cry, are sick and well, together.—*Flavel*.

[ORIGINAL.]

THE FORTY-SECOND PSALM.

As pants the hart for water brooks,
Pursued afar, and sorely pressed,—
So pants my soul, and upward looks
To Thee for rest!

For Thee I thirst, O God, alone!
For Thee, the living God, for Thee!
When shall I come before Thy throne,
My God to see?

My tears have been my meat by day;
My sighs the night-wind bears abroad;
As come my mocking foes to say,
“Where is thy God?”

This I remember and lament,
And pour my soul in sighs to Thee;—
For once I with Thy people went,
Thy Courts to see:—

With solemn joy they onward swept,
The Lord in His own House to praise;
And with the multitude I kept
God's holy-days.

Then why art thou cast down, my soul?
Dejected, and to grief a prey;
Hope thou in God! His smile shall roll
Thy gloom away!

Cast down, my God, and sorely tried,
My soul to Thee turns yearning still;
From Jordan's land, and Hermon's side,
And Mizar's hill.

Afar, deep calleth unto deep,
Thy waterspout I hear with dread;
Thy waters close, Thy billows leap,
Above my head!

The Lord to me will yet display
His love, and calm my spirit's strife;—
My song by night, my prayer by day—
God of my life!

I'll say unto the Lord my Rock,
Why hast Thou me forgotten so?
For foes oppress, and haters mock,
And I have wo!

My foes' reproach within each bone
Is daily like a piercing sword;
They say, Where is Thy refuge flown?
And where's thy Lord?

But why, my soul, art thou cast down?
Disquieted in sore amaze?
Trust Him who is my health, my crown,
My God, my Praise!

MATERIALS FOR OUR CHURCH HISTORY.—No. VII.

CONGREGATIONAL CHURCH AT SOUTHWOLD, ONTARIO

BY REV. W. H. ALLWORTH.

The early history of this Church is surrounded with interest. It began with the settlement of the part of Canada in which it is found, and is among the oldest churches of the body in Canada West. At the time of which we write, London was not; dense forests covered the site where the city now stands. St. Thomas was not; and the same may be said of nearly all the towns and villages west of Ancaster. From Burlington Bay westward, it was for the most part forest, with the exception of here and there settlements in advance, on the leading roads and public highways.

In 1817, Rev. J. Silcox, member of Zion Church, Frome, Somersetshire, then under the pastoral care of Rev. Timothy East, emigrated to Canada, and with some others was attracted to the fertile lands of the Talbot Settlement, where the Hon. Col. Talbot was acting as an agent for the government, and, as an inducement to settlers, was giving out the forest land of this beautiful country in two hundred acre lots to actual settlers, the only condition being that they performed "settlement duties," *i.e.*, cleared and fenced a certain portion and put up a log house. The "Talbot Street" and "North branch of Talbot Road" were both settled in this way. To the latter settlement Mr. Silcox came, and there with the first settlers began life in Canada, "roughing it in the bush," sleeping on the bark of a tree, and having to go about sixty miles to the nearest mill, in the vicinity of Long Point. A mill built by Col. Talbot in Dunwich, and burned by the Americans in the time of the war, was not rebuilt. Mr. Silcox's education being in advance of the other settlers, he was employed for some six months as a school-teacher, boarding among the people, who were composed of families of different religious views; American Presbyterians, Dutch Reformed, Baptists, and others. About the year 1819, these formed themselves into an independent society, calling themselves a "*Congregational Presbyterian Prince of Peace Society*," the first term denoting their Independent form of government; the second, that they were Calvinistic, like the Presbyterians, whose doctrines seemed to be best known; and the third, asserting their allegiance to Christ. Mr. Silcox, having evinced ability for speaking, was called to take the oversight of this church—for church it was. He was set apart to this work by a Mr. Philips and a Mr. Culver, who assisted in forming the Society.

Under Mr. Silcox's teaching the Society grew, and God bore testimony to His own word. Some were brought to Christ then, who preached the gospel with success among the Baptists for many years after. In this sparse settlement, the church was scattered in three townships, with a preaching station in each—Dunwich, now called "Iona Station," Southwold, and Westminster. The Lord's Supper was administered at the two latter places.

In 1819, when Mr. Silcox began to preach, there were in some settlements Baptists and others preaching through the country, but he found fellowship chiefly with Rev. Mr. Eastman, an American Presbyterian, who preached at that time in the Niagara District, in the neighbourhood of Barton. Mr. Silcox had preaching stations in log houses, and barns,—for regular meeting houses there were none in the settlement,—in Dunwich, Southwold, St. Thomas, Dorchester, Westminster and Oxford. The church was composed

of some fifty-two members, among whom much affection was manifested when they came together.

In the latter part of 1821, Rev. Mr. Silcox, after four years' stay in these back woods, returned to his native land for his wife and children, expecting to bring them to the home he had provided in Canada. He remained however in England about seven years, securing the education of his elder children, following his avocation, and preaching on Sabbaths in his native village of Corsely.

It was not to be expected that the flock in Canada, thus left without a shepherd, would fail to fall a prey and be scattered. Mr. Silcox, who was in correspondence with this "church in the wilderness," finally arranged his affairs to return to it, which he did in 1829, bringing wife and family with him. He found that, during his seven years' absence, a great many changes had come over the country. The Church was weakened and divided. Wesleyans and Freewill Baptists were preaching throughout the settlements, and villages were springing up all through the country. The scattered elements of the Church were at once brought together, on the return of the first pastor, and re-organized, although one of the deacons and many of the members had become identified with other bodies. Mr. Silcox, whose services were for the most part gratuitous, continued to preach in Southwold, Westminster and in the vicinity of Port Stanley. The number in fellowship at this time cannot be stated, all the old records having been unfortunately burned up with Mr. Silcox's house and library about two years ago.

From this time the church did not flourish as it had done at first. In the time of the Rebellion, it was destined to receive another shock. The pastor, by birth an Englishman, sympathized strongly with the government party; the church for the most part held the other way, although not mixed up in the rebellion. The church and pastor became alienated. One of the deacons and several of the members left for the United States. The church became very much disorganized. They obtained for some months the services of Rev. Mr. Marr. A. Mr. Lyle, from Scotland, also occasionally preached in the neighbourhood. Rev. Mr. Silcox continued to preach in Westminster, and occasionally in Southwold.

Early in the year 1842, a work of grace took place in the neighbourhood. Rev. Mr. Silcox, with a Baptist preacher, held conversation-meetings from house to house, while the Methodists were holding protracted meetings in the adjoining neighbourhood. God bore testimony to His own truth. "Who knows but God may yet raise up the church again in this neighbourhood?" said Mr. S. to a friend. "Where are the materials?" replied his doubting companion. "If God works, these dead stones shall be made alive, and built up a spiritual house," was the rejoinder. God did work and materials were soon found for a church. The Rev. Wm. Clarke, sen., of London, who had several times visited the neighbourhood, was requested to come over and re-organize these materials, which he did in April, 1842, with something over 20 members, of whom one of the deacons and some others were of the original church. Mr. Silcox was called again to the pastorate, and one of his sons to the deaconate. The church made steady growth until the spring of 1850, when the relation between them and the pastor was broken off. His remuneration being an exceedingly small acknowledgment, he was compelled to give much of his time to his farm.

Rev. W. Burgess, as if sent out by God from England for the special service, succeeded to the pastorate, healing and comforting the church. After

his removal, the ministrations of Mr. R. Lewis, student at the time, were blessed of God. A year's labour of Rev. Mr. Durrant brought the church up to the time of the pastorate of Rev. J. M. Smith, who, after labouring with success and comfort, removed to Iowa in November, 1866. The first pastor, who has seen four sons and two daughters brought into the church, three of whom have passed into the upper sanctuary, is now getting towards his four-score years, and is the only survivor in the church of the original membership.

The Home Department.

THE FLOWERS GONE TO HEAVEN.

A little girl with mild, blue eyes,
Once whispered in her mother's ear,
"Where would I go if I should die,
As did our little Willie dear?"

The mother gently kissed her cheek,
And told her of the better land—
Where dwell the beautiful and meek,
In one angelic, seraph band.

The autumn winds blew cold and drear,
The flowers strewed the ground at even;
The child brushed off a pearly tear,
And said, "The flowers have gone to Heaven."

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

Not long ago, the following short but expressive dialogue occurred on a Sabbath morning between a country pastor and his little son. It happened that "poor Charlie," the pastor's horse, was suffering from an ailment to which many fatigued steeds have been subjects, and which made it necessary that constant and daily care should be taken of the noble animal. Accordingly the pastor said to the elder son, "Son, do not forget to wash the horse's feet,"—when the younger exclaimed, "Why Pa! Wash the horse's feet on Sunday?"

Pastor, "Why not, my son?"

G.—"This is Sunday, and you should not make brother work to-day."

P.—"No, my dear, we would not work to-day; but if you were ill, or hurt, would we not try to cure you? And did not the Saviour cure men on the Sabbath day?"

G.—"Yes, Pa, He did, but then it was His own day, and he could do as he had a mind to in it."

After reminding the little fellow that we only wished to relieve "poor Charlie" from suffering, he thought it was right after all. Would that amongst all the little folks, and older ones too, the same regard existed for the Lord's day!

PREACHING OVER THE HEADS OF THE LITTLE ONES.

It is no uncommon thing to hear ministers complained of for preaching over the heads of their people ; but how few think of taking up the gauntlet specially on behalf of the little ones ! I say specially, because I suppose that children are in a general way included in the people. And yet how many ministers in their preparation for the desk seem to lose sight of the lambs of the flock, or to forget that much that applies to babes in Christ is applicable also to children, and that for neither is "strong meat" good. And the more I think of the subject, the less I am inclined to wonder that during public worship there are so many impatient, restless little ones, with bright eyes wandering all over the church in search of amusement, and little hands busy with everything with which they ought not to be, and whose ingenuity in childish contrivances for passing the time which hangs so heavily on their active little hands is perfectly astonishing to their parents and friends. Nor am I surprised that many a little one, wearied out by the thwarting of all its wicked little plans, and by the countless whispered admonitions and warnings of its sagacious elders, should so often forget all its troubles in the sweet unconsciousness of sleep. And even the older children who, although not so openly inattentive, nor so frequently guilty of the grave impropriety of sleeping in church, too often, I am sorry to say, show by their countenances that their thoughts are wandering away to their play or their books, that in fact they are engaged in anything but the service of God. If children understood more that was said from the desk, and felt that they were real, immediate objects of interest to the preacher, there would be, instead of the restless inattention that I have been describing in children during service, earnest little up-turned faces, eagerly drinking in the words of the speaker. An incident which happened not long ago will perhaps illustrate the point better than anything I could write on the subject.

A little girl one Sabbath morning, on returning from church, where the desk had been filled by a stranger, in the absence of the stated minister, said to her mother,

"O mamma, I do wish Mr. H. was our minister."

"Why do you wish that, Nellie?" asked her mother.

"Because, mamma, I like him so much better than our minister ; he didn't preach a sermon at all, he only talked, and he said just as much to us children as he did to the big people ; and, mamma, I was not a bit tired or sleepy."

Now, I must not be supposed to be siding with or approving of inattention in children in church, but I must say, that I very often pity them, and wonder if the grown up people, who shake their heads so wisely at the little ones, would behave a bit better, if as well, if they were compelled to sit for an hour or three quarters hearing a discourse preached to them in a foreign tongue ; and what else are many of the sermons that Sabbath after Sabbath the children have to sit through, I cannot say listen to, but an unknown language to them ?

The art of interesting and adapting ourselves to children is a gift peculiar to some, and one which, I am proud to say, is possessed in no common degree by many of our ministers. But even where ministers have no special capacity in this way they might, by occasionally laying aside the ministerial dignity, with which some think it necessary to enshrine themselves, speak instead of preach to the children ; and how many of them would feel, like little Nellie, that the minister said just as much to them as to the big people, and that they had a part and place in their minister's heart.

Of course it is not to be expected that a minister should adapt all his sermons to the capacity of children, but might not more be done to engage and secure their interest, and attract their young hearts to the Saviour? Ought not some part of the service to have special reference to the Divine injunction, "Feed my lambs?" We must all have noticed with what interest even a very young child will listen to a story from the Bible, when told in clear, simple language, suited to its childish capacity, and might not the truth be presented in language so loving and gently winning, that the arrows instead of flying, as they too frequently do, above the heads of the little ones, might penetrate their young hearts, and be fastened by the Spirit of God, "as a nail in a sure place."

I trust that nothing I have said on the present subject will lead any one to suppose me guilty of the presumption of suggesting any plan, for the instruction of children in the public services of the sanctuary, still less of counselling or giving advice to those who are so much wiser and more experienced in the matter than I can possibly be.

My only aim, in these remarks, is to call attention to an evil, which, however it may be overlooked, really exists, and to say a word for the little ones, who either cannot or have not the opportunity of saying it for themselves.

W. P.

THE BIRD OF TWO SONGS.

I was standing in the garden with a stranger one cloudy, chilly, un-summer-like afternoon in June. Near us was a large clump of lilac bushes, into which we saw a bird of a dingy, faded, black color fly. Presently she broke out into what, perhaps, she called a song; but it was, in reality, just like a flat squalling of an old cat. "Yaah! yaah!" she continued to cry.

"Pray," said the stranger, "what bird is that making such a horrible noise?"

"That, sir, is the cat-bird."

"I should think so, and a burnt cat too! I thought it was homely enough to the eye, but the color is nothing to this screech."

"I can't say much at present to defend the poor bird, for looks and voice are against her. But I am confident you will think better of her ere long."

The next morning I found my friend standing in the piazza, listening to the notes of a bird in a thick sugar-maple near by. The song was that of a mocking-bird, not so wonderful as the notes of the real mocking bird, nor even so sweet as those of the thrush, yet they were round and full and often exquisite. She seemed to repeat the note of every bird with which she was acquainted, robin, sparrow, oriole, and the like, and with surprising accuracy. The morning was fair, the air still, and the bird seemed to be swallowed up in song.

"Pray tell me," said my stranger friend, "what bird is that which sings so delightfully. It is not quite the thrush."

"That, sir, is our cat-bird."

"You must be making fun of me. You don't pretend to say that the homely, squalling bird we heard yesterday, and this singer, is the same!"

"I do truly, and to convince you I will throw a stone into the tree and drive her out, and you shall see it is the same bird."

With that I threw the stone, and out popped Mrs. Cat-bird, making directly for the lilacs, where she began again to scream "Yaah! yaah!"

The gentlemen looked on in amazement.

"This bird," said I, "is very much like some people. In those places she has her nest, and that is her home; but there she never utters a pleasant note. I should think her husband would avoid her, and her little ones tremble at the sound of her voice. But when she gets away from home, up in the lofty tree, you see how agreeable she can be, and how sweetly she sings. I know many people just like her. When away from home they are full of smiles and gentle ways, and they seem amongst the most agreeable people in the world. But see them at home! and the cat-bird's notes are theirs. They contrive to make home just as unpleasant as possible—to themselves, to their children, and to everybody that happens to see them at home."

"THE MODEL WIFE."

A LECTURE BY REV. A. A. WILLETT, D. D., OF BROOKLYN, N. Y.

The lecturer was heartily received, and opened his address by stating that the modesty of woman and the unobtrusive sphere of her action too often occasioned a not sufficient appreciation of her importance. It is the same in nature and the world. Many of the most powerful forces of the universe are those that move with the least friction. And yet what does not the world owe to the influence of woman? Rantertaining this conviction, he thought an hour could not be better spent than turning the attention of his audience away from the noise and bustle of the world to the consideration of the valuable subject of the model wife. It is a singular fact that the most elaborate and extended characteristic in the Bible is the portraiture of the model wife. There is no nobler picture than this furnished in the literature of the world of the worth and beauty of a true and faithful wife. The first feature of the picture is industry. Idleness is said by great writers to be the bane of the world. In every scripture poem is the virtue of industry enjoined. At the present day there is too extensive and foolish a prejudice against labor for women. Our picture of women nowadays is that of a slender body, a pale face, a fair, frail and lovely creature, entirely removed from the necessities of vulgar exertion. Instead of girding their loins with strength they gird them with whalebone. "They toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." Health and happiness are closely allied, and health never can be possessed without industry. "Even an angel's wing would droop if long at rest." A well known song of "buy a broom" would excellently suit such women, the speaker said, and he would repeat the words, and say to them, "use it until the merry blood shall burn in your veins, and the very flowers of the carpet blossom beneath your feet." This scriptural picture of the true housewife enjoins also neatness and taste. Her husband was "known at the gates" by a thousand evidences of her excellencies. She looked to his linen and saw that it was clean and his garments in good condition, and not only his, but her own as well. Her home was neat and inviting, purified by cleanliness and ennobled by the charming neatness of herself. Cleanliness is next to godliness, and the neglect of it in a house is sure to eat like a canker at the core of domestic peace.

Another trait of this good housewife was her prudent and thrifty management of domestic affairs. There are many wives who work hard all day long, and yet there is about them no neatness, no thrift. They have no tact or management. The speaker had heard of a judge who had inscribed on his wife's tombstone: "She was an excellent woman and a good cook." Men appreciate

these substantial, practical excellencies about a house; neatness, good cooking, and physical comforts generally. A good wife needs what is called "gumption." A woman may speak many tongues, may be deep in the mysteries of the dance or dress, and yet if she have no gumption it profiteth her nothing. So much prudence and wisdom did this good housewife of the scripture exhibit that her husband could safely trust her with everything. How many men, because of this want of prudence and tact in their wives, have been led into speculation, and from that to speculation, and thus ruined! And yet many a man has had his fortune repaired by the prudence, tact, and noble sympathy and advice of a good wife. Every man should trust his wife to a large extent, not to mutually annoy each other with details of their respective duties, but upon matters of deeper and broader mutual interest. Heaven has inspired woman in a remarkable degree with an instinctive wisdom not possessed by man, and of which he ought to avail himself. Another charming trait of this "good housewife" was her charity and benevolence—those diamonds among a wife's jewels. If it can be proven, as some selfish men would have it, that woman has one less cell in the brain than man, it can also be proven that she has two or three more fibres in the heart than he. It was not woman that slept in the garden at Gethsemane, and it was woman who strewed the path of the Saviour and his Apostles with charities and self-sacrifices almost angelic. Another commendable feature of the subject of this Psalm-picture was the wife's wisdom and kindness; her management of tongue and temper. How many women have broken their charm by an unruly tongue and temper! We were born with two eyes, doubtless, with the purpose that we should see twice as much as we speak of, whereas many women often reverse it. After speaking of the magic charm of kind words in the home, Dr. Willett spoke of the theatre of a wife's action, claiming that her sphere is the home, and that there is the throne of her power. If woman wants to make mankind better, she can do it much better over the cradle than haranguing it from the platform. The really domestic woman occupies the highest place in the world, and how little do those unsexed reformers understand either the dignity of her sphere, or the might of her influence there! The fruits of a good wife's influence are seen in the great men of the world, moulded and made great by the fostering care of a good mother. There never was a great man known in history, but a great woman was his mother.

THE MINISTER AND THE BOY.

A minister relates, that as he was one day walking to his Sabbath-school, on turning the corner of a little narrow street, he saw a number of poor boys—Arabs of the street—engaged at a game of marbles. They saw him as he came; and therefore the greater number of them got up from their marbles, and in a moment were off like a shot, before he could catch them.

One little boy did not see the minister at first, and before he could get his marbles, or muster his strength to make off, the minister had laid hold of him. Then came the grand questions, what was to be said? what was to be done? There were confronted, face to face, the minister of Christ, and the little ignorant benighted child. Now, many a one would have said, "Oh, you little Sabbath-breaker, you are found out in your bad ways; you must come along with me."

This good minister was not a man of that kind. He was one of those who know that kindness, tenderness, and affection, are the way to get at the heart; and he said to the little boy,—

"Have you found all your marbles?"

"No, sir," said the child; "there is one I have not found."

"Then," said the minister, "I will try and help you to find it."

So they both stooped down and searched, and they found the marble at last.

"Are you fond of playing marbles, my boy?" was the next question.

"Yes, sir, I am."

"So I used to be," said the minister, "and I think I could play still. I think I could beat you myself if we were to have a game; only I never play on Sabbath."

The poor little boy's countenance expanded, he looked with confidence at the kind man who spoke to him, and who liked marbles, and he thought, "I have found not an enemy, but a friend."

"If you will come with me, my boy," said the minister, "I will bring you to a place where you will see something better than play marbles, and hear something you would like to hear."

He was told it was the Sabbath-school; and after a little hesitation he said he would go, but that he was so dirty that he was not fit to go.

"Then," said the minister, "here is a pump, at which you can wash your hands and face."

"But I cannot pump and wash," said the boy.

So the minister pumped, and the boy washed; and he gave him his handkerchief to dry himself with, which the boy took after hesitating on the ground that it was so clean. He then took the minister's hand, and they proceeded to the Sabbath-school.

When they got near it, the busy hum of voices through the windows startled him, and he was afraid to go in, saying that the boys would laugh at him and make fun of him.

"Another time I will go, sir, but not now."

"I promise you," said the minister, "that if you come in they shall not laugh at you or turn you to jest. Take my hand, and come."

He did so, and the minister brought him to one of the most experienced teachers in the school, and told him the story. The boy was treated kindly. He came regularly afterwards, and learned to read and study the Scriptures. His father and mother were poor, drunken, profligate people, and were glad that the boy was noticed, so they did not object. By-and-by he became one of the cleverest boys in the school, was afterwards apprenticed, and after some time the minister lost sight of him and did not see him again for twenty years.

One day, as he passed along the street, he saw a gentleman-like man, who stopped him, and said:—

"Sir, do you not know me?"

"No, I do not."

"Ah! do you not remember twenty years ago finding a little boy in the street playing marbles, and then speaking to him kindly, pumping for him while he washed, and bringing him to your Sabbath-school. Sir, I am that boy! The world has since gone well me; I have prospered in business, and, through the blessing of God, possess a considerable fortune. All that I am and all that I have I owe, under God, to your kindness, your wise kindness, in laying hold of me by the shoulder that day, and treating me kindly, tenderly; not rebuking me, not being hard with me, but dealing gently with me, in the true spirit of a Christian."

Correspondence.

A LADY ASKS,—“Will you be kind enough to tell me whether you pay contributors? If not, could you inform me of any paper or magazine in Canada which does pay for original contributions. I enclose a hymn for your inspection, and, if you could make it remunerative, would be happy to write for your paper.” Now it is quite true that we *preached* last month—*à propos* of the *New Dominion Monthly*, the doctrine of compensating contributors; and we firmly hold it; but, like some other preachers, we are not in a position to practise our preaching. We hope, however, to see that day. Meantime, we are glad to see that the magazine referred to promises to encourage native talent, when its circulation reaches a certain point. We know no other market, except for political diatribes. Alas that we have to say it!

CONGREGATIONAL COLLEGE—FINANCIAL POSITION.

MY DEAR SIR,—At the request of the Board of Directors, and on their behalf, I crave your permission to say a few words in the pages of the *INDEPENDENT* touching the affairs of the College.

The present Session in the Literary Department began in McGill College on the 16th. Three Candidates presented themselves for admission and, on the production of very satisfactory evidence of fitness, have been admitted for the usual period of probation. There are, therefore, six names now on the books:—an improvement as compared with the number of last session.

The Sunday for special prayer and contribution for the College draws nigh. We trust that with the improvement in point of numbers, there will come a corresponding improvement in the interest felt and in the support extended to the College by its friends. On the appointed day, let more hearty prayers for guidance and success be offered; and let these be accompanied by contributions more timely and generous. Of the former, all recognize the importance and value; for the latter, we who have charge of the Institution feel the pressing need. Not only is our exchequer empty but the large sum of upwards of \$500 is due to the Treasurer. In view of the deficit of last year, and of the present large excess of expenditure over receipts, this gentleman demurs, and with good reason too, to the continued paying out of moneys the repayment of which seems to be remote and uncertain. It is not just that those who assume the work and responsibilities of office gratuitously should run the risk of pecuniary loss by their liberal advances to meet current expenses, and to avoid this, timely and judicious steps should be taken on the part of both ministers and churches, for making and remitting their contributions. The claims of the College should be fearlessly advocated from the pulpit; a small but efficient collecting-committee should be appointed, on which those should be placed, for their good example, who are the most liberal contributors; and then personal application should be made to all who would be likely to give. I am convinced that nothing short of the general adoption of some such system as this will secure adequate funds for the wants of the college. It will involve labour and self-denial. Still, I think that the high esteem and value wherewith most of our people regard the College, because of its history, work, and object, would prompt very many to cheerfully undergo this labour and self-denial, had they a due sense of the need which exists for it. That need I will endeavour to show.

With the increased prosperity and wealth of the country, there has come a corresponding increase in the price of all things necessary to decent living; but not a corresponding increase in the income of institutions for religion or benevolence. Yet the enhanced prices have touched the pockets of these, as heavily as they have those of individuals, and the consequence is that they are either harassed or crippled in doing their work. The present arrangements of the Board, adopted only after much enquiry and deliberation, and with no more than a proper regard to the health and comfort of the Students, for board and lodging, will involve a charge on the funds of the College of \$18.50 per month for each man. Premising that there are five Students on the books thus chargeable, I will have recourse to figures in order to enforce my appeal. The estimated expenditure of the present year may be roughly set down as follows:—

Board for Students, say 7½ months	\$693 75
Principal's Salary	1200 00
Rent of College Rooms	140 00
Printing and Postage	50 00
Fuel and Light.....	40 00
Insurance on Library	12 00
Sundries	10 00
	<hr/>
Total Expenditure.....	\$2,145 75

The arrangement with the Colonial Missionary Society is, that they grant £10 sterling per session for every student chargeable on the funds of the College, and £60 towards the salary of the Principal. In addition to this latter sum, they made a special grant last session of £50; and assuming that they will do this for the present session, we may set down our receipts from the Colonial Missionary Society as follows:—

Towards Dr. Lillie's salary, £60, say	\$300 00
Special grant of £50	250 00
Grant towards Board for Students $5 \times 10 = £50$	250 00
	<hr/>
Total—£160	\$800 00

Thus a balance of \$1,345 is left on the debtor side of the account, and adding the deficit of \$223 of last year, there is a total of \$1,568 to be raised. Whether this sum can be raised or not, or how it is to be raised, becomes a matter of grave concern to all interested in the College. Any one of the following courses is open to us:—1. To go on as we are going, getting deeper into debt every month, until the position becomes inextricable. 2. Reduce expenditure by curtailing grants to students, &c. 3. Make a vigorous appeal for help to the friends of the College, in both the Mother country and this Dominion. Of these, the first is dishonourable, and therefore not to be entertained; the second is suicidal; the third is honourable, and probably feasible. Wherefore let us adopt it and do the best we can.

I have written thus, because I think the real state of the case should be known, and because I entertain the hope that, when it is known, a generous response will be made to this appeal.

With much esteem and respect, I remain faithfully yours,

GEORGE CORNISH.

Congregational College of B. N. A., Montreal, Sept. 20, 1867.

OPEN COUNSEL COLUMN.

MR. EDITOR,—Could you not set apart one or two pages of the *INDEPENDENT*, for an "Open Counsel Column," such as there is in the *English Homilist*? To make the most of the space it could be cast into double columns and set up in small type, which would render it capable of containing all the "theological notes and queries" of the brethren. Such a department we think is greatly needed, and would be, doubtless, most highly prized.

In these times of mental commotion and spiritual upheaving, when the old land-marks are being removed and the faith of many shaken, doubts breed fast, difficulties rise thick, and a subtle, all-pervading infidelity prevails. The people read in our periodical literature the thoughts of the best thinkers on all subjects—secular, sacred and scientific—and in much of that they have administered to them unwholesome and erroneous doctrine. It is finely said; it is pleasing; it is plausible; and it is urged with all the fervour of irrefragable proof and clearest demonstration; so that he must needs be a brave man who would say, nay! so many echo, yea! And the weak ones fall and the strong ones fear.

Some watchmen on their towers may note the issues of the conflict and be pondering the mode of retrieval, the way of redemption for the lost—let these speak out! Exchange thoughts, knowledges and experiences—lend mutual help. Let current religious thought and opinion be canvassed—cautiously, yet fearlessly and manfully. No ill can come of it, but great good—good to the minister by new light thrown on the subject dealt with—good to the people through him.

We, Congregational clergy, are too still and close, too much wrapt up in our own plot of vineyard and its care—too incommunicative. We move along quietly, gathering as we best can our soul gear and mental garnishing, and keep it all to ourselves.

Sir Thomas Browne's plan was better and nobler, "I make not my head a grave, but a treasury of knowledge; I intend no monopoly, but a community in learning: I study not for my own sake only, but for their's that study not for themselves." Many brethren could solve problems and unravel gnarled knots, which perplex many, by a few words. Are not many of the brethren like flint that needs to be stricken and smitten to give forth light? Let the cold steel strike the fire-bearing flint, that light may shine!

Hoping that the "Open Counsel Column" will commend itself to your best judgment and that of the brethren,

I am, yours, &c.,

JAMES A. R. DICKSON.

London, 17th September, 1867.

[In the *C. I.* for August, 1866, in an article on "Betterments," it was said—"We shall be happy to find room for Notes and Queries—if our correspondents wish to ask questions, and will aid us in giving answers. This department, if properly conducted, may be very serviceable." We are of the same mind still. The question of typographical arrangement is quite subordinate, and can be decided according to the requirements of the case: We have already eight or nine departments, and rather shrink from adding to the number of formal divisions, within our narrow limits. Else, we should have departments for the Sunday School, the Ministry, Psalmody, Christian Benevolence, Missionary Intelligence, and what not? Our correspondent and all others may be assured that brief and pertinent communications on the

class of subjects he mentions, will be very welcome in these pages; but especially, if they answer, rather than ask, knotty questions. And, one can do the latter; and there is some danger of thereby suggesting scepticism to minds as yet innocent of it. But to *answer* questions, fully and fairly, is a task needing much wisdom. Some contributions offered for this purpose, we have felt constrained to withhold, as transparently inconclusive and therefore occupying precious space without meeting the difficulty.—Ed. C.I.]

“PURITAN CATECHISMS.”

DEAR SIR.—In your last number (September) is a letter from the Rev. W. Lumsden, which concludes thus: “And now, through you, Mr. Editor, and through the INDEPENDENT, I beg to move Congregationalists every where, to reprint and establish the said Confession of Faith, * * * or to show the reason why.” I beg to show some of “The reasons why.”

1. The 2nd section of the 20th chapter of said Confession, says, “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men *which are in anything contrary to His word*, or BESIDE it in matters of *faith and worship*.” But in things *not* contrary to His word or beside it, in matters of faith and worship, God hath left the conscience free from the commands and the authority of men. No man has a right to dictate to others in things of faith and worship (what he shall believe, and how he shall worship God.) In all religious concerns, “*One is your Master*,” &c.

2. The 4th section of the same chapter says, “They who under pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, *whether it be civil or ecclesiastical*, resist the ordinance of God, &c.”—“they may lawfully be called to account and proceeded against by the censures of the church and by the *power of the civil magistrates*.” What has the civil magistrate to do with ecclesiastical concerns? Whatever relates to the interests of morality and of things pertaining to this life, is comprised in his legitimate province; but in things spiritual “*One is your Master*,” &c., &c.

3. In the 1st section of the 23rd chapter are these words, “God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, and over the people.” Yes, in things civil, but *not in religion*: in things spiritual we own no human control or authority. “*One is your Master*,” &c., &c.

4. In the 3rd section of the same chapter it is written, “The civil magistrate hath authority and it is his *duty* to keep order, that *unity and peace be preserved in the church*!” “that the truth of God be kept *pure and entire*,” &c., &c.!! “and that all the ordinances of God be duly settled, administered and observed; for the better effecting of which he hath power to call Synods, to be present at them, and to provide that whatever is transacted in them be according to the mind of God!!” But all this is wrong. The civil magistrate has no right (*ex officio* or otherwise) to rule in church matters, or to call Synods. (Produce his authority from Scripture.) His civil office gives him no standing or rule in the Church of Christ. “*One is your Master*,” &c., &c.

These show that the Westminster Confession of Faith (though containing many excellent things) is not consistent with the discipline and doctrine of

the New Testament Churches, and with the Scripture motto of our Order, "Oze is your Master," &c., &c. And this fact furnishes a sufficient "REASON WHY" the Confession of Faith should not be adopted by us.

MINIMO MINIMUS.

September 11, 1867.

[We do not suppose that our correspondent has stated *all* of his objections to the Westminster Standards; certainly, not all which are entertained by Congregationalists generally. As to polity, those venerable documents embody the Presbyterian system of church government: and as to doctrine, that *exclusive* representation of the scope of the plan of salvation which is very rarely heard from our pulpits. But we have purposely left the questions of Mr. Lumsden to be answered by our other correspondents. We don't believe in a minister's doing all the speaking, or an editor's doing all the writing.—Ed. C. I.)

Literary Notices.

Eight months ago we announced the speedy appearance of *The Gem*, a Sabbath School Hymn and Tune Book, compiled by Mr. Henry J. Clark of this city, and published by Messrs. Chewett & Co. Various circumstances have prevented its being issued until now, but at length it has appeared, and will doubtless be eagerly welcomed by many schools that have been waiting for it. It contains over 200 hymns and about 120 tunes, in both of which are "things new and old." We are glad to notice a number of standard hymns, forming, as the preface says, a "link between the worship of the Church and the Sabbath School;" and would have had no objection to see the selection of such more extensive still. What are known distinctively as Sunday School hymns are of course abundant. We should characterise them as *healthy* in tone, and they have two prime recommendations: they are very full of Christ and of Heaven. Much of the music is already approved by use, and we notice that the chorus, so popular with children, is frequently found in the new tunes. The typography is clear and tasteful. While every one who takes up this book will doubtless find something put in that he would have left out, and something left out that he would have put in, the schools which adopt *The Gem* will have a copious, varied, and lively selection of spiritual songs, decidedly evangelical, and well adapted to young people. We do not know another selection so rich and suitable. The low price completes the list of its recommendations, and will ensure an extensive sale.

We heartily welcome to our list of exchanges the *Advance*, of Chicago. It is a most significant fact, that a Congregational newspaper aiming at a national and metropolitan character should be issued from such a point. And we observe that the States which we have been accustomed to call Western, are grouped together in its "News of the Churches" as "The Interior," even so far as Kansas and Nebraska. "The West," in this vocabulary, seems to include only the Rocky Mountain and Pacific States. We like the *Advance* much. Its typography is clean, clear, and tastefully arranged, surpass-

ing that of the *Independent* or the *Congregationalist*. It is young, in the sense of energy and ardour; but it has no aspect of newness and inexperience. The pagan fable of Minerva springing full-armed from the head of Jupiter, however inappropriate to a Christian journal, exactly represents the up-to-their-work style in which the conductors of the *Advance* present themselves. It seems to us fully equal to the older papers at the East, but the land is so large, and enlarges so greatly every day, that there need be no ungenerous rivalry between them. Each will have a wide circle of churches, peculiarly its own, to serve; and all will be welcome to "comprehensive" readers at home and abroad. It was high time that the West—we beg pardon, the Interior—had a Congregational organ for its own use, and this one bids fair to meet the want, being at once sound and free, of high intellectual ability and warm religious tone.

We observe that its list of premiums for new subscribers is audaciously liberal. The proprietors are determined to have a large circulation, and to pay those who work for them. We would remind our readers that the church in Guelph, through Rev. W. F. Clarke, is a competitor for one of the prizes,—a Church Bell. No one who sends Mr. C. two dollars for the *Advance*, will feel at the end of year that he has given away the money without "value received."

On the very day when we received the *Advance* from Chicago, the *Congregationalist* and *Boston Recorder* arrived in its new form, as an eight-page paper. The *Congregationalist* has always been one of the most valued of our exchanges; its union with the *Recorder* gave it a more widely representative character; and this change in its form and enlargement of its borders will make it more welcome than ever. It will ably and fitly represent that New England Puritanism, which has done so much for liberty, knowledge and religion in America; has made that barren corner of the Continent felt as a controlling power throughout its boundless expanse; has furnished teachers, authors, inventors, mechanics, farmers, professors, editors and missionaries for every part of the Union; and has supplied the stock which, transplanted to the West, has there taken root and filled the land with its best elements of intelligence, good morals and piety, of love of liberty and reverence for law. The *Congregationalist* and *Recorder* bore no marks of old age, but it has renewed its youth, and will combine a steadfast adherence to the faith and order of the Pilgrim Fathers with a vivid perception of the wants of these latter days. Its interesting contents are arrayed in a comely garb of paper and ink, but we feel constrained to join in the criticisms on the picture in the heading. Anything of the kind is out of place in an un-illustrated paper; and this is not good of its kind. The price of this journal is raised to \$3, for less than which it is said to be impossible to furnish a first-class weekly, unless the greater part of its space is surrendered to advertisements.

Between the Boston and Chicago papers, Congregationalism will be now represented in the American press, as it never has been before. We advise our people in Canada to keep themselves "posted up" in their neighbours' affairs, by subscribing to one or the other, or both.

By the courtesy of Rev. A. Hannay of the Colonial Missionary Society, we have received a copy of a little volume by which we set great store,—“The Australasian Congregational Year-Book and Calendar, 1867,” edited by the

Secretaries of the Congregational Union and Mission of Victoria, and published (at sixpence) by Wilson & Mackinnon, of Melbourne, Victoria. The Year-Book contains 116 pages, 12mo., and is beautifully printed, as well as if published in England. It contains, first, an ample calendar, and official information about the Government, Post-Office, and Telegraphs. After these, follow reports of the proceedings of the Annual Meeting (in May, 1866,) of the Congregational Union and Mission of Victoria. The address of the Chairman, Rev. W. R. Fletcher, M.A., was on the subject of Modern Errors, and our Means of Defence against them, an able document, reverent and fair. The contributions for the year were £405, say, \$2,000. From this source grants are made towards the purchase of sites for churches, as well as missionary support. A chapel *building* fund exists separately. After the proceedings of the Union and Mission, those of the annual meeting of the constituency of the Congregational College of Victoria are recorded, being characterized by great hopefulness, in view of Mr. Henderson's arrival. A brief account follows of the Ministers' Provident Fund for the relief of ministers, in cases of need, and of their widows and children, and of the Building Association. Next, we have an address on Systematic Beneficence by Rev. A. M. Henderson. The remaining pages are occupied with information concerning the churches in all the Australian Colonies, but this is very scanty, except in the case of Victoria. We hoped to have found much more.

The thought has often occurred to some of us in Canada, that we should do well to have a Year-Book, in place of the three reports. But as our meetings are held in June, and a Year-Book must appear with the New Year, this would keep us without the reports for six months of the year! (We are *not quite* so ill off as that, now.) Our Australian brethren, moreover, have no such means of intercommunication from month to month, as these pages afford. We hope it will not be long ere this great want is supplied. We are eager to greet our Congregational contemporary from the Antipodes. How far the local press supplies the deficiency we do not know, though we believe that the denomination is largely represented in that quarter,—but in respect to denominational publications, while we acknowledge the typographical superiority of the Victorian volume, we claim for ourselves a great advantage in respect to the fulness and frequency of our issues from the press in this quarter of the globe.

A new work on the mode of baptism has recently appeared, which claims more than ordinary attention. Its author is Rev. James W. Dale, a Presbyterian Pastor in Media, Pennsylvania, and it bears the title of "Classic Baptism: an inquiry into the meaning of the word *Baptizo*, as determined by the usage of Classical Greek Writers." It is a large octavo, (\$3 50, American currency,) and is to be followed by two other volumes on Judaic and Johanneic Baptism. The present volume is considered to disprove the so constantly asseverated doctrine, that the word *baptizo* "means mode and nothing but mode," immersion and nothing but immersion. The conclusion of the author's elaborate examination of quotations from 29 Latin and 72 Greek writers, is, that "Baptism is a myriad-sided word, adjusting itself to the most diverse cases," that "the master-key to its interpretation is **CONDITION**—condition characterized by *completeness with or without physical envelopment*," and finally, that, "*whatever is capable of thoroughly changing the character, state, or **CONDITION** of any object, is capable of baptizing that*

object; and by such change of character, state, or condition does, in fact, baptize it." We are sorry not to be able to speak of this important work more fully and more positively; but we have enjoyed only a passing glance at its contents. It is very highly commended by good judges.

A book of unusual interest to Canadians, and compiled in great part from the early archives of the Lower Province, is Parkman's *Jesuits in North America in the Seventeenth Century*. Vol. I. Boston: Little & Brown, 12mo. pp. 449. The writer has spared himself no labour to make his narrative accurate and complete, and his work is one of high value as a contribution to the history of this New World, more full of thrilling adventures than many a sensational story, and at the same time fitted to do good service in broadening the minds and enlarging the hearts of those who can appreciate heroism and self-sacrifice in the votaries of an erring faith. Perhaps many a Protestant minister may learn a lesson from these Jesuit missionaries.

Rev. Dr. Cramp, formerly of Montreal, now of Acadia College, Nova Scotia, is preparing for publication a work entitled, "Baptist History from the Foundation of the Christian Church to the close of the Eighteenth Century." 12mo. pp. 600, \$1 50. Baptist Book Room, Toronto.

British and Foreign Record.

AMERICAN BOARD.—We had the pleasure of attending part of the sessions of the American Board of Foreign Missions, held at Buffalo, on the 24th-27th ult., but were sorry to see so few other Canadians there. The meeting was a very large one, yet such was the hospitality of the residents, that many were disappointed that they had not more guests. Provision was made for 3,000. Probably, fully one half of the visitors were ladies. It was a very impressive sight—a large church, closely packed with people, silently, patiently and intently receiving intelligence of the state of the missions, hearing elucidations of various points of missionary policy, and pledging themselves anew to the work. Dr. J. P. Thompson's opening sermon, on "In Him was Life, and the Life was the Light of men," was very able and scholarly; yet many felt that, although its gold, and frankincense, and myrrh, were all laid at the Saviour's feet, such an offering as the poor woman's tears would have better met the occasion. In these great gatherings, it is well that the head should be instructed by discussions of unusual power; but it is better still that the heart should be stirred from its inmost depths. The reports from the mission fields were on the whole encouraging, saving as the labourers are weary with over-work, and are ever crying, "Come over and help us!" Hence it was very cheering to hear that thirty new missionaries had been sent out during the year, and that an unusual number of theological students were contemplating missionary work. As to finances, the Board closed the year with a debt of only \$4,000. It is a striking fact, that all through the war, when the cost of sustaining the missions was so much increased by the depreciation of the currency, the credit of the Board was thoroughly sustained, and its finances were unusually easy. Yet, when the cost of the war itself, the profuse generosity of the people to the war-charities, and their lavish outlay on per-

sonal enjoyment, are remembered, it is still more striking that a revenue of half-a-million dollars from a constituency of at least 5,000 churches should be the total result of all the appeals made to them on this behalf. It was well said by a returned missionary, that more was spent by these same churches on tobacco, than on the conversion of the heathen. A chief matter of interest on this occasion, was the solemn resolve of the Board to accept the call of God's Providence to do more for China. Its four hundred millions were now open; the preliminary work of translating, &c., was done; while the Pacific railway and a line of steamships from San Francisco, would soon bring Shanghai within a month's travel from Boston! The presence of Rev. Newman Hall and Rev. R. Baggot, added greatly to the interest of the meeting. They fully improved the opportunity, not only to speak words of peace between America and England, but also to increase the missionary spirit. No kindred organisation that we know of, surpasses the American Board in the high quality of its missionaries, or the wisdom, gravity and earnestness of its annual deliberations. It presents a remarkable example of the habit of self-government applied to a vast system of evangelistic operations.

THE ROYAL COMMISSION ON RITUALISM made its first report—on vestments—just too late to allow of any legislation on the subject during the late Session of Parliament. This report is a very weak one, passes by all the knotty legal questions involved, but recommends that no vestment be worn but those authorised by long use, and that aggrieved parishioners have some means of obtaining redress. These conclusions have no force at all until Parliament meets again, so that the Ritualists have gained another year—a point of immense moment to them—leaving undisturbed the position they claim under the rubrics and statutes, and provide no remedy where congregation and priest are at one. Now, most of the extreme Ritualists officiate in churches supported by the offertory; and “the people love to have it so.” Hitherto, then, nothing has been done to check them. These abortive measures are rather encouraging to their designs.

“S. OXON” ON SUNDAY SCHOOLS.—The Bishop of Oxford made a queer speech on Sunday Schools at a Conference on that subject in the Isle of Wight, on the 22nd of August. He thought it was too bad to make young creatures, whose very nature it was to keep stirring, sit still on a hard bench, make horrid faces at them if they moved, and knock them on the head if they went to sleep. They could not attend two services and school twice a day. They should be made happy at school, and particularly be taught to sing. Kindness would do a great deal, take them from the Devil's school, where they played chuck-farthing and made dirt-pies, and would get a great deal of truth into the narrow-necked mouth of the bottle, until, by God's grace, they could fill it as full as it could bear.

An International Anti-Slavery Conference was held in Paris in the end of August, the countries represented being England, France, Holland, Portugal, Spain, United States, Brazil, Venezuela, Hayti, Liberia, and the West Indies. Leading anti-slavery men in England were *not* there. The slave trade, the Coolie system, and the condition of the slaves, were the subjects before the meeting.

THE R. C. BISHOPS OF IRELAND have resolved against receiving government support, even were it offered. So, at least, it is said; but knowing that they are anything but voluntaries in principle, and that they have always regarded the Church revenues as their own, we shall wait for further information.

A MISSIONARY CURIOSITY.—The Executive Committee of the American Home Missionary Society have received from the church at Hudson, Wis., a vote of thanks for refusing to allow them further missionary aid. On ascertaining that they must depend on themselves, they readily secured seven subscriptions of \$75 each, and two of \$50, and they have no difficulty in bringing the amount up to \$1,200—all because they were thrown entirely upon their own resources, and had a heart in the matter.

REV. DR. CARRUTHERS, of Portland, is improving in health. His people (Second Parish) will soon commence re-building the church. Negotiations for a union between them and the Third Parish having failed, the latter have united with the Central Church.

EDUCATION IN VICTORIA.—In the Australian Colonies, following English precedents, the first government grants in aid of education, were given on the denominational system; but this has been found to be so inefficient, costly, and contentious, that it is being abandoned in favour of one like our own. Canada—Upper Canada—is quoted there, as in England, as an example to other countries. The system proposed for Victoria is one that shall “sanction and encourage” religious teaching; and we notice that the Congregational Union of the colony, after long discussion, dissented from this, as furnishing an objection to the Catholics. The following passage, from the speech of Mr. Higginbotham, the Attorney-General, a high-churchman, when introducing the bill, is full of instruction and warning to us:—

“I own I do not think there is a more melancholy spectacle than that which is presented by these religious bodies, when viewed simply as companies or corporations. Whether you look at the spirit with which they work, or the object they wish to attain, their existence appears to me one of the darkest blots on our civilisation. These sects are animated—I am compelled to say it—by a spirit of intense bitterness and hostility to one another—bitterness and hostility which are usually exhibited in inverse proportion to the extent of the differences by which they are separated; and when you look at the objects they seek to effect the spectacle is equally melancholy. They seem to desire merely to collect together real and personal property, and they seem to measure their prosperity by the results they can show upon their balance sheets, as compared with their rival sects. They believe the energy they show in collecting property is a mark of vitality which ought to characterise a Christian community, of which they are merely atoms. This striving against each other is not merely an injury to the cause of education, but it is a disgrace to our social and political system, and it concerns the State to see whether we cannot get rid of the sects in dealing with the subject of public education. The State in this country has got rid of a difficulty which still exists in the mother country. It has admitted all the sects to a position of perfect equality. The bounty of the State has been distributed with a liberal hand, and the real problem now is, after ten or twelve years have elapsed, how are we to get rid of these turbulent intruders on the welfare and peace of the State?” It must be remembered that these are the words of the chairman of the Royal Commission, of a Minister of the Crown, of a religious man and an incorruptible politician, and, further, a leading member of the Episcopal Church. The only answer to this question is, “Leave religion to itself.”

More recent advices show that, in consequence of the hostility of Romish and Anglican Bishops to this Bill, because it went so far, and the indifference of other denominations because it did not go far enough, it was withdrawn, with the intention, however, of introducing a more completely national measure next year.

Ontarior! "Hold that fast which thou hast, and let no man take thy crown!"

A correspondent of the *Congregationalist* tells a couple of anecdotes on Close Communion. Father Sewall, Maine, was once worshipping in a Baptist congregation on communion Sabbath. After the sermon he left his place in a wall pew, and took a seat with the communicants in the centre of the house, evidently forgetting for the time where he was. The officiating minister seeing him, fixed his eyes upon him and said, "This is our table." "O," said Father Sewall, "I thought it was the Lord's table;" and went back and resumed his seat. A Congregationalist minister travelling in Ohio, was invited to preach to a Baptist Church. After preaching to them one Sabbath or more, they requested him to exchange with a certain Baptist minister, that they might have the Sacrament of the Lord's Supper administered. He assented, and negotiated the exchange, but the distance was so great, being a good day's ride, and the Saturday previous so rainy, that neither of the members left home. In this dilemma it was agreed, that tho' the Congregationalist minister should perform the services at the table, but the elements were not to be offered to him. As the deacons took the bread from his hands, a piece fell from the plate on the floor. The minister picked it up, and holding it up before the audience, said, "the dogs eat of the crumbs which fall from the master's table," and ate it. Such was the effect upon the Church, that the minister was not passed by afterward in the distribution of the wine, and soon after the Church abolished close communion.

The Methodists, during the year, have built a well proportioned, large, and tasteful church, with double towers, and have finished it off in an entirely new style, at least for this coast. It has none of the usual seats, chairs, slips, or pews, but is supplied with the tidiest, neatest, softest, and most comfortable sofas—regular sofas—arranged through the whole interior, on the richest, finest carpet we have seen. We know that custom has an immense influence in determining what is becoming and appropriate, but we must say that the contrast of exact adaptedness to the most luxurious ease in worship with the former boasted unostentatious display of the Methodists in the earlier days of our experience, struck us with a sense of the ludicrous. We stood alone and carefully surveyed the neat, costly, luxurious scene, and, wondering at the whole, half doubting what judgment to form, we instinctively spoke, "beautiful, but funny for a church." Finally, turning to come out, we saw upon the door casing what seemed to add to the impression—a notice in large letters,

"SOFAS TO RENT."

Custom reconciles most things, and perhaps "Pews to Rent" might have seemed all right, but "Sofas to Rent," among those who for years we had heard call for "free seats in the house of God," did strike us as curious. Still it may be all right, and perhaps hereafter Congregationalists will imitate the Methodists in the luxuriousness of ease in the house of God; yet this time the Methodists have got ahead of the Calvinists.—*Californian Correspondent.*

A writer in *Evangelical Christendom* gives some startling facts, in connection with church attendance in England. He has spoken of the immense outlay all over the land in the shape of church edifices, and then adds:

"But Sunday after Sunday these buildings are filled with the nobles and the gentry, with the comfortable middle classes, with professional men, tradesmen, shopkeepers, placemen, and their immediate servants and dependants, and with

a thin sprinkling of the labouring classes in their different ranks. There is in all but a few exceptional cases a striking and perpetual absence of the bulk of the working men and their families from these buildings. The great body of the handworkers of the kingdom—from the skilled artificers, whose wages raise them into close contact with the middle classes, to the intelligent mechanics, the artisans, the machinists, the musical and surgical instrument makers, the joiners, the masons, the bricklayers, the painters and decorators, the hosts of engineers—these are not there. It is said that not five per cent of their numbers are in the habit of frequenting the churches, or joining their fellow-countrymen in the study of Christianity or in the worship of their Maker. There may be local exceptions to this rule. Some religious bodies succeed better than others in the presence of the hand-working class. But speaking generally, it is notoriously true that the toiling multitudes do not seek for their weekly rest in the sanctuaries of God."

The almanacs of the Ritualists prove them to be, in fact, *Romanists*. The "Kalendar of the English Church" for 1867, published by the Church Press Company, where the "English Church Union" has its head quarters, gives the following amusing list of ecclesiastics.—

THE HOLY CATHOLIC CHURCH.

I. THEIR HOLINESSES THE PATRIARCHS—1. ROME.—Pope Pius. 2. CONSTANTIOPLE.—Sophronicus. 3. ALEXANDRIA.—Artemius. 4. ANTIOCH.—Hierotheos. 5. JERUSALEM.—Cyril. The other Hierarchies are:—6. The Most Holy Governing Synod of all the Russias. 7. The Holy Synod of the Grecian Kingdom, Athens. 8. The Holy Synod of Cyprus. 9 The Holy Synod of Mount Sinai.

II. THE ANGLICAN COMMUNION. (Here follows a list of English Prelates.)

Official.

Widows' Fund.—I beg to acknowledge as under, received since the Union Meetings. The death of Brother Clinie will entail a *heavy and long continued* charge on the Fund, which it is hoped the churches will not lose sight of.

Stonerville Church	\$4 20
Markham "	4 40
Lanark Village "	7 00

J. C. BARTON, *Treasurer*.

Montreal, 20th September, 1867.

Sabbath School Convention in Toronto.—The Provincial Convention of S. S. Teachers will be held in Toronto, on the 8th, 9th and 10th inst. Ministers and Delegates, who sent in their names before 25th September, will receive introductions to the houses of friends in the city, by applying at the basement of Knox's Church. The Convention will open at 3 P.M. on Tuesday.

The Grand Trunk and branches, Great Western, Michigan Central, and Buffalo and Erie Railroads will carry persons attending the Convention for one fare. The Northern Railway will grant tickets at one-third the usual rate. The "City of Toronto," and the mail line of Steamers will charge one fare; meals and berths extra.

Central Association—The next Annual Meeting of this Association will be held (D. V.) on Tuesday, the 22nd of October, 1867, in Zion Congregational Church, Toronto. The following is the order of subjects for the meeting, viz:—

I. *Ministerial Session*, on Tuesday, at 3 P.M., and Wednesday, at 9 A.M.

1. An Essay on the relation and duties of the Pastor to the young people of his charge; by Rev. J. Unsworth.

2. A review of Dr. Vaughan's book on "The Way to Rest;" by Rev. F. H. Marling.

3. Expository preaching, with an illustration; by Rev. J. G. Manly.

4. A written sermon; by Rev. J. G. Sanderson.

5. A plan from all the brethren on the text, 2 Corinth. iii. 18; the plan not to occupy more than five minutes in reading.

II. *General Session*, Ministers and Delegates, open to visitors, on Wednesday, at 2 30 P. M. An Essay on the best means of bringing out young men for the ministry; by Rev. R. Hay.

III. *Public Services*.—I. Tuesday evening (to be arranged by the Pastor and Secretary).

2. Wednesday evening, an Essay on the practical fraternization of the Churches; by Mr. G. Hague, Primary, T. Gray, Alternate. The subject of said Essay to be afterwards discussed by members of the Association.

J. UNSWORTH, *Secretary*.

Georgetown, August 8th, 1867.

American Missionary Association.—The twenty-first Annual Meeting of the American Missionary Association will be held in Homer, N. Y., commencing Oct. 16, at 3 P. M. The reports of the executive committee will be presented on Wednesday afternoon. The annual sermon will be preached in the evening by the Rev. E. B. Webb, D. D., of Boston. The Lord's Supper will be administered Thursday afternoon. Interesting reports, speeches and discussions on the policy and work of the Association among the Freedmen may be expected. Ample accommodation for friends from abroad will be furnished by the kindness of the people of Homer. A general attendance is invited.

[This meeting of the Association should not be confounded with that of the *Board* which met last month at Buffalo. The association is founded on distinctively anti-slavery principles, and its chief work is among the Freedmen at the South.—Ed. C. I.]

Y. M. C. A. Convention at Chicago.—A convention of the Young Men's Christian Associations of the Northwest will be held in Chicago, commencing on Wednesday evening October 2nd. The new hall, which will accommodate 4,000 persons, will be dedicated a day or two prior to the great gathering. The proceedings will open with an evening service, termed in the characteristic language of the region, a Northwestern Prayer Meeting. The convention will continue in session until the evening of the 4th of October. Similar meetings will be held this month, as follows:—For Maine, at Lewiston, on the 16th; for Massachusetts, at Springfield, on the 9th; and for Vermont, at Burlington, on the 8th.

News of the Churches.

Dedication at Pine Grove.—According to the announcement in our last, the New Congregational Church at Pine Grove was dedicated to the worship of God by a series of special services, commencing on Sabbath, 15th ult. Rev. W. F. Clarke had been announced to preach in the morning and evening of that day, and Rev. W. Hay in the afternoon. The latter gentleman, however, was detained by sickness, so that these services devolved wholly upon the former. The texts on which his several discourses were founded, were,—Haggai ii. 9, "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts";—1 Corinthians i. 23, "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness";—Luke xv. 10, "There is joy in the presence of the angels

of God over one sinner that repenteth." Overflowing congregations were in attendance at each service, numbers being unable to get in. The usual services at Kleinburg and Thistleton were omitted for the day. The collections amounted to \$50.

On Monday, at 2 and 6 30 p. m., a *binary* social-meeting was held, which might fitly be called "a feast of tabernacles," as well as "the feast of the dedication," for the tables were spread under a large booth on the church lot, made not of branches, however, but of planks from some *pine grove*. The provisions were superabundant and of choice quality. After the earlier tea, (for those who needed to be at home in the evening,) addresses of a pertinent character were made in the church by Revs. C. Spettigue, — Brown, (New Connexion,) and B. W. Day. After the evening meal, another public meeting was held, over which George Hague Esq., of Toronto, presided. Several other friends were present from the city, and more would have attended, had not, "various hindrances" come in the way. Rev. J. G. Manly, for example, was detained by sickness. The choir of the church, assisted by Mr. Irwin of Aurora, performed several anthems in the course of the evening. A brief statement was made by the Pastor, Rev. R. Hay, of the financial condition of the undertaking, from which it appeared that the cost of the building (exclusive of the site, which was presented, as well as river-stone for the foundation, by Messrs. Gooderham and Worts,) was about \$2,900: of this fully \$500 had been given in the form of voluntary labour, in clearing and levelling the ground, hauling of stone, lime, and timber, &c. There had been contributed by the church, congregation and neighbourhood, between \$1300 and \$1400. The ladies, by various social meetings, including those of that day, which yielded \$75, had supplied \$230. There had been collected abroad, *one hundred and eighty dollars only!* And there now remained due between \$500 and \$600, which, he hoped, might be provided for that night. Addresses were then delivered by Rev. W. F. Clarke and F. H. Marling, and Messrs. H. J. Clark, C. Pago, A. Christie and John Wickson, all of whom cordially congratulated the church on the completion of their beautiful building, and on the liberality displayed, and warmly encouraged the idea of liquidating the small remaining debt immediately. In the course of the meeting, a subscription list was opened, to which with the aid of the visitors, between \$200 and \$300 were put down, although some liberal friends were absent.

On the following Friday an adjourned tea-meeting was held, and on the succeeding Sabbath, 22nd ult., the opening services were continued, sermons being preached by Rev. H. Mellville.

Having previously recorded the first steps towards the erection of this building, (see *Canadian Independent* for Nov. 1865, p. 212, vol. xii., and for Oct. 1866, p. 187, vol. xiii.,) we have much satisfaction in publishing at length the successful consummation of the plan. The new church at Pine Grove is one of the best specimens of a rural church to be found in our body. The spacious site, in an excellent situation, and the church-like and tasteful building will strike the passer-by pleasantly, especially when the grounds are put in order. The horse-sheds, for which Mr. Poore put in a plea, will not be wanting. And the internal arrangements, when the schoolroom is added, will be as complete for all church-uses as they will be gratifying to the eye. It augurs well for the progress of the church, that, notwithstanding the extraordinary demands made upon them for this object, they have increased their pastor's salary, and their contributions to other christian objects.

Rev. J. Howell at Granby, Quebec.—By a letter from the Rev. James Howell, of the 19th ult., we learn that he has accepted a call to the pastorate of the Congregational Church in Granby, eastern townships, (vacant by the death of Rev. G. B. Bucher,) and is about to enter on his labours immediately. The church-building has recently been refitted and painted.

Congregational Union of Nova Scotia and New Brunswick.—We regret that we shall have to wait another month for the report of the annual meeting of the above body, at Milton, N. S., on the 12th–16th ult. The time of meeting was so late, and the place so remote, as to make it impossible for the account to reach us.

Rev. Dr. Wilkes returned in the *Peruvian*, and was welcomed home by his people on Thursday, the 26th ult. We hope to have a letter from him next month, on a great many subjects.

Rev. W. H. Heu de Bourck informs us that he purposes to retire from the service of the Congregational Church in Dyersville, Iowa, where he has labored the last nine years, about the first of October, and to remove to Canada. Mr. Heu de Bourck is a man of rare accomplishments and ardent zeal in the Master's service, and the best wishes of his brethren will follow him.—*Advance*, Sept. 25.

Rev. B. M. Frink.—The Central Parish of Portland have extended a call to Rev. B. M. Frink, of Mt. Vernon, N. H. They offer a salary of \$1,200. The effort to unite the Central and Third churches has been abandoned.—*Ibid.*

News of three old friends.—We are indebted to the *Advance* for the information that Rev. T. Lightbody removed from St. Charles to Milburn, Illinois, on the 30th September; that Rev. N. McLeod remains at Ripon, Wisconsin, until it is safe for him to return to Salt Lake City; and that Rev. John Fraser, late of Australia, steps into the Congregational pulpit at Nevada city, California.

An ex-Pastor in Parliament.—It may not be generally known that the person who floored D'Arcy McGee is a former resident of London. The Rev. Jas. Boyd was, a few years since, Pastor of the Congregational Church. His health suffering, he went into the mercantile business at Vankleek Hill, and is now member of the Legislature of Ontario for Prescott. He is a gentleman of excellent abilities, and will make a valuable member. He is an Irishman.—*London Advertiser*.

The Young Men's Christian Association which was established in Toronto in 1864, is now, we are glad to observe, beginning to make its power and influence for good felt among the young men of this city; and we rejoice to know that such Associations, having for their object the banding of christian young men together for the promotion of their own real holiness of heart and life and the leading to the Saviour of those of their own age, are being established in many of the principal towns of our country. We cannot value too much the benefits of such associations and the work which they are doing. Young men from other cities and towns who come strangers amongst us are kindly made welcome by christian of their own age, and introduced to members of churches of the denomination to which they belong, and recommended to good boarding houses, lists of which are kept in the rooms; efforts are made to procure them situations, they are kindly invited to the meetings held by the Association, and nothing is left undone that will assist to make a strange place like home. Our Toronto Association has a Free Reading Room open from 8 A.M. to 10 P.M., which has upon its tables 62 various magazines 5 daily and 72 weekly newspapers; and a library of 600 volumes of a very high class of literature, a catalogue of which has been kindly sent us. A Bible class is held on Sabbath afternoons at three o'clock; on Tuesday evening a meeting at which essays are read and discussed; on Saturday evening a Prayer Meeting at which we are glad to hear there is a growing interest in spiritual things, and that lately some through its influence have been led to put their trust in Christ. The city mission work has been very energetically taken up by the Association, and from a report given at a recent meeting, we learn that during a period of three months their city Missionary, Mr. John Beattie,

made 913 visits, reading the scriptures and conducting other devotional exercises at about half of the places so visited, and so meeting and conversing with about 1300 persons. He distributed, during these visits, more than 1000 tracts. He also aids in the conducting of cottage prayer meetings held weekly; visits the steamboats on their arrival; distributed tracts among the emigrants who pass through our city, and on Sabbath in the Park. He has also been enabled, by the liberality of some of the members, to relieve the wants of many of the deserving poor and strangers in our city. A very important work also engaged in, is that of caring for the souls of the sailors and lumbermen in our Harbour; the vessels are visited every Sabbath morning, tracts distributed, and portions of the Scripture read; a Bethel service, conducted alternately by the ministers of the various Evangelical churches in the city, is held on one of the steamboats in port during the season. The gaol and hospital are also visited, tracts distributed, and religious conversations held with the inmates. Three cottage prayer meetings are held in various parts of the city, and are well attended by the people in the district the average attendance of the whole being about two hundred. The membership now is about 325, and from the growing interest which is being taken in their meetings, they find their present rooms too small, and have taken larger and more commodious rooms on King St., next door (east) to the *Globe* office, which they hope to enter (P.V.) on the 1st November next. We earnestly pray that God's blessing may be poured out upon this association, and all similar organisations throughout the land; and that their efforts for the salvation of souls may be rewarded by many coming forward and acknowledging Christ as their Saviour, becoming zealous members, earnestly helping along the good work, and in their turn becoming missionaries among the young men of their acquaintance, striving to bring them to a knowledge of the truth as it is in Jesus.

U. C. Tract Society.—Rev. Peter Ker, Wesleyan Methodist, of Drummondville, has been appointed Travelling Agent of the above Society, and has commenced his labours with much encouragement.

Primitive Methodist Theological Institute.—This new school of the prophets, being opened a little while before that established in England by the Parent Conference, claims to be the earliest theological institution to commence operations in connection with Primitive Methodism. The introductory lecture was delivered by the Rev. T. Crompton, tutor, in the Alice Street Church, Toronto, on the 4th ult.; subject, "Theology; its preëminence, and the state of mind and heart necessary for its study." In closing, the lecturer met the objection sometimes made that institutions like the one commencing favored ministerial effeminacy, and said that any young man attending our Institute with the idea of a snug life, of not roughing it in the bush, or not grappling with sin in the slums of our towns, had better stay at home, and enter secular business; that he was not wanted there, inasmuch as the grand object of the Institute was by God's help, to send out thorough, solid men; men full of work, action, and fire, men to endure hardness as good soldiers. Then, exhorting the junior brethren and especially the students to be men of God, men of thought, and men of usefulness, he concluded by asking for the sake of the land, of the Church, and of God, the sympathies, the prayers, and the help of the entire people in behalf of the Institute. There are at present two students; it is expected there will soon be four or five. The lectures are open also to ministers and local preachers. The secular department of education is conducted at the Toronto Grammar school, of which Rev. Dr. Wickson is Rector.

A Canadian Regular Baptist Agent in England.—Rev. W. Fraser, of Kincardine, Ontario, reports to the *Canadian Baptist* (Sept. 19) the results of his collecting tour in Britain. He had two objects in charge, the Woodstock Institute and Grande Ligne mission. For the first he had no success, for these reasons: the English Baptists are open communion; Rev. Dr. Davies, late of

Montreal, now of London, and "at the head of the Canadian benevolence," is "a deadly opponent" of the Regular Baptists: many liberal individuals were absent; and the disappointment with the Montreal College, for which they had contributed £1500, but which was afterwards sold to the Romanists, frustrated any similar application. He therefore announces his conviction that the Canadian Regular Baptists must help themselves, and thinks that they can endow the College if they try. For the Grande Ligne mission, Mr. F. was rather more successful, though he says, "Rev. Mr. B. from Canada, an agent of the French Canadian Missionary Society, had canvassed the whole ground before me, so that all I had was the *gleanings* which he left. No one knew of any difference between the two institutions." So, concluding that an open communionist would succeed better, he gave up the work and returned home.

A Canadian Baptist Tract Society is proposed by the organ of the body, for the issue of denominational tracts and pamphlets, and, eventually, of Sabbath School Books, each church being a local Society, each Association a district one, and each Missionary Convention (Ontario and Quebec) a Provincial one, with delegates from the latter to compose a general Society for the Dominion, with a Central Committee and Depository. It is expected that a Triennial Convention of representatives of all the churches in the Dominion will be organized for matters of common concern.

The **Church School for Girls** was opened in this city on the 12th ult. Terms, including all extras, per quarter,—for day-pupils, \$8, \$10, and \$12; for boarders, \$45 and \$55. A lady principal is shortly expected from England, it is said from one of the Anglican Sisterhoods.

Protestant Education in Lower Canada.—At the late Convention of the University of McGill College, the educational prospects of the Protestants of Lower Canada were discussed by Mr. Dunkin, M.P.P. That gentleman does not seem to indulge in the gloomy views on this subject, that are entertained by a portion of the Protestants of that part of Canada. His remarks are thus reported in a Montreal journal:—"As Protestants, we were in a minority in Lower Canada, though powerful in proportion to our numbers. It was now, however, certain that it was impossible for us to obtain any sort of special recognition either from the General or Imperial Government, on account of any past claims. We might yet succeed well, but it must be by depending upon ourselves, and being fully prepared to be thrown upon our own resources. He considered that most of the educational demands of the Protestants in Lower Canada might have formerly been obtained, but for our complication of policy with Upper Canada. He had found the leaders of both parties disposed to agree to our demands in a spirit of fairness; but they were, in respect to these demands, tied to the Upper Canada school system, which, it was considered, was bound to run parallel with theirs in concession. It was this Upper Canada entanglement that had prevented Mr. Galt's educational measure from passing in the last session. But in the Local Legislature at Quebec, if we urged our claims earnestly, yet in a conciliatory spirit, he thought we should succeed better than in past years."

Mr. Dunkin has since become Treasurer of the Province of Quebec, and is understood to have had satisfactory assurances on this subject before taking office.

Labrador Mission.—Rev. S. R. Butler, successor of Rev. C. C. Carpenter in the mission to Cariboo Island, Labrador, of the Canada Foreign Missionary Society, of Montreal, reports to the *Congregationalist* that he had at length been enabled to constitute a small church. He and his assistant, Miss MacFarlane, spent last winter on the field. The weather was unusually mild, though food was scarce. Miss MacFarlane's school had been very prosperous. The children had a Christmas Tree, Band of Hope meetings, and May party. Their juvenile Missionary Society had obtained funds for a bell, which had been received

with great enthusiasm. They had raised the cost by picking and selling to visitors on the coast the cloud-berry or lake-apple, and had sent besides \$12 to the American Board and \$12 to the French Canadian Mission. We note that there are apprehensions of scarcity this winter, the fishing-season having been a bad one.

Montreal College, Canada Presbyterian Church. The Rev. G. P. Young was, at the last meeting of the Canada Presbyterian Synod, appointed Professor in the new Theological Seminary at Montreal. Mr. Young saw it to be his duty to decline this appointment. The Montreal College Board, according to the power given them by the Synod, subsequently nominated the Rev. Mr. McVicar to carry on the work of instruction during the ensuing winter, but that gentleman has also seen reason to refuse the appointment. The Rev. Messrs. Gregg, of this city, and Aitken, of Smith's Falls, have now been requested, as an interim arrangement, to give three months' service each, and that they have acceded to the request of the committee.—*Globe*.

The first session of the institution will be formally opened (in Erskine's Church) at Montreal, on the evening of the first Wednesday in October.

Ministerial Stipends in the C. P. Church—The Canada Presbyterian Church, at its late meeting of Synod, resolved to aim at a *minimum* stipend of \$600, with a manse, for each minister; and by means of simultaneous deputations, (by interchange among neighbouring Presbyteries,) to visit and confer with *all* the congregations throughout the church on the subject. An efficient Committee, with a methodical and thorough Convener, in Rev. A. Topp, is in charge of the matter, and the visits are now being paid, or are completed. It is to be noted, that not defaulting or missionary congregations only are visited, but "all" alike, rich or poor, independent or assisted. Yet a minister or congregation declining to receive a visit will not have it forced upon them. Those who deserve commendation will receive it; and those who do not, will be dealt with accordingly. Could we—? "*Independency in danger!*"

Rev. W. M. Punshon.—Another of the resolutions of the late Wesleyan Conference was that the Rev. Wm. Morley Punshon, M. A., should visit Canada, and preside at the next Canadian Conference. In Wesleyan circles here it is rumored that he will take up his permanent residence in Canada, and an *on dit* is revived that a marriage is on the tapis which it is thought might be more favorably celebrated in Canada than in England. A year or two since it was said that he was going to Australia to facilitate the affair; now, Canada is the *chosen scene* for the happy event. Certainly the impression prevails here very widely, that when he leaves the shores of England, he turns his back upon her white cliffs for ever. Canada will then have the benefit of his pre-eminent talent, for he is certainly one of the most eloquent of public speakers. Foulgeon and Punshon are popularly spoken of here as our two greatest orators. No third name is mentioned along with theirs.—*English Cor. London Advertiser*.

Obituary.

MRS. JAMES HALL, SEN.

Died, at Prescott, on Saturday the 31st August, Mrs. James Hall, aged 75 years.

The deceased, long an attached and consistent member of the Congregational Church at Brockville, Ontario, was a native of Scotland. Blessed with the prayers and training of godly parents, especially of a mother of exalted piety, she from early childhood became subject to religious influences, which in due time led to a public profession of her faith in Christ.

In 1816, she became united to her now bereaved husband, who in the providence of God, removed with his wife and family to this country in 1831; since, branches have run over the wall, and even in the second generation, the smell is as of a "field the Lord hath blessed."

Having served her generation so far, Mrs. Hall of late years was exempted from active family duties, which left leisure and opportunity at her command, that was turned to good account. Passionately fond of reading, and deeply interested in all that related to the Redeemer's kingdom, at home and abroad, she hailed with delight the congenial visitor; and not readily can the pastor forget the warm and unsophisticated welcomes invariably accorded him.

The remoteness of her nature from ostentation and obtrusion, secured to her many deeds of kindness and self-denial, a coveted absence of display, truly refreshing, in view of the prevailing love for man's praise. The manner in which she disposed of the little she possessed, is well worthy of imitation on the part of all God's children, even the poorest. She bequeathed what a sanctified judgment dictated, to the interest of her Master's cause, *thereby becoming her own executor*. More suddenly than looked for, the hour of her departure came, but having her loins girt about, and her lamp burning, she was ready at the call; and so came to the grave, in a full age, like as a shock of corn cometh in his season.

It is interesting to notice, that the deceased was a relative of the late Mrs. Lightbody, of whom an obituary notice appeared in the last *Canadian Independent*. In youth and to old age, they were affectionately attached to each other, as testified by their life long correspondence. It has afforded the writer great pleasure, to peruse many of those letters, which breathe of eminent piety and deep maternal solicitude, in which though dead they yet speak. These mothers in Israel soon resumed their fellowship in Christ, for at an interval of little more than a month, they met where parting is unknown. "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Brockville, 17th Sep., 1867.

A. McG.

JESSE KETCHUM, Esq.

The late Jesse Ketchum, was too long a resident in Canada, and did too much good while he lived here, and after he left, for us to omit mention of his decease. At his own residence, in Buffalo, on the 7th September, at the age of 85, he entered into rest. Mr. Ketchum was born a citizen of the United States, was afterwards naturalized in Toronto as a British subject, and subsequently returned to the land of his birth. His benefactions were constant in both countries. Churches, schools, temperance, the young, the Bible and good books, were the objects in which he was chiefly interested. The sites of Knox's Church, the Bible and Tract House, and the Temperance Hall, were given by him. Perhaps his strongest passion was his love for the young. "Father Ketchum shall always be known as *the friend of the children*."

Gleanings.

A SUNNY TEMPER.—You gain nothing by fretting; you only waste your strength by it. Choose your work, plan as skillfully as you can, put your whole heart into what you're about to do, and leave the rest to a kind Providence that overlooks not a single one of us. Do you know how many years of your life and happiness are *mortgaged* by this habit of worrying? And after all, what does it accomplish? How does it help you on? How much strength does it bring to you in your labours and exertions? None—none whatever. A ruffled temper all the time throws to the surface the "mire and dirt" of the nature; it does not

combine the best elements, and help them to work together to the best advantage but only the worst, and gives them alone all the chance. A beautiful, sunny temper is no sign of weakness, as many suppose, but of strength and harmony of character. It shows that there is a power seated at the centre of the being, that knows how to administer the government.

Lord Clarendon wrote of anger, that it is the most impotent passion that occupies the mind of man ; it effects nothing it goes about, and hurts the man who is possessed by it more than any other against whom it is directed. He knew the human heart. The worst of anger is, if you give the reins to it for once, it is still more difficult for you to keep them yourself the next time, and makes over just so much of it to the enemy. But a cheerful temper is like the genial sun, in whose warm rays all men like to bask. The possessor of such may not, perhaps, make as many stare and tremble at his barbed phrases of satire or scorn, but he will certainly make more devoted and loving friends, and what is more, be very sure to *keep them*.

SPEAK KINDLY TO THY MOTHER.—Young man, speak kindly to thy mother, and courteously, tenderly of her. But a little time and you shall see her no more forever. Her eye is dim, and her form is bent, and her shadow falls towards the grave. Others may love you fondly, but never again, while time is yours, shall any one's love be to you as that of your old, trembling, weakened mother has been. Through helpless infancy, her throbbing breast was your safe protection and support. In wayward, testy boyhood, she bore patiently with your thoughtless rudeness ; she nursed you safely through a legion of ills and maladies.

Her hand bathed your burning brow, or moistened your parched lips ; her eye lighted up the vigils, watching sleepless by your side as none but she could watch. O, speak not her name lightly, for you cannot live so many years as would suffice to thank her fully. Through reckless and impatient youth, she is your counsellor and solace. To a bright manhood, she guides your steps for improvement, nor even then forsakes or forgets.

Speak gently, then, and when you, too, shall be old, it shall, in some degree, lighten the remorse which shall be yours for other sins, to know, that never, wantonly, have you outraged the respect due to your aged mother.

LIE STILL AND SLEEP.

O little child, lie still and sleep ;
 Jesus is near—
 Thou need'st not fear—
 No one need fear whom God doth keep
 By day or night ;
 Then lay thee down in slumber deep,
 Till morning light.

O little child, thou need'st not wake,
 Though round thy bed
 Are dangers spread ;
 Thy Saviour will take care of thee,
 For He is strong ;
 And angels watch thee for His sake,
 The whole night long.

O little child, lie still and rest ;
 He sweetly sleeps
 Whom Jesus keeps ;
 And in the morning wake, how blest,
 His child to be !
 Love every one, but love Him best—
 He first loved thee.