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T H E

# Canadian Independent.

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VOL. XIII. TORONTO, FEBRUARY, 1867. No. 8.

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## A GOOD WORD FROM ENGLAND.

We publish on another page, with peculiar pleasure, a letter from Dr. Wilkes embodying an enquiry from the Colonial Missionary Society on the ministerial stipend question. Our public communications from the latter quarter have been all too few and far between, and have partaken of a character, which, we have ever felt, represented but one aspect of the feeling entertained towards us by our English fellow-helpers, viz., their desire to make their money go as far as possible; a laudable desire in itself, and one we have no right to quarrel with, if suitably modified and expressed, though not appearing to advantage, when alone. But the present message from across the sea breathes a *sympathy* which will refresh the hearts of colonial missionaries, and proposes a *practical* manifestation of that sympathy worth ten thousand mere words.

We do not wonder that the Committee in London are alarmed at the migrations from this field. We will, however, follow their example, and forbear reopening the warmly-debated issues of the irrevocable past. Rather let us address ourselves to the urgent demands of the present and the future. Does this proposal open out our way, in any measure, for the time to come? We think it does.

At our Union meeting in June, the conviction found earnest expression in various forms, sometimes in public, and sometimes in the deliberations of the Missionary Committee, that the time had come when it was absolutely essential to the prosperity, and even the continuance of our work, that our ministers should be more liberally supported. In a general form, such a conviction was announced as demanding a change of missionary policy, in the direction of "consolidation," that is to say, that, instead of covering so much ground with half-paid labourers, the Society should not extend the field more rapidly than it could secure a proper maintenance for the missionaries, and, if necessary, withdraw from some posts already occupied, rather than disable itself from accomplishing that purpose. So far, good; but we have ever since regretted that this general plan was not put into a still more definite and practical shape; and applied accordingly. We fear that time has been lost thereby. It is

some compensation for this however, that such an expression has been drawn forth of the sentiments of the Colonial Society, as seems to promise that England and British North America may yet work *together* for the common end.

We will assume, then, that it is agreed, on both sides of the Atlantic, that our missionaries must be better supported. But how? By larger grants from the Colonial Society simply? Our brethren "at home" little understand the temper of their emigrated co-religionists, if the thought ever crosses their minds that such is our desire. "Develop local liberality" is a watch-word which we brought with us at the beginning, and which our own manliness and common sense, and the grace of God, will never allow us to forget, even though it be never reiterated by those whom we have left behind.

Yet we are strongly of the opinion that our Missionary Society, backed by the Colonial, should do more than is suggested in the reply of the General Secretary-Treasurer, which appears to leave the initiative with each missionary church. Now, remembering the weakness of many of these bodies, their want of effective leadership, the difficulty of getting a full meeting of their members, and the consequent slowness of their action, must we not supply the necessary impetus from without?

We would have the Missionary Society, in some cases, even offer an increased grant to a church for a time, on condition of their raising two or three times the amount as a clear augmentation of their pastor's salary. In some other cases, it would be quite proper to make the continuance of aid conditional on their doing more themselves, which, indeed, has been done again and again. There must, however, be discretion as well as zeal in carrying out these plans. There is a great deal of human nature in Christian churches, and we may spoil everything by making a hasty rush upon them. We are much more in favour of the "moral suasion" than of the "physical force" method. Among the agencies that may be employed in guiding and informing the less experienced brotherhoods, there is none better than that of energetic, liberal, prudent, and kindly *laymen*. We could lay our hand upon Christian men of business in more than one place, whom it would abundantly pay the Society to send for a twelvemonth on a mission of financial education from church to church, throughout the whole field. We noted, with especial gratification, that the Western District Committee arranged to send such a brother with their annual deputations to the missionary meetings. Let layman talk to layman on this matter, and let not ministers be required to plead their own cause. Such earnest words as those of "A," on another page, would warm many a heart and unloose many a hand. But even where such aid can scarcely be commanded, much may be done by the District Committees, knowing every church as they do, and able to deal with them as friend with friend.

This work requires time. It is being done. It has always been done. It will be done still. Our pages are continually recording instances of the development of—we will not say a more liberal, but—a more just appreciation of the

value of ministerial services. We have no doubt that right ideas will gain wider and wider prevalence. All denominations feel the necessity of similar action to that for which we plead. The Canada Presbyterian Church has named \$600, with a manse, as the lowest salary a rural pastor should receive. It is in the power of the Colonial Society by speaking the right word at the right time, to do a very great service in this matter. Let them but make it thoroughly understood that they are heartily with the movement, that they approve of such an appropriation of their funds, and say, with us, "consolidation first—their extension," and they will do much to heal the soreness of the past, and send us on our way rejoicing.

We have advocated the taking of the initiative by the Missionary Society. But nothing could be farther from our meaning, than that any church should wait for that. Infinitely better that they should move of their own accord, without being stirred up by any deputation. It is their bounden duty so to do. They will thus make their increased contributions worth twice as much to the pastor's heart, if not to his purse. Let them devise liberal things, and come before the Missionary Committees with their new arrangements in their hands.

We will venture to suggest that the several District Committees, in May next, when dealing with the applications for aid, do so on these principles, with, of course, all requisite safeguards and discriminations; that they take high ground on the subject; that they vigorously second all advances made by the churches in the direction of liberality; and that they lead the way when they are not called upon to follow. So will one shame and reproach be rolled away from us, and "they that preach the Gospel" will be able to "live of the Gospel."

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### A LAYMAN'S THOUGHTS ON GIVING.

In looking at the work in which the Church is engaged, I have long been impressed with this to me evident fact, viz., that they who say they love the Lord Jesus Christ have not,—even in this enlightened age of gospel truth,—right views as to the duty of Christian giving. This is evidenced by the method, manner, and amount of such gifts. A large-hearted liberality is not cherished and manifested by the Lord's people as a whole. Were not something wrong here,—viewing the duty as relating to our own country merely,—think you that there would be so many languishing causes in this our Canada? or so many pastors of churches plodding on with cheerless hearts in their works of usefulness, "with carefulness," because of the dilatoriness of the people in bringing up to the "Lord's treasury" that which they had promised for their support?

Besides this, how little true sympathy is generally manifested with all efforts involving the outlay of money in Church-work! Why, then, such lack of fervour in His service—of zeal in His cause? Pondering this matter, the conclusion I arrive at is, that the people are either too *poor* to give, or, having enough and to spare, have not the *heart* to give, to sustain and help forward the great work of evangelizing the country and the world!

If the people are poor, it will be apparent; but is that so? The respectable appearance of our people every where throughout the country shews the reverse of this. Our houses, in the majority of cases, contain furniture not only in abundance, but of an expensive description,—not to mention valuable jewellery and works of art. Ay, and we may be “adding house to house and field to field.” And is it not the case, that the Lord’s cause is either hardly thought of or the smallest amount given, just so as to save the donor from the blush of shame?

Oh, then, is there not something wrong here? Why should there be such lack in giving? Not, it is to be feared, in poverty does the reason lie, in by far the majority of instances. No, no, not there, we are constrained to affirm. The reason, we greatly fear, is want of loving regard for the prosperity of those great efforts in which the Church of Christ is engaged. If so, is not this a sad state of things? Can we wonder that there are so few “enquiring the way to Zion, with their faces thitherward;” that “the ways of Zion mourn;” that so few, comparatively, are “brought out of darkness into His marvellous light;” that among professors of religion there is “leanness of soul,” and a holding back from coming up as *men* “to the help of the Lord against the mighty?” Alas, no!

Surely the reason that the world is not sooner converted to the Saviour, is the worldliness of these professors of His name, who do not deny themselves for His sake as “good stewards of the manifold grace of God.” “Bring,” saith the Lord, by the prophet Malachi, “Bring all the tithes into the store-house, and prove me now herewith if I will not open the windows of heaven, and pour you out such a blessing as there shall not be room enough to receive it.”

The Saviour’s teaching is, “Give of your abundance, of good measure, pressed down and shaken together, and running over,” for “it is more blessed to give than to receive.” The apostle’s rule is, “Give as God hath prospered you;” and give cheerfully, “for God loveth a cheerful giver.”

If the above premises and conclusions are true, you redeemed ones,—you who can set to your seal that there is a power in the Cross of Christ,—that you are washed from sin through faith in Him, whose inward consciousness attests this truth, and in whom the fruits of a holy life give further evidence of the blessing you have experienced,—you and I, my brethren, who love Zion, what must we do? Well, first examine our own hearts, asking, “What am *I* doing for my Lord?” If we are not coming up to the standard of the gospel in the duty of giving, “the perfect law of liberty” will teach you. Look into it. This being done as in His sight who will shortly say to us, “Give an account of thy stewardship, for thou mayest be no longer steward.” let there, then, be earnest and special prayer, that we may have clearer views of this duty, and practice it, in order that we may grow in grace and in living conformity to the example of the Lord Jesus.

If the Christian thoroughly understood and practised this duty, as “God hath prospered him,” the results would be not only that the Church’s entire work would be invigorated and strengthened, but that the hearts of her devout labourers would be cheered and refreshed, and would bound into fresh life and activity, and new energies would be put forth for the conversion of the world to her exalted Head.

While writing on the duty of “Christian giving,” one is tempted to write on; it is such a broad field. And to be plain, we must express our fear that the *pulpit* has not given to the people its “certain sound” on this matter—

all arguments to the contrary notwithstanding. The question is, will these bear the fire? If giving is a duty, then the law and the gospel bearing on its discharge, ought as much to form a part of its teaching, as the inculcation of the duty of watchfulness and prayer.

In this age of "The Race for Riches," is there not danger in the path of the Lord's people, lest they should be carried away in the excitement, and fall into foolish and hurtful lusts? Alas! the evidence is already too conclusive. Fearlessly, then, let the pulpits of the land speak out on this vital theme. The day is at hand that will "try every man's work, of what sort it is." Let them not fear, but give on this duty as upon others, "line upon line, precept upon precept," until the day dawn and the day-star of enlightened Christian liberality arise, and manifest itself in the hearts and lives of those calling themselves the "Children of Light!" Then, there shall not be given to the Lord the halt and the lame, but the finest and best of the flock; and of the field, the choicest of the wheat, ay, and of the barley and oats also; not that which is unmarketable, but the best of everything to Him. "For ye are not your own," is the language of Holy Scripture, "ye are bought with a price: therefore glorify God in your body and spirit, which are His." May "the love of Christ constrain us" to "live not unto ourselves but to Him who hath died for us and who hath risen again." A.

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## THE MAGAZINE AND THE MISSION.

In our last issue, we claimed on behalf of the CANADIAN INDEPENDENT, that it was "a most important auxiliary of the Missionary Society." A singular case in point was reported at the missionary meeting just held in Georgetown. The pastor, Rev. J. Unsworth, announced that two former members of the church, who had removed to the States, *but still took in the magazine*, and had noticed there the announcement of the above meeting, had thereupon sent him a \$10 greenback as a donation to the funds. Who can tell in how many ways this silent messenger in its journeys far and wide enkindles and maintains an interest in the good work?

At a number of missionary meetings in the Middle District, the cause of the magazine was advocated, and not without fruit. We hope that this was done elsewhere also.

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## NOTES OF A TOUR

AMONG THE CONGREGATIONAL CHURCHES IN THE EAST OF NOVA SCOTIA AND IN CAPE BRETON.

BY THE REV. R. K. BLACK, \*MILTON, N. S.

As the result of a letter read at the last meeting of the Congregational Union of Nova Scotia and New Brunswick, from the Church at Margaree, Cape Breton, asking for recognition and help, and at the request of a Committee of the Union, your correspondent was induced to proceed to those parts of the Eastern Counties and of Cape Breton, where Congregational Churches are or were, with a view to preach the gospel and to ascertain, as far as possible, the real condition and wants of the Churches. Some of the results of that tour, embodying facts and suggestions that need not be made public, we shall submit in the form of a report to those by whom we were sent; but as we met with

much, especially during our tour in Cape Breton, which the friends of the cause and readers of the *Canadian Independent* would like to know, and as we may be able to describe places that are little known, we make no apology for what follows.

Having obtained the full consent of our people, and arranged for the partial supply of our pulpit during our absence, by brethren Sykes and Kean, on Wednesday, the 19th October, we started by stage coach for Halifax, distant about 100 miles from Liverpool.

The road from Liverpool to Halifax is good, and the coaches comfortable, but the first ten miles of our journey was rendered far from agreeable, by our having to sit opposite two hard drinkers, who, possessed of a brandy bottle, freely imbibed its contents, and offered to treat their fellow passengers. Of course the offer was on our part respectfully declined; but not so easily could we decline a

#### THEOLOGICAL DEBATE.

One of them, who was a sceptic, on finding out that we were of the clerical order, desired to draw us into the arena of religious controversy. He questioned us in regard to the origin of evil, the subjects of fate and free will; and professed not to be able to see how we were responsible beings, when God made a devil to tempt us, and made man a sinner, and then punished him for sinning; more especially, when He foresaw that he would necessarily sin.

To argue with a man who is partially intoxicated, is of little use; but lest his arguments might stumble some of the other passengers, we made answer in the words of the quaint old Hutchinson: "that God did not make the devil; but He made him an angel, and he made himself a devil: neither did He make man a sinner; for He 'made man upright, but he sought out many inventions;' and as for God's punishing the sinner for sins which He yet foresaw that he would commit, this was perfectly just, since even we ourselves never felt required to excuse an injury done to us by another, on the ground that it was foreseen or ordained of God." This answer seemed to satisfy those present, and even our drinking disputant acknowledged that he had never thought on the subject in this light.

Arriving at Mill Village, ten miles from Liverpool, much to the relief of all, our tipping fellow passengers left us.

#### MILL VILLAGE

Is a thriving place on the river Medway, the chief manufacture of which is sawed lumber, which is shipped at Port Medway, and sent to the West India Islands. Once there was a Congregational Church here, a daughter of Old Zion, Liverpool; but for many years it has had no existence. The principal interest here is the Methodist. There is also an Episcopal and a Baptist Church, all of which have tasteful church edifices.

We like Mill Village; it is a pretty spot; its people are many of them refined and intelligent; and it is the birth-place of some of our own beloved friends and fellow labourers in the Church at Milton. From Mill Village we started for *Bridgewater*, a distance of thirty miles. The mail coach now traverses the new road to Bridgewater, which,—unlike the old road along shore, leading through thriving Dutch settlements, with the sea on the right and a beautifully cultivated country on the left,—passes through the woods, affording only an occasional glimpse of the sea. But on that clear October afternoon, even the woods were not without their attractions, for they were neither leafless nor songless; but clothed in their lovely autumnal dress of crimson and green and

gold, were most enjoyable, especially after the bacchanalian songs to which we had been compelled to listen more recently.

As we come within ten or twelve miles of Bridgewater, the country becomes well settled. The farms here are excellent; the farmers are thrifty and comfortable; many of them wealthy.

#### BRIDGEWATER,

Where we stayed for the night, is a thriving town, situated on the river *La Have*, in the county of Lunenburg, about twelve miles from the sea. The river is deep and still, and is navigable for vessels of considerable size as far as Bridgewater, and above it. It is a thriving place, and being situated in the heart of a county densely populated by industrious Dutch settlers, is destined to grow. Of churches here, there are the following:—Episcopalian, Lutheran, Presbyterian, Baptist and Methodist. There never has been a Congregational Church here; but there are a few families who hold our principles, and the element is increasing. They will be looked after by our brother Sykes, whose place of labour, *Pleasant River*, is eighteen miles distant.

From Bridgewater, a drive of twenty miles, over an excellent road, passing through Mahone Bay, a lovely spot and a most desirable watering place, and we reach

#### CHESTER,

Which is an old and compact little town, built upon a hill, overlooking the sea, and the lovely Chester basin, and commanding the prospect of numerous islands, some of which are large and cultivated, and others well-wooded or devoted to pasturage. One of these is the famous *Oak Island*, where the toilers of the isle are still busy at work, digging for the buried treasure of the celebrated sea-rover, Captain Kidd.

That the treasure will ever be obtained is extremely improbable; but certainly the labouring class are profited by the demand for labour, and by the free circulation of money consequent on the prosecution of the enterprise by successive companies. Chester is a quiet old town, a *finished* place; the streets are clean, and the houses and surroundings remarkably tasteful. It is becoming a favourite resort as a watering place. Many years ago, there was a flourishing Congregational Church at Chester, but at the time of the breach, the pastor of the Church, Mr. Dimmock, became a Baptist, and the Church went with him. It has given birth to some good Congregationalists, now living; among others, Mrs. Norris, of Cape Canso.

Brother Howell, who visited Chester last year, is of opinion that here is a good field for Missionary effort. The population in the surrounding country and islands is very considerable, and not well supplied with the means of grace. Chester contains three churches—Episcopalian, Baptist, and Roman Catholic.

From Chester to Halifax, a distance of about forty miles, the country is for the most part barren and rocky; and the settlements are few and sparsely populated. We arrived at

#### HALIFAX.

About 6, P. M., on Thursday, and from our quarters at the Mansion House, we sallied forth to call upon Mr. Edward Smith, trustee of Salem Chapel. With him we conferred in regard to the more profitable investment of certain Gotham College moneys, the interest of which to be employed by the Union for missionary purposes.

We heard from Mr. S. also, that Bishop Binney was soon about to evacuate Salem Chapel, and that another congregation in Halifax had made enquiries



of him if it could be leased for a term of years. He corresponded with Bro Wilson, of Sheffield, in regard to the matter, who, we understand, has written to the Missionary Committee in London, to urge prompt and definite action, if, as is most desirable, Salem Chapel is to be occupied by a Congregational minister.

Though our destination was to the eastern counties and to Cape Breton, two letters received from Brother Kean, of Cornwallis, asking advice and counsel in difficulty, and, if at all possible, a visit, induced us to turn and see that excellent brother. Taking the morning train, we arrived in a few hours at

#### WINDSOR.

This is a town of considerable size and beauty, situated at the head of the *Basin of Minas*, an arm of the *Bay of Fundy*, and in the midst of a very rich agricultural country. Its chief export is plaster of Paris, which is found here in abundance. Windsor has five churches—Episcopalian, Presbyterian, Methodist, Baptist, and Roman Catholic. It is also the seat of a college, called *King's College*, an Episcopalian institution, quite a handsome edifice, and occupying a commanding position on the side of a hill near the town. Taking the coach at Windsor we crossed the river Avon, and passed through

#### FALMOUTH.

Falmouth is a very old and somewhat scattered place, of interest to Congregationalists as the home of the distinguished evangelist, Henry Alline. Here are still to be found some of his family connections. Here is also an old Congregational church edifice, which is now occupied alternately by ministers of different denominations. There are also a few Congregational families still. These are known to Brother Kean, who has preached here frequently to good congregations. The country here is good and well settled; but the means of grace are not abundant; and we are not without hope that something will soon be done to elevate again the Congregational standard. The drive from Falmouth to *Wolfville* is delightful: beautiful roads, an excellent coach and four, and a charming country. As you approach *Lower Horton*, the country is like an extensive garden. To the right is the Basin of Minas, with the tide rushing in and out with the swiftness of a race-horse; and skirting it are the luxuriant meadows of the *Grand Pré*—the scene of Longfellow's poem, *Evangeline*.

Throughout this part of our journey, we had a fellow-passenger, Mr. Wilson, one of the very few who survived the wreck of the ill-fated steam-ship *London*. He is but a delicate man to have endured such hardships. His nervous system received a shock on that occasion, from which he has not yet recovered. In dreams and visions of the night he is often startled by the awful spectacle of shrieking and drowning fellow-creatures.

At Wolfville, where there is a Baptist College, of which Drs. Cramp and Crawley are the leading professors, we proceeded to cross the country to *Canning*. Our road lay through extensive meadows of rich dyke-land, which has been redeemed from the sea by means of dykes or heavy embankments. For eight miles we drove through these meadows, and as the hay-crop had long before been harvested, they were covered with flocks of cattle and sheep, stretching far as the eye could reach—in one direction towards the mountains, and in the other towards the sea. The dyke-land is singularly productive, and I am told by Brother Kean that it is sometimes sold as high as £100 per acre. It is perfectly free from stone and has yielded splendid crops for generations without the application of manure. It is in contemplation to build more dykes, by which many thousand acres of equally good soil may be redeemed from the

sea. This country is full of extensive and excellent orchards, where fruit is raised in great quantities for exportation. Truly, the valley of Cornwallis well deserves to be called "The Garden of Nova Scotia."

As we drove along, we were brought into contact with Congregationalism, but it was rather that of the past than of the present. There was an old and deserted meeting-house which had been built by the Congregationalists; or there was a well-filled grave-yard, the property of the same body—all of whom slumber within its venerable precincts; or yonder is a Presbyterian Church that was once Congregational. We are wandering among the graves of our ancestors. Still there is hope for Congregationalism yet, in this lovely valley. Our principles are not fossils, but seeds and roots: and "though the root thereof wax old in the earth, and the stock thereof die in the ground, yet, through the scent of water it will bud and bring forth leaves like a plant." But we are now nearing Canning, and are met by Brother Kean, whom we had hoped to meet at Windsor, not indeed *the late* Rev. J. R. Kean, but still a little *too late* to save the expense of coach-hire. The blame was not his, but that of the telegraph-operators, who chose to alter my telegram just enough to make it of no use. From Brother Kean we received a hearty welcome.

#### CANNING,

Which is situated not far from the base of the *Blomedon Mountain*, and commanding a view of the marshes, and the meadows, and the fruitful country beyond, is quite a thriving little town. The last season, a large part of it was consumed by fire; but it is rapidly rising from its ashes. It contains a Methodist and a Baptist Church, and ought to contain the Congregational Church and parsonage; but those, having been built before there was any Canning, are situated two miles beyond.

Our Brother Kean feels it to be essential to progress, either that the old meeting-house be removed to Canning and remodelled after the modern style of architecture, or that a new one be built there. We are decidedly of the same opinion, and so are the greater number of the friends of the cause. But there are some who think differently. "Why," they say, "leave the old burying-ground at *Habitant*? why plant another church where there are already two?" Forgetful of the fact, that our churches should not be among the graves, but amid the busy centres of a living population; and that it is easy for farmers who have carriages to drive a few miles to attend church in the village, but not so easy to induce people to walk two miles out of a village to attend church in the country, especially when they can hear a sermon at their own door! The church here is of long standing, probably not much short of a century. About the time of Henry Alline's labours, the church in Cornwallis was divided, some embracing the New Light views, and others clinging to the old standard. The latter has long since become Presbyterian. More recently there was another division. One of their ministers, declaring himself a Baptist, and desiring to retain the church property for the use of that body, was ejected by a process at law, and taking with him some of the people, formed a Free-will Baptist Church.

Through the wise and judicious teaching and management of our Brother Kean, the Congregationalism of the church in Canning has been largely remodelled after the modern type. He has, as we believe, taught them a more excellent way—a way in which, for the most part, they do not seem reluctant to walk. In proof of this, we may remark, that although at the time we were there, exciting meetings were being held in the neighbourhood by the members

of another denomination, these made but little perceptible difference in our brother's congregation. At one time, such excitements were wont to empty the other churches and carry all before them.

We preached for Brother Kean three times on the Sabbath, and once on the Monday afternoon at a funeral service. On all these occasions we had good congregations. Our brother is surrounded by many excellent young people, who are warmly attached to him, and many of whom would unite with the church, if difficulties which now obstruct their path were only removed. Earnestly do we hope and pray that, as his labours have been blessed in the conversion of souls, he may yet be permitted to gather them into the church.

Having much enjoyed the hospitality and society of our brother and his family, and advised with him as we best could, in regard to present difficulties, we were driven by him to Falmouth on Monday evening, and from thence next morning we proceeded *via* Windsor to Halifax.

#### PICTOU.

Next day we took the Eastern Railway to Truro, *en route* for Pictou. The first half of the road passes through a country which is comparatively rocky and sterile. As we near Truro it becomes more fertile and is well settled. Arriving at Truro,—our half hour's stay in which prevents us describing it at length, saying that it is a place of considerable size, situated in a fertile valley, and is the seat of the Provincial Normal School, of which the indefatigable Dr. Forrester is the principal,—we took the coach to Pictou.

The drive of forty miles, at first monotonous, became, as we entered Pictou county, extremely interesting. All along the course of the *West River*, the rich interval land in the valley, and the well cultivated mountain slopes, on which large herds of cattle and sheep were feeding, presented a most picturesque appearance. The country seemed thickly populated, and the farmsteads had the appearance of thrift, and in many cases even of wealth, on the part of their occupants, all of whom are Scotch and Presbyterian.

Arriving at Pictou we made straight for brother Barker's, who with his family gave us a hearty greeting. It was our original design to spend only two days with brother B., and then proceed to Cape Canso, to be there over the Sabbath; but this being found impracticable, and being strongly urged by our brother to remain with him over the Sabbath, on the plea that it would contribute to strengthen him and interest the friends in this outpost of Congregationalism, we consented to do so. The few days we remained here were spent most agreeably, and we trust not unprofitably, in visiting the friends of the cause in Pictou, and in excursions to the surrounding country.

During our stay there, we enjoyed pleasant intercourse with some of the Presbyterian Ministers of the county, one of whom, the Rev. Mr. Stewart, of New Glasgow, informed me that when a boy, attending school at Dunkeld, Scotland, he sat under the ministry of my venerated father.

Pictou bids fair to become a large and flourishing town. Its excellent harbour, the fertile and populous country around, its coal mines, of which new veins are being constantly discovered and wrought, the more recent discovery of excellent iron-ore, and the completion of the railway to Halifax, all bespeak for it a prosperous future. The town contains four Presbyterian Churches and an Episcopal, a Congregational, and a Roman Catholic Church. The Congregationalists possess a very respectable church-edifice, and Mr. Barker has a good congregation, especially in the evening when the house, capable of seating 400 or more, is tolerably well filled. Our brother has lately formed a Church,

which, though small as yet, is composed of good and reliable material. He is much beloved by the people, and highly esteemed by the ministers and members of other communions. Our impression is, that his prospects are good; for though, in the absence of missionary help, and in consequence of a debt of some £300 still resting on the church-edifice, he has to supplement his salary by undertaking a business agency, yet it is to be hoped that this will only be temporary. In the mean time, it is remunerative and takes up but little time and attention. Our brother is hopeful, and we think has good cause to be so.

Our notes are already too extended, and we must defer to a subsequent article an account of our visit to Cape Canso, Manchester, and Magarie, Cape Breton. At the last place good was done, and there seemed to be the commencement of an interesting work of grace.

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### MINISTERIAL SUPPORT.—No. III.

Enough has probably now been said in these pages, with respect to the matter we have been discussing, to convince the most skeptical that the average of the salaries of Congregational pastors in Canada, is much too low—that very serious evils are resulting therefrom to the Denomination, and especially to the Mission Churches—and that our people can and must put forth a vigorous effort to remedy the wrong. We are glad to know that the general committee of our missionary society has taken the initiative in the right direction, and have, in a number of cases, *increased* the amount of their grants, on condition of an increase being made in the sum raised by the church to which it was voted. This is as it should be, but it necessitates, of course, one of two things—either the diminution of the number of labourers, or an increase in the income of the society. The latter will surely be the alternative chosen.

The question then arises, how are our people to be brought up to their duty, and to the necessities of the case? Supposing them to be *able*, how are they to be made *willing*, to raise the amount required? Two or three suggestions may be offered in reply.

1. We must learn to *give from right motives*; to give to the Lord and not to man. So long as members of our churches only “pay” to the minister a certain annual sum for his support, it will continue to be doled out as at present, and grudgingly at that. They feel under no special obligation to him, and they contribute as they feel. But let them do it from a sense of their infinite obligations to Christ, and that will constrain them to do what nothing else will. Who can refuse when He stands and pleads?

We regard this as a point of the first importance. It is, moreover, one which any pastor may press upon his people without any embarrassment, or apparent indelicacy. To give from love—love to Christ, and to the minister, or to the mission for Christ’s sake—will be to make giving a real means of grace. Only thus can we ever know the truth of our Lord’s saying—“It is more blessed to give than to receive.”

2. We need a *reformer, and more efficient management of our church finances*. The resources and willingness of our people are not properly developed. I am inclined to think that the fault, in many cases, lies not so much with them, as with the deacons. The people often could and would do more, were they put upon the right plan of giving, or were they promptly and regularly called on. Of course all this requires thought, and no little trouble, and we must not be too severe in our censure, particularly where men who fill the diaconate

have but little time at their disposal. But on the other hand, those who accept office in a church, ought to be prepared to fill it efficiently, and even at personal sacrifice for Christ's sake. "They shall not lose their reward."

Furthermore, many of our deacons labour under the disadvantage of having to rely entirely upon their own judgment and experience in the discharge of their duties, never, perhaps, having had the opportunity of seeing or hearing how such matters are managed in other places. They are faithful men according to their knowledge and ability, but they need instruction. Would it not be a great help to such, if some brother would prepare, in a concise form, a "Deacon's Hand-Book," setting forth the best and most practicable methods of efficiently discharging the duties of their office?

3. We need to be more systematic in giving. "The weekly offering" is much talked about, but little adopted. Let that become general, and I am persuaded that the incomes of our churches, and missionary societies, would speedily be doubled. It is, in three words, "giving made easy"—the "*plus ultra*" of the New Testament upon this point. I know of a number of churches that are maintaining ordinances among them in this way with more ease and efficiency than ever before; I know of none that have adopted it with a different result, or that have abandoned it. No one can fail to see that it is easier, and every way better, to give 25c. or 50c. a week, than to "pay" \$13 or \$26 at the end of the year.

Now let this principle be acted upon in our giving to all other religious objects—let every one "lay by him in store" from week to week, a certain sum, large or small as his circumstances may permit, or his heart may prompt; and how pleasant and easy it will be to him to give to the different objects that may be presented! As matters are generally managed now, three or four objects often come together, and complaint is heard that "there are so many calls," or that it is "a very bad time to collect," and the collector who comes first gets all these improvident ones have to give, and the rest nothing. But upon the plan we are advocating, there would always be something in the Lord's treasury, already set aside for His cause, and all we should have to do would be to go to it, and take out as much as we judged best for each object as it is presented.

I know it is said that this may do for such as have a regular income, but that for all others, and especially for farmers who have no money except at certain seasons of the year, it would not do at all. But let us see. A. B. has a farm that yields him \$400 a year, nearly all of which comes in between September and March, and during the rest of the year only just enough to purchase the necessaries of life. Out of that sum he contributes \$10 or \$15 to the support of the church with which he is connected, and pays it all in one sum, six months or a year after he subscribed it. Now, why could not A. B. just as well put aside one dollar a week, while his money is coming in, or a titling of every load of grain he sells, and thus "lay up in store," ready to be appropriated to the different objects requiring his aid? We see no reason why he could not. All it wants is the *will*, and a *little system* in such matters. Yes, there is another thing, a *money-box* into which to lay up for the Lord; and I think a church could not do a wiser thing, or a thing that would pay better, than to furnish one for every family connected with it.

We are convinced that the carrying out of these suggestions would materially assist us in reaching the ardently-longed-for goal of self-support, and enable us to undertake aggressive missionary work which is at present altogether beyond us. Who will try it?

## MATERIALS FOR OUR CHURCH HISTORY.—No. III.

DANVILLE AND EATON, C. E.—COMMUNICATED BY B. F. HUBBARD, ESQ.

DANVILLE, C. E.

The origin and progress of the Congregational Church of this place are identified with the history of Rev. A. J. Parker, of whom mention has been made in a previous sketch. The following interesting communication has been kindly supplied by that gentleman:—

“In responding to your request for an account of the Congregational Church of this place, you will pardon me, if, in telling how there came to be a Church here, that little “pronoun of the first person and singular number,” should come into frequent use. I begin, therefore, with a portion of the history of *myself*. In the autumn of 1828, having received approbation to preach the gospel, I made a visit to the northern and mountainous part of Vermont—partly to recruit my strength, and partly to visit a sainted father’s grave. During this time, I spent a Sabbath with the Congregational Church at Stanstead. There, I was reminded of my late honored father’s service and sympathy with them at the time of their organization. In accordance with their earnest request, I remained and supplied the Church for the three following months. During the time of my stay in Stanstead, I had opportunities of becoming acquainted with the moral and religious state of most of the Eastern Townships. These Townships had been settled mostly by New Englanders. In the entire territory, which comprised a population of more than 20,000, there were, comparatively, but few regular ministers of the gospel. There were three or four Episcopal Churches, and a few Wesleyan Methodist Societies, but these were distant from each other, and had attained little of consolidation or hold upon the people.

“Under these circumstances, there was ample ‘elbow room,’ an ‘open door,’ and a manifest need of christian and missionary effort in the field. At that time, I had no knowledge that any Missionary Society in existence would adopt this as missionary ground, but my heart was fixed; and although good and honoured ministers and loving christian friends did not seem ready to give me a ‘God speed,’ I resolved ‘to try.’ In a few weeks, I was providentially introduced to an infant Missionary Society in Montreal, which had been originated by the sainted Rev. Mr. Christmas, the first minister of the American Church of that city. Mr. Christmas had been removed by death, when in the prime of strength and usefulness, and the Society had not begun its operations, because no labourers had been found. I had, in the mean time, received ordination as an evangelist, and entered at once upon a mission in the Eastern Townships. Here, I found myself (though not in a very authoritative sense), Bishop of all the fields and forests I could ‘survey’ and occupy. In the exercise of that prerogative, care was taken, however, not to hinder the work, or weaken the hands of other gospel labourers. This has, I believe, ever been my aim; and in preaching ‘Christ, and him crucified,’ I feel that my labours have not been in vain. But this is digression. I find that I have not yet reached Danville in my narrative. Indeed Canada had no *Danville* in those days. The ground where I pitched my tent in 1829, was ‘The Back Part of Shipton.’ The entire Township of Shipton comprised an area of some 130 square miles—was bounded on the west by the St. Francis River, and contained, at that time, a population of about 1,500; mostly natives of

eastern New England. My chosen location, now Danville, was near the north-eastern corner of the township, and as the world then was, it seemed to be the north-east corner of creation.

"Here, it was not difficult to *begin*; for the very novelty of preaching exercises called out congregations. Years and experience have proved, however, that it is much more difficult to *hold on*, in such a field, than to make a beginning. To young missionaries and ministers, I would say, that they will need wisdom, courage, self-denial, and the grace of the saints' perseverance, in the work of like undertakings. The evangelical religious element was far from being a prominent ingredient in the character of township society in those days. Families of prayer, and more of consistent religious life, were 'few and far between.' In due time, opposition in various forms became manifest. \* \* \* \* I might fill pages with an account of the various trials, arising from hostility to the truth and lax and erroneous views of christian doctrine and practice, through which we had to pass; but for my present purpose, will merely continue my narrative. In the summer of 1831, we held a 'Grove Meeting' of four days, during which, active and efficient aid was rendered by the Rev. John Hick, the Wesleyan Minister of Stanstead, Rev. O. T. Curtis, of Irasburgh, Vermont, and several laymen from other churches. These last rendered us good service in family visitation, and in meetings for social prayer. The blessing of the Lord accompanied the services, and a goodly number were awakened to give attention to the truths of the gospel and to the interests of 'the great salvation.'

"The few months following this awakening were a season of intense solicitude; efforts to pervert the minds of recent converts and serious enquirers, were vigorously employed. In the mean time, as we had not a trained and positive membership, and no christian church or minister within two days' journey from us, we thought it best to delay our church organization until the persons of whom it might be composed should acquire settled views and learn some lessons in harmony. After much deliberation, the first Congregational Church of Shipton, consisting of twelve male and twenty-three female members was duly constituted, Nov. 11, 1832.

"The incidents connected with the gathering of this church in the wilderness were local, but they will be long remembered by those who assisted in its organization, as well as by very many in Shipton. We were comparatively isolated: and, under the Divine direction, had to depend mainly upon our own resources and judgment in establishing rules of church order, association, and ordinances. Had we been desirous of distinction, we might perhaps with propriety have adopted the title of 'The Independent Church of Shipton;' but our highest ambition has been to be known as a congregation of consistent professed believers.

"During the past thirty-five years, the Church has held on its way, with no change of pastorate, and with almost uninterrupted harmony, and with a growing attachment to Bible truth, Christian liberty, and New Testament ecclesiastical order. Our progress and advancement have, however, been much, very much too slow; our additions too few, and the work too little; yet the Lord has blessed us, and has not left himself without witnesses to his faithfulness, in our midst.

"The aggregate membership of the Church, during the above-named period, has only reached 259, besides a small branch Church at Little Warwick. Some sixty of our members have, at different times, removed and united with other churches, and more than four score have left the Church militant, to

join the Church triumphant in Heaven. In many instances, these passed away in the triumphs of faith.

“Our Sabbath School has been in operation since 1829. Several who are now grandfathers and grandmothers, have been enrolled in its classes; these have ever been ready to bestow their benediction upon the institution.

“In the present year, 1866, we would humbly raise our ‘Ebenezer,’ and trust that the Divine blessing so richly bestowed upon us in the past, will be continued; and that we may long exist as a prosperous and useful Church.”

There are circumstances connected with the history of Mr. Parker, that his modesty has withheld. He may be justly termed the apostle of the Congregational Churches in the townships north of Stanstead and Eaton. Suffice it to say, that in labours he has been abundant, and that his memory will be long cherished with reverence and affection in the St. Francis Association and the Churches of the Eastern Townships.

#### EATON.

This Township is situated about 10 miles easterly from the St. Francis River, and 20 miles from the northern boundary of Vermont. It is about 10 miles in length from north to south, and 10 miles from east to west, comprising an area of about 100 square miles, and includes the villages of Cookshire, Eaton Corner, and Sawyersville. There are settlements in other localities, such as the beginnings at Johnsville, Williams' Corner, and Birchton, where Post-Offices have been established. As a farming district, this township is not probably surpassed by any other in the County. Among its religious denominations are Congregationalists, Episcopalians, Baptists, Free-Will Baptists, Adventists, Universalists, and Roman Catholics; the most of these are organized into societies.

The following account of the Congregational Church has been supplied by Rev. E. J. Sherrill, whose labours have for more than a quarter of a century been identified with its interests:—

“The Congregational Church of Eaton has a *representative* character; this fact could not well be overlooked; its history is coeval with that of the township. In 1815, Rev. J. Taylor, a graduate of Middlebury College, Vt., and a licentiate preacher, came to Eaton, and after labouring some six months, formed a Church, over which he was installed pastor; the exercises of the installation were held in the barn of Mr. Wells Rogers.

“Mr. Taylor laboured as a pioneer in the field for some years, experiencing privations, of which, none but himself could give a true picture, sustaining a growing family from the scanty support derived from preaching and teaching the district school. In 1821, he was induced to accept of an offer from the Bishop of Quebec, of the incumbency of an Episcopal Church in Eaton, with a salary of £200 sterling. A part of his previous Church went with him, and formed the nucleus of the Episcopal Church of Cookshire, and a larger part united in forming the Baptist Church. The few who could not conscientiously join either of these churches, were left as sheep without a shepherd, until 1833, when a Church of nineteen members was re-organized by Rev. J. Parker. They were supplied occasionally by different Congregational Ministers, until the time of my advent, which was November 7, 1837. On January 12th, 1838, I was installed pastor of the Church, which then comprised 24 members.

“Up to this time, Mr. Taylor had held Episcopal services at Cookshire and Eaton Corner, alternately, on each Sabbath; but from age and growing infirmities, he was under the necessity of withdrawing measurably from the active



duties of his ministry, and of confining his labours mostly to the Episcopal Church of Cookshire. The retirement of Mr. Taylor left me the entire ground at Eaton Corner. During the past 29 years, I have preached twice on each Sabbath, besides attending to the duties of the Sunday School and of an evening meeting. A good share of my weekly time has been spent in preaching in the different neighbourhoods, and in visiting from house to house. *During the first four years of my ministry, our meetings were held in the School-house, but in 1841, a neat and commodious Meeting-house was built and dedicated to the worship of God.* On coming here, I found before me a large and unoccupied field, which has since borne some precious fruit. Our present number is 65—a large number having removed—some of whom are still living, and are doing good service in other christian churches; and others have left the Church on earth to join the Church in Heaven. While other denominations have multiplied in our midst, our congregations have remained much the same—varying from 80 to 130. We have thus far been a Mission Church, and there is but little present prospect of our becoming self-sustaining. The increasing number of religious associations in a sparse population like ours, seems to preclude the possibility of our Churches becoming independent of Missionary aid.

“The first Sabbath School, of which I can find any record, was organized in 1825, by Deacon J. Foss, and T. C. Allis, members of the Congregational Church. This school has continued to the present time, and numbers about 100, with an average attendance of about 65.”

In connection with the foregoing account, it may perhaps be necessary to mention, that a Sabbath School was organized at Cookshire, in 1816, under the supervision of Mrs. Rev. J. Taylor, and Mrs. D. Cummings. This school was afterwards continued under the auspices of the Episcopal Church of that place.

The labours of Mr. Sherrill, in Eaton, have been arduous, but he has “endured hardness as a good soldier of Christ.” His salary from all resources has been very limited, but he has succeeded in sustaining a rising family, who promise to be useful to the Church. One of his sons is now preparing for the ministry. If Mr. S. had been ambitious of worldly distinction, his talents might have procured much more eligible situations; but he had cast his lot with the Church at Eaton, and although he received advantageous offers at different times from other churches, his almost paternal affection for the people of his charge prevented him from accepting them. Mr. Sherrill is a correct scholar, and a plain, practical, and highly acceptable Minister of the Gospel.

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PSALM VI.

O Lord, rebuke not in thy wrath,  
 Nor in thine anger chasten me;  
 Let mercy shine upon my path,  
 Do thou my tears and trembling see.

How long wilt thou avert thy face,  
 While guilty fears assail my soul?  
 Return, O Lord! with saving grace,  
 And let thy mercy make me whole!

For soon shall cease this feeble breath  
Which weary groanings now consume ;—  
How shall I serve the Lord in death,  
Or give thee praises in the tomb ?

Through weeping watches all the night  
My couch is watered with my tears,—  
My rooted grief consumes my sight,  
And foes add sorrow to my years.

Depart from me, ye wicked horde !  
For God hath heard my weeping voice ;  
My prayer hath come before the Lord :  
Ye shall have shame, while I rejoice.

W. W. S.

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## The Home Department.

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### ONLY FIVE MINUTES.

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Five minutes late, and the school is begun.  
What are rules for if you break every one ?  
Just as the scholars are seated and quiet,  
You hurry in with disturbance and riot.

Why did you loiter so long by the way ? .  
All of the classes are formed for the day ;  
Hurry, and pick up definer and slate,  
Room at the foot for the scholar that's late.

Five minutes late, and the table is spread,  
The children are seated, and grace has been said ;  
Even the baby, all sparkling and rosy,  
Sits in her high chair, by mamma, so cosy !

Five minutes late, and your hair all askew,  
Just as the comb was hastily drawn through ;  
There is your chair, and your tumbler, and plate,  
Cold cheer for those who are five minutes late !

Five minutes late on this bright Sabbath morn !  
All the good people to meeting have gone ;  
And they cannot hear the sweet gospel message,  
As your boots noisily creak in the passage.

People and minister look at your pew,  
Little surprised when they see it is you ;  
Ah ! when you stand at the Beautiful Gate,  
What will you do if you're five minutes late ?

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### COALS OF FIRE ON THE HEAD. .

Joe's small feet clattered vigorously down to the little cave where his boat was hidden. But as he neared the place an exclamation of surprise escaped him, for there were signs of some intruder, and the big stone before the cave had been rolled away. Hastily drawing forth his treasure, he burst into loud cries of dismay, for there was the beautiful little boat which Cousin Herbert had given him, with its gay sails split in a hundred shreds, and a large hole bored in the bottom.

Joe stood for a moment motionless with grief and surprised; then, with a face as red as a peony, he burst forth:

"I know who did it,—the mean scamp! It was Fritz Brown; and he was mad because I did not ask him to come to the lunch. But I'll pay him for *this* caper," said little Joe through his set teeth; and hastily pushing back the ruined boat, he hurried a little farther down the road, and fastening a piece of string across the footpath, a few inches from the ground, he carefully hid himself in the bushes.

Presently a step was heard, and Joe eagerly peeped out. How provoking! instead of Fritz it was Cousin Herbert, the very last person he cared to see; and hastily unfastening his string, Joe tried to lie very quiet, but it was all in vain, for Cousin Herbert's sharp eyes caught a curious moving in the bushes, and brushing them right and left, he soon came upon little Joe.

"How's this?" cried he looking straight into the boy's blazing face; but Joe answered not a word. "You're not ashamed to tell me what you were doing?"

"No, I'm not," said little Joe sturdily, after a short pause; "I'll just tell you the whole story; and out it came down to the closing, "And I mean to make Fritz smart for it!"

"What do you mean to do?"

"Why, you see, Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string, and smash 'em all."

Now Joe knew well enough that he was not showing the right spirit, and muttered to himself, "Now for a good scolding;" but to his great surprise, Cousin Herbert said quietly: "Well I think Fritz does need some punishment; but this string is an old trick. I can tell you something better than that."

"What?" cried Joe, eagerly.

"How would you like to put a few coals of fire on his head?"

"What, and burn him?" said Joe, doubtfully. Cousin Herbert nodded with a queer smile. Joe clapped his hands. "Now, that's just the thing, Cousin Herbert! You see his hair is so thick he would'nt get burned much before he'd have time to shake 'em off; but I'd just like to see him jump once! Now tell me how to do it—quick!"

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire on his head, and the Lord shall reward thee," said Cousin Herbert, gravely; "and I think that's the best kind of punishment little Fritz could have."

Joe's face lengthened terribly. "Now I do say, Cousin Herbert, that's a real take in. That's just no punishment at all."

"Try it once," said Cousin Herbert. "Treat Fritz kindly, and I am certain he will feel so ashamed and unhappy that he would far rather have you kick or beat him."

Joe was not really such a bad boy at heart, but he was now in a very ill temper, and he said sullenly, "But you have told me a story, Cousin Herbert. You said this kind of coals would burn, and they can't at all."

"You're mistaken about that," said his cousin, cheerily. "I've known such coals to burn up a great amount of rubbish—malice, envy, ill-feeling, revenge, and I don't know how much more—and then leave some very cold hearts feeling as warm and pleasant as possible."

Joe drew a long sigh. "Well, tell me a good coal to put upon Fritz's head, and I'll see about it."

"You know," said Cousin Herbert, smiling, "that Fritz is very poor, and

can seldom buy himself a book, although he is extravagantly fond of reading; but you have quite a library. Now suppose—ah! well, I won't suppose anything about it. I'll leave you to think over the matter, and find your own coal; and be sure and kindle it with love, for no other fire burns so brightly and so long;" and with a cheery whistle Cousin Herbert sprang over the fence and was gone.

Before Joe had time to collect his thoughts, he saw Fritz coming the lane, carrying a basket of eggs in one hand and a pail of milk in the other.

For one minute 'he thought crossed Joe's mind, "What a grand smash it would have been if Fritz had fallen over the string!" and then again he blushed to the eyes, and was glad enough that the string was safe in his pocket.

Fritz started and looked very uncomfortable when he first caught sight of Joe, but the boy began abruptly, "Fritz, have you much time to read now?"

"Sometimes," said Fritz, "when I've driven the cows home, and done all my work, I have a little piece of daylight left; but the trouble is, I've read everything I could get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes danced. "Oh! may I, *may* I? I'd be so careful of it."

"Yes," answered Joe; "and perhaps I've some others you'd like to read. And Fritz," he added a little slyly, "I would ask you to come and help me sail my boat to day, but some one has torn up the sails and made a great hole in the bottom. Who *do* you suppose did it?"

Fritz's head dropped upon his breast; but after a moment he looked up with a great effort, and said, "I did it, Joe; but I can't begin to tell you how sorry I am. You didn't know I was so mean when you promised me the books."

"Well, I rather thought you did it," said Joe slowly.

"And yet you didn't"—Fritz couldn't get any farther, for his cheeks were in a perfect blaze, and he rushed off without another word.

"Cousin Herbert was right," said Joe to himself, "that coal *does* burn; and I know Fritz would rather I had smashed every egg in his basket than offered to lend him that book. But I feel fine;" and little Joe took three more summersaults, and went home with a light heart and a grand appetite for his breakfast.

When the captain and the crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries; and as soon as he saw Joe, he hurried to present him with a beautiful little flag, which he had bought for the boat with a part of his egg-money that very morning. The boat was repaired, and made a grand trip, and everything turned out as Cousin Herbert had said; for Joe's heart was so warm and full of kind thoughts that he was never more happy in his life.

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### CHEERFUL WOMEN.

Oh, if 'gloomy' women did but know what comfort there is in a cheerful spirit! How the heart leaps to meet a sunshiny face, a merry tongue, and even temper, and a heart which, either naturally, or what is better, from conscientious principle, has learned to take all things on the bright side, believing that the Giver of life being all-perfect love, the best offering we can make to him is to enjoy to the full what he sends of good, and what he allows of evil; like a child who when once it believes in its father, believes in all his doings with it, whether it understands them or not.

Among the secondary influences which can be employed, either by or upon a naturally anxious or morbid temperament, there is none so ready to hand, or so wholesome, as that so often referred to—constant employment. A very large number of women, particularly young women, are by nature constituted so exceedingly restless of mind, or with such a strong physical tendency to depression, that they can by no possibility keep themselves in a state of even tolerable cheerfulness, except by becoming continually occupied.—*Miss Mulock.*

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### CHILDREN AT CHURCH.

One of the most mischievous practices that prevails in the present day is the absence of children from the house of God. Many parents thoughtlessly permit their children to go home after Sabbath school, and to remain at home during the afternoon service. It is a fatal mistake. Children should be trained to attend church regularly, and it would be well if something were done to interest them specially in public worship. A contemporary says:—"An article in the *Pittsburg Christian Advocate* earnestly advocates greater attention on the part of pastors to the children of their congregations, if they would them to the church and to Christ. The very general absence of the little ones from the great congregation is strong proof that something is wrong in the system of attracting them. They may be attracted in many ways. At a recent preachers' meeting in Philadelphia the subject was largely discussed. Said one brother, "Give the children something to do. Set them to singing before or after the sermon. This will attract them and the people generally. It is a rich treat to all concerned. Try it, brethren. It helps the preaching. It makes up for a poor sermon to every body, to know that, while the collection is being taken, the children will sing. Why, my gallery is full of children! and they consider themselves somebody—a part of the congregation more than a big choir."

The *Advocate* likes this plan, and thinks "if it is faithfully worked, it might furnish a practical solution of many interesting problems relating to the moral culture of children." It commends it to the consideration of pastors, and congregations, and Sabbath schools, and concludes: "Give the coming man place and work in the sanctuary. Make him feel that it is his home as well as yours; that some of its heaven-born privileges fall to him; that he is responsible for the performance of some of its tasks. This will revolutionize our congregations; not make the adult audience less; but multiply an hundred fold the young people worshipping at the altars of the church. Try it. Make the experiment well and thoroughly. No evil can result. Untold good may follow."

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### WHAT THE BOYS WOULD BE.

Four or five good little boys were talking one evening, as boys often do, of the future. One asked the tallest of the group:

'What are you going to be when you are a man, Willie?'

'A lawyer,' answered Willie. 'It is very important to have justice done in our courts.'

'Yes; but I guess lawyers don't always look out for justice. I've heard that most of them will plead a case on either side, right or wrong, for the money,' replied Charlie.

'Well, that may be so; but that's not the kind of a lawyer I'm going to be. I'll always take the right side, whether I get paid for it or not. I'll look out

for all the widows and orphans, to see that nobody cheats them,' said Willie. What will you be Charlie?"

'O, I'm going to be a doctor, so that I can ride day and night. I'll keep four horses and change them often, and always have a fresh one. I'll not go poking along with a worn out horse and spattered gig, like Dr. Grey.'

At this, little Jimmy sprung up and cried very earnestly, as if already in the business; 'Please, brother Charlie, let me shoe all your horses, for I'm going to be a blacksmith.'

His brothers laughed, and Willie said, 'I shall never be ashamed of you, Jeemie, if you're a good, honest blacksmith, but you must always wash your face and hands before you come to my office.'

'Yes, I will put on my Sunday clothes,' replied the good natured little fellow.

Grandma sat all this time in her arm chair, knitting away very fast on a little striped stocking. At her feet sat the family pet, Harry, sticking pins into grandma's ball of yarn.

Ah, it was for his tiny plump feet that the yarn was flying over the dear old lady's needles.

'Boys,' said grandma, 'here is one who has not told what he is going to be when a man.'

'O no,' cried tall Willie, stooping down and taking up dear Harry in his arms.

'What are you going to be when you're a big man like papa?'

Harry put his little arms around Willie's neck, and said, 'When I am a great, high man, I'll be—I'll—be kind to my mother.'

'You darling boy,' cried grandma, 'that is a sweet little vision of your future. I would rather have you an humble working man, with this same affectionate heart, than see you cold and selfish in the President's chair, or in the seat of a judge. Willie and Charlie might be great and wise men in their professions, and yet be no comfort to their parents in old age, unless they were at the same time loving and kind. Greatness alone makes no one happy; but goodness, like the sun, sheds light and joy everywhere.—Whenever, after this, dear boys, you're laying plans for coming life, always add to your plans and promises, sweet Harry's words, 'When I'm a man, I'll be kind to my mother'—*Child at home*.

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### HOW TO HAVE GOOD SERVANTS.

If you want attached servants, be an attached mistress. Let your thoughtfulness show itself in little things. Speak courteously, not curtly. Spare them trouble, and thank them for the courtesy they show to you. Be considerate but not intrusive. Recognise the fact, that servants must have some interests of their own, some occupation which affords a relief from the constant strain of service; and do not pry too closely into their concerns, or arrange too minutely the order in which they are to get through their business. There must, of course, be some general principle of procedure; but a household in which everything down to the least detail of domestic duty is done by "clock work," cannot be expected to produce much beside living machinery. Children must often be thus drilled; but intelligent men and women resent minute supervision, which checks the play of that confidence which is needed to create a feeling of attachment between a mistress and her servants. It leaves no room for trust and thoughtfulness to grow up. You can get nothing but what you give. You

must make friends of your servants, if you expect them to care for you ; and by making friends of them I do not mean to advise the assumption of a tone of familiarity, which breeds contempt, but that appeal to good feeling and honor which is at once gratifying and respectful. Where mistresses are inquisitive and suspicious, peering into every corner, with pointed incredulity, and guarding the loose material of domestic use with lock and key, a dishonest servant deliberately arrays her wits against her mistress, and throws upon her the *onus probandi* of shirking and pilfering ; while an honest one is incessantly chafed with the consciousness that her honesty is superfluous, and either loses her high moral tone, or shuts herself up in herself, with civil, tacit resentment. A good mistress sees into the holes and corners of her establishment without seeming to see them ; and by the confidence with which she permits access to the floating household properties in daily use, wins the respect and gratitude of the honest while she does more to disarm the inquisitive and greedy, than she could by the most stringent wardership. Even the honest do not feel themselves so scrupulously responsible for the guardianship and economy of odds and ends if the owner affects to protect them with significant caution. Where the sideboard is unlocked, one good servant will check the tendencies of a bad one with far surer and more wholesome effect than any precautions on the part of the mistress. But where a system based upon mistrust prevails, the mistress is left to become her own custodian.—*Chambers' Journal*.

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### TO APPRENTICES.

Aspiring boy, a word or two with you. If you desire success in any manner pertaining to this life or the coming, you must have a purpose—a determination, that God helping you, you will achieve success. You are poor, friendless, unknown—your clothing scant, your stomach half-filled—your place is at the foot of the ladder. Whatever your position is, do your duty in it stoutly and perseveringly, with your eye fixed far ahead and upward.

Industrious boy, keeping the purpose before you that you will rise, be obedient to your employer, attentive to your business, obliging to your shop-mates, and courteous to strangers, and seize every opportunity to improve your head, your mind and your workmanship. Do everything well, no slighting, no hiding defects, always aiming at perfection. Watch those who are skilful, and strive to equal and excel them, allow no opportunity of rendering a service to pass without improving it, even if it cost you some labor and self denial.

Honest boy, always bear in mind that character is capital. To gain this you must be so scrupulously honest that you would be as willing to put live coals in your pocket as a penny that is not yours. Never run in debt. Do without what you cannot at once pay for, even though you should suffer somewhat. No matter what the amount of your earnings may be, save a portion every week and invest it in a saving's bank of good standing ; it will stand you in good stead some day.

Upright boy, never lie, openly or covertly, by word or action. A liar may deceive his fellows—God and himself never. Never swear—take not the holy name of God in vain.

In conclusion, boys, remember man is born to work. Wipe out of your vocabulary such a word as "fail." Put your hand to your work, and then drive on and never look back. With a noble purpose as the end of all your actions, and with action becoming your purpose, your success is merely a question of time. Daily ask God to bless your work, so that your reward may be great in Heaven.

## Correspondence.

## NOTICE TO CORRESPONDENTS.

We are much disappointed at having received only one report of the Missionary Meetings held in December and January, but we presume that other deputations have delayed writing for the same reason as those in the Middle District, viz., that their work was incomplete. It had been better, however, to have reported "on account," up to the 20th ult., for another month is a long time to wait. We will reserve ample space in the March number for this purpose. These reports are looked for with much interest everywhere, perhaps more eagerly by our *departed* brethren and those in England, than even in Canada. Will our correspondents do their part *immediately* when their work is done, while their recollections are complete and vivid?

The prizes offered by *Congregationalist* drew out about 150 religious narratives, and 80 children's stories! A competitor in each department, who always takes the prize *here*, has kindly sent us his MSS., which we shall gladly publish next month.

## THE COLONIAL SOCIETY ON PASTORS' SALARIES.

MR. EDITOR,—I know of no reason why an extract should not be made and published in your columns from a letter received from the Colonial Missionary Society too late for your last issue. It will at least shew the deep interest our friends in London feel in our welfare. The Secretary *pro. tem.* writes: "I am concerned to find that you are losing your men so rapidly by migration to the United States, and that you regard the question of salaries as the turning point in the matter. There is, in certain quarters, I know, a feeling that the Colonial Society is to blame. I do not discuss this question here, nor ask your mind about it; but I should be glad to hear from you what your view is on the question. Whether the Society can do anything to consistent with its purpose to keep the Churches up to the point of doing their utmost for their own support, to bring about a better state of things, and to avert the dangers to which these continued migrations expose you. I am sure there is in the committee the utmost desire to do that which is best for the cause of Christ in the Colonies, without prejudice from anything which has passed, and it will always be a satisfaction to them to enjoy the benefit of your counsel."

I have replied, that some of the discouraging effects of the discussions, extending over a period of six or seven years, as to the relations and duties of the two Societies, still linger in the minds of brethren; which effects can be removed only by a steady course of strengthening and consolidating every part of our work, an important part of which must be the raising considerably the standard of ministerial stipends.

Indeed I have said, that without this we shall have few candidates for the ministry, and we shall fail to keep our field occupied by those already cultivating it. And may I be permitted to say through you, that if the Churches are to live and prosper, they must arise and act in this matter? Those in the United States are wiser as well as more generous than we are, and they deserve to get our men if we will not make them more comfortable and keep them without carefulness. It is not right that, while all kinds of manual



labor have greatly increased in price, and while every necessary and comfort of life is from 25 to 50 per cent. dearer than it was half a dozen years ago, the minister's salary should remain the same. And this is rendered more oppressive by the fact, that even then it was confessedly inadequate. The result must be suicidal. Men worth having are not to be had, or at least retained, on terms which are derogatory to them, and disgraceful to those who in various cases could do so much better if they would.

I rejoice to know that several Churches have already taken up this matter in the right spirit, and are raising considerably their standard. Let all do the same.

The true policy of the Missionary Society, as it seems to me, is to foster by all its influence, and by grants *strictly in aid*, this honest and generous dealing with the labourers in the Lord's vineyard. I have no doubt that, if needful, England will help us to bring up the matter to a proper standard. But I submit that the Churches themselves must take the thing in hand and work it with a will, and that grants from Missionary funds should be conditional on this being done.

Montreal, 13th January, 1867.

H. W.

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#### “OH FOR A WEEKLY!”

In the December issue of the *Independent*, the editor looks at his pile of deferred manuscripts and clippings, and despairingly exclaims: “Oh for a weekly!” The writer of this communication is connected with the art typographical in a literary and business capacity, and is able to sympathize with the editor in his fervent ejaculation. It is waste of time to say anything to intelligent readers about the fast-growing influence of the press, for evil as well as for good. My aim is not so much to write an essay, as to stir up the Independents of Canada to employ the silent but eloquent press in the cause of Christianity and Congregationalism. It is not creditable that we have so long been content with a monthly, excellent though it has been. Every city and almost every town in Canada has one or more daily papers. Almost every other religious body in the Province has its weekly journal. Our entire denomination throughout British America squeaks but twelve times a year! Truly, we do need a weekly: and a weekly we may have, if the matter be taken up with energy and spirit. For the first year, some active person might be appointed to take a run among the churches to canvass for advance-paying subscribers. I would send the paper to none other. With the vigorous co-operation of the pastors and deacons, we could surely get 1000 names at \$2 each. For the amount thus obtained a weekly paper could be produced which would be a “paying concern” and a credit to the denomination. Some advertisements could probably be obtained, which would be an additional source of support. You perhaps say: “That’s all very well for the first year, but would not the subscriptions drop off?” I reply: with the writing talent, lay and clerical, within ourselves, the paper could be made sufficiently interesting to retain those who once subscribe. Then, there are various supplementary means which might be adopted, such for instance as the premium system, and the appointment by each church of a special officer to canvass for new subscriptions, obtain renewals from persons whose time is about to expire, &c.

The necessity for a live Congregational weekly is very great. British America is about to enter upon enlarged political relations. Next summer,

in all human probability, the first elections, under Confederation, will be held. Now is the time to stand up for our distinctive principles. There are strange rumours afloat of attempts to revive some portions of that Church-and-State-ism which has been fraught with so much evil in the fatherland. Our non-sectarian common school system is again threatened by a crafty and tireless hierarchy, with the view of disseminating popery at the expense (mainly) of protestant tax-payers. "Oh for a weekly!" to speak out with trumpet-tongue on these great questions!

Besides the foregoing considerations, it should be borne in mind that a denomination of christians is largely judged of by the character of its press—that its journalism is more than anything else representative of its enterprise and culture and piety. The opinions of the paper are copied in other journals and read far and wide, thus influencing directly and indirectly a circle of minds. A weekly paper would also serve important denominational ends, such as interesting the body more than can be done by a monthly in our literature, institutions, polity, &c. I would have each church appoint a correspondent to forward an early report of all occurrences of interest in connection therewith; and I would have general correspondence from such cities as Montreal, Quebec, Ottawa, Hamilton, Toronto, Brantford, London, &c. I can speak for London. Now, Mr. Editor, if I have been too lengthy, I can plead that I never troubled you before. Doubtless there might be some extra expense the first year for new headings, &c., and I am willing to give \$20 towards setting the weekly upon its feet. Mr. Editor, let us wake up!

CAXTON.

London, C. W., Jan. 4, 1867.

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What shall we say to our ardent and generous friend? This word whispers itself in our ear—"Count the cost." If we have a "weekly," we must not have a *weakly* paper. It must be all alive and strong—the work of the pen, and not of the scissors only. To produce this, will require a man "separated unto" that service; and that man must be paid for his labour. We shall most gladly resign the chair to such a successor. But brains are not so difficult to find, in this world, as dollars. Of one thing we may assure "Caxton" and all concerned,—that the "CANADIAN INDEPENDENT Publishing Company" will advance in the path of improvement as far and as fast as the support they receive, or may hope to receive, will warrant them. Such a letter as this will supply a strong impulse in the right direction.—Ed.

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### PREACHING ON THE EVIDENCES.

Sir,—It appears, as far as my observation goes, that there has not been for some time much attention given to Christian Evidences in the teachings from the pulpit. At least, it appears to me that in my younger days I heard more of them than I do now. It may be that times of revival, which have visited Christian lands of late, may have made the need of this teaching to be less felt. Yet I would respectfully urge upon our ministers, that, for the sake of our rising youth, some of this teaching should, at intervals, be given from the pulpit. I think I have observed that in the case of ministers who, in their teaching, gave at times prominence to Christian Evidences, one result was, to rally round them the sympathies and affections of young men, who felt their

souls refreshed and strengthened by such teaching. As the present generation of rising youth will have to encounter the sophistries of ritualism and the assaults of rationalism, it would be well that they were somewhat prepared for both. At the same time, I think our young folks would be the better of occasional teaching in regard to our denominational principles.

A VOICE FROM THE PEW.

10th Jan., 1867.

“THE PATRIOT” AND “THE BRITISH STANDARD.”

MR. EDITOR,—As most of your readers are familiar with the fact, that the two great denominational papers, the *Patriot* and the *British Standard*, are to be amalgamated at the commencement of this year 1867, and as great numbers of them will not have the opportunity of seeing the closing numbers of either of them, perhaps you will permit me a limited space in your columns to revert to the contents of the last number of each. They throw a retrospective glance on matters of no ordinary moment—intensely interesting to those Congregationalists on this side the water who spent their earlier days in Great Britain; matters whose remembrance as historical facts every member of our body ought to and no doubt will cherish, as being part of that great series of religious movements, which, if thoughtfully viewed, will be seen to lie at the foundation of a great part of the civil and religious liberty we now enjoy.

The *Patriot* newspaper was started in 1832, succeeding an individual effort made in 1827, in a paper named the *World*, of which, as of most pioneer efforts, much of interest ought to be had in remembrance. But this is not the place. The *Patriot* prospectus stated that it would be “devoted to the maintenance of the great principles cherished by Evangelical Non-Conformists; that its tone would be constitutional but independent, candid but decided, and liberal though firm.” First, Mr. Henry Rogers with a committee edited the *Patriot*. His successor bore the since familiar name of Josiah Conder, and continued as editor till his death, twenty years afterwards. He was partly assisted in his editorial work by Mr. Win. Hone, the author of the *Every Day Book*, and afterwards by Mr. J. M. Hare, who, in 1855, on the death of Mr. Conder, succeeded to the sole editorship of the paper.

The *Patriot* stood almost alone in battling for the removal of “the Dissenters’ grievances” in 1833 and 1834. It played a notable part in the “Thorogood Anti-Church Rate” agitations. It supported with all its power the “Ecclesiastical Knowledge Society,” the “Church-rate Abolition Society,” the “Religious Freedom Society,” the “Voluntary Church Association,” the “Anti-State-Church Association.” It ever contended for the principle of entire separation of Church and State. It so effectively led the remonstrants against Sir James Graham’s Factory Education Bill, that that measure was withdrawn amid a perfectly unprecedented storm of opposition. In its columns, in 1840 and 1841, the evils of the Bible Monopoly and the cheapening of the price of the Holy Scriptures, were most ably enforced by Dr. Campbell, of whom hereafter. And lastly, it has steadily and energetically engaged in all questions of the day connected with English Independency and Nonconformity.

The *British Standard*, in its issue of 28th December, contains a lengthy valedictory address from Dr. Campbell. It is a most interesting document,

reviewing the past and present position of the Church of England, the Independents, Baptists, Methodists, Free Church of Scotland, The United Presbyterian Church, the Scotch Independents, the Scotch and Irish Revivals, Italy, Germany, Russia, China, and America, and rehearsing the stories of The Bible Monopoly and The *Rivulet* Controversies. It commences with a column and a half to "Friends and fellow helpers, beloved and honoured," and concludes with some "last thoughts." A separate article also on the Bible Monopoly, in which Dr. Campbell, along with Dr. Adam Thomson, of Coldstream, played most efficient parts, follows the valedictory.

It would be most interesting and edifying to your readers to give copious extracts from these two closing papers, now to be amalgamated in the new *English Independent*, but it would be taxing your columns too much for one number. I only therefore wish you to give the following. Speaking of the Independents, Dr. C. says,

"To form a general view of this noble denomination, we have only to examine with care its *Year Book*, incomparably the most complete and valuable publication of the sort in Christendom. There is nothing to be compared with it on either side of the Atlantic, and I most earnestly commend it to all of every Church to whom these columns may find their way. Its excellence is only equalled by its cheapness, seeing that the price is little more than nominal."

In another part of the same valedictory he says :

"Then its (the Union's) *Year Book*, already referred to, is a service the value of which it were difficult to estimate. That grand annual is a splendid mirror which reflects the manifold and multifarious operations of the community at home and abroad. It deserves a place in every family, and its price, which is little more than nominal, brings it within the reach of a day-labourer."

The amalgamation of two such papers as these in the *English Independent* should, and doubtless will, give us first-class reading, information and food for thought. The placing of the *Year Book* and *Independent* within the reach of every member of the body in Canada, at cost or less than cost, it is believed, will give a new impetus to our denominational literature, largely increase the estimation in which the denomination is held by its own members, give it increased importance in the community, and, above all, with other means, render its churches blessings to the people and the "glory of Christ."

Montreal, January 21, 1867.

J. L.

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## Literary Notices.

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No. 1 of the *English Independent* arrives just as we are going to press. The change of name and the smaller size of the page give it a strange aspect to any old reader of the *Patriot*. We should have been well content with both as they were, but as the form chosen is that of the first-class London weeklies, we suppose it will enable it to take rank with such influential organs of public opinion. The present number contains 40 pages, of which 13 are occupied with advertisements, a good omen for the publisher's ledger. The regular size will be 32 pages. The typographical get-up is of that clear and solid character which so satisfies the eye in an English publication. The general editorial work shows minute carefulness, taste and skill. The denominational intelligence is subjected to a needful condensation, and the general

news is ample and concise. The foreign correspondence promises well. The leaders and reviews of the *Patriot* were so well written that we did not expect a great bound upwards in those departments, and in this respect we are not disappointed. Altogether, this old-new representative of our English Churches opens its commission in a vigorous and effective style, as if cheered by the results of past struggles for evangelical truth, religious equality, and church freedom, to take its part manfully in the toils and combats of the future. The talent of this generation—the thinking power which forms the public opinion of the time—is every day coming more and more to find voice through the periodical press. We trust that the *English Independent* will amply fulfil all the promises and hopes with which it now enters upon this great arena.

Yet once more will we recommend the members of our Churches to avail themselves of the privilege which their pastors are to enjoy of reading this noble weekly at their own homes. By two or three combining in the matter, the cost would be reduced to a trifle. A post-office order for a guinea sterling on London, payable to Mr. John B. Howat, and sent to him at the office, 3 Bolt Court, Fleet Street, will procure the paper for a year; or, six dollars sent to Mr. Leeming, Montreal, will do the same through his agency. We should like to see Canadian subscribers by the score on the publisher's list.

The CONGREGATIONAL YEAR BOOK for 1867 has also just shown its welcome face in these parts, a goodly volume, growing stouter every year, now numbering 424 octavo pages, and about the cheapest eighteen-pennyworth that comes from the press. Here we have preserved in a permanent form the valuable addresses and papers read to the May and Autumnal Union Meetings, alone worth the cost of the book. The lists of Ministers in Britain, the Colonies and the Mission Fields, the composition of the County Associations, and the sketches of denominational institutions of every kind, as well as of some of a Catholic character, are very ample, and great care is taken to ensure perfect accuracy. The views and descriptions of new chapels are unusually copious,—we notice that the Gothic style is “all the rage.” One of the few exceptions is “the Canada West (!) Congregational Church, Brantford.” The biographical notices of deceased ministers contain nearly sixty names. Among them are those of our brethren, Bucher and Forsyth, the notices being condensed from the obituaries in this Magazine.

We naturally turn to the other information supplied concerning our own field, and here we find the officers and an outline of the constitutions of our denominational organizations, as well as a list of the ministers. The latter is correct up to the date of publication. But in the former there are mistakes, which, though pointed out in these pages more than once, are still repeated. The Constitution of the Union is given correctly (p. 193), but the sketch of the College is a strange mixture of “things new and old.” Last year the terms of its affiliation with McGill University were given *in extenso*: this year the fact of such a connection is omitted, and the “course of instruction” is made to include several subjects which are now taken in the Faculty of Arts of the latter institution. Instead of the clause in the Regulations, ch. iv. s. 2, requiring of candidates for the full course Matriculation in McGill University, we have the superannuated rule demanding “a fair acquaintance with arithmetic, English grammar and composition, geography and history.” We are sure that the painstaking editor, Rev. R. Ashton, will regret these errors as much as ourselves. The only way to ensure accuracy in all these matters is, that the proper officer of each organization should forward to him, in a form ready

for the press, such a condensed statement as the *Year Book* can find room for. We trust that this is the last time that these criticisms will be called for.

We will remind our readers of the notice in the *Magazine* for November,— that Mr. John Leeming, of Montreal, will supply ministers of the body with this valuable volume for 25 cents, and laymen for 40 cents. A number of orders were sent to him in advance. But we understand that extra copies were ordered, and by this time they have no doubt arrived. We hope that the whole may be taken up immediately.

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We are glad to intimate to the friends of our Sabbath Schools, that a new Hymn Book for their use is nearly ready, which will be at once both full and cheap. It will contain all the old favourites, the hymns which our children love to sing, with the best that have appeared in the new books published in the States. The compiler, Mr. H. J. Clark, Superintendent of the Church Street School, has been gathering materials for some time past, and will, we think, produce a book that will be acceptable to our Schools. It will contain about 100 Hymns with Music, and as many without; the price will not exceed \$15 per 100, and will probably be somewhat less. It is to be called, *The Gem of Sabbath School Hymns and Tunes*, and will be published by W. C. Chewett & Co.

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The subject of Ritualism is engaging the pens of our best writers in England. We have already noticed the appearance of Dr. Vaughan's work. It is followed by Mr. Binney with a series of discourses, entitled, *Micah, the Priest-maker*; by Rev. J. Baldwin Brown, in *Idolatry under Christian Forms*; by Rev. J. G. Rogers, in *Priests and Sacraments* (all published by Jackson, Walford & Hodder); by Rev. E. Mellor, in *Ritualism and its Related Dogmas* (John Snow & Co.); and by many other writers of less note.

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Archbishop Trench's new work, *Studies in the Gospels*, will shortly be published by Macmillan & Co. We need not say a word to commend any work from the pen of the accomplished author of the *Notes on the Parables* and the *Miracles*, books which blend, in a manner as exquisite and delightful as alas! it is rare, profound learning, spiritual insight and unction, and purity of style.

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Sir Roundell Palmer's lecture on Church Hymody, delivered at the Church Congress at York last autumn, is now published by Macmillan. He is a confessed master on that subject, and does ample justice to Nonconformist hymn writers, which not every churchman has mental width enough to do.

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The London Religious Tract Society has lately published a volume (price 4s. 6d.) on Inspiration, by Rev. E. Garbet, M. A., a Bampton Lecturer, which seems to be a production of some mark. It is called *God's Word Written*. Another recent book of theirs is, *Scenes from the Life of St. Paul*, by Rev. J. S. Howson, D.D., whose name, on that subject, is a sufficient guarantee for its high quality. The Society is now issuing every week a new four-page tract, and has discontinued the *Monthly Messenger* series.

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The third and cheap edition of Rev. Dr. Reed's Life has been published by Strahan & Co. It is a capital memoir of a very remarkable man, and a model of the *working minister*.

On the subject of the devotional part of the Sabbath services, just now so much debated among our English brethren, and so interesting to many among ourselves, we observe that Rev. J. Spencer Pearsall will soon publish a work, doubtless an expansion of a paper read to the Congregational Union, on *Public Worship: the best method of conducting it*, (Jackson & Co.). Rev. Newman Hall has also issued, at fourpence, "THE FREE CHURCH SERVICE BOOK; five short services, with supplementary collects and anthems for congregational use, selected from the Book of Common Prayer."

The *English Independent* is not to be allowed to have the field altogether to itself. Under the title of the *Independent*, simply, there was to appear, at the beginning of the year, "a new weekly family newspaper, and journal of the Congregational Churches," price one penny; publishers, Messrs: Yates & Alexander, 7, Church Passage, Chancery Lane, London, E. C. A capital religious weekly, decidedly Nonconformist, though not exclusively Congregational, has been published at a penny for some years past, by James Clarke & Co., 13 Fleet Street, London, and has a very large circulation, something like 100,000; we mean the *Christian World*. There seems to have been some sharp racing for the name between the two *Independents*. But there is surely room for both,—for the "first-class" fourpenny, and the "popular" penny paper.

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### British and Foreign Record.

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"WHAT THEY SAY IN ENGLAND."—The *Patriot* of December 20th, in quoting a paragraph from this Magazine, introduces it in these terms:—"The *Canadian Independent*, quite the most spirited of the Congregational Magazines published in any part of the empire, save at London itself, makes, in its December number, the following remarks about the reports of the English Congregational Union. We need hardly say that we think them eminently sound."

MR. POORE IN AUSTRALIA.—The Adelaide (South Australia) correspondent of the *Patriot*, on the 27th of September last, wrote as follows:—"We have once more among us our old friend, the Rev. J. L. Poore. We grieve to meet him in a state of health somewhat enfeebled, so that he has been unable to do much since his arrival; but we rejoice to see him, and shall hope to have his valuable services on behalf of our local mission ere he leaves us for the neighbouring colonies."

At the meeting of the Congregational Union and Home Missionary Society, of the same colony, held on the 23rd of October, the report of the Provisional Committee contained the following:—

"Your committee met Mr. Poore on his recent brief visit, and heard from him an interesting and important statement of his action in the colonies—the reasons of his present visit, and the altered relationship in which the Colonial Missionary Society will henceforth stand to some of the churches of these colonies. He stated that the Society at home proposes now to change somewhat its mode and sphere of action; that its main object would be to sow seed in new centres of population, and to send to such places men who would worthily represent our principles: that the Society would be in a position to aid us in executing our

work by carrying out our commissions upon conditions, and very mainly at our expense; and that if we wanted ministers from England the Society would perhaps pay about half the cost. Mr. [Poore also strongly recommended to the churches of this colony to look out suitable men from among themselves for whom the Melbourne College would afford most efficient means of ministerial education.”

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CHICAGO SEMINARY.—The Alumni Institute of the Chicago Theological Seminary is just closing its first session. It has been numerously attended by the Alumni and other ministers, and has been a time of great interest and profit to them all. Indeed, it could not well be otherwise. For young ministers who have had just enough experience to learn the practical difficulties of their profession, to come back to their old teachers and their old classmates, with their hard questions and spend a fortnight in earnest discussion, is a great privilege. Blessings on the head of him who first thought of the plan. Other Seminaries, we are certain must take it up. Some of the Alumni came, thinking to remain only a day or two, but have been held by the special attraction of the exercises through the session.—*Cor. of Congregationalist.*

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PREACHING WITHOUT NOTES.—At the annual meeting of the trustees of the Newton Theological Institution, held after the anniversary, June 27th, the Executive Committee reported, among other things, that the Hon. Isaac Davis, of Worcester, Mass., had, under certain “restrictions, limitations and conditions,” given for a permanent scholarship the sum of one thousand dollars, the annual income of which “is to be applied towards the expenses of some student preparing for the ministry in the said institution.” One of the conditions is as follows:—“No student is to have the benefit of his scholarship unless he pledges himself, as a general rule, to preach *without notes*, not intending that he shall preach without fervent prayer and diligent study; and in no case shall any student receive the benefit of the fund whose standing as a theological student is not above mediocrity.” The donation has been gratefully accepted, and the foundation named the “Davis Scholarship.”

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“IRENAEUS” AND OPEN COMMUNION.—“Irenaeus” of the New York *Observer* is in Great Britain. He went to see Spurgeon—everybody does. After preaching was communion. “Desirous,” he writes, “of joining my brethren in this ordinance, and wishing to be certain that the invitation included other than Baptists, as this is the largest Baptist church in the world, I went to the room where the deacons were distributing the cards and I said, “I am a *Presbyterian* from New York, shall I go in?” “Certainly,” said the deacon, with a smile of welcome, and he gave me a ticket of admission to the Lord’s table in a baptist church, a regular, orthodox, Baptist church, of the purest, most Scriptural type of any in which I have worshipped.” He felicitates himself to his friend Bright, the Baptist editor in New York, because he has been enabled by crossing the Atlantic Ocean of waters to get into communion with a Baptist church. Whereupon, Mr. Bright remarks: Our excellent friend of the *Observer* has *crossed* three thousand miles of water to commune *once* with a Baptist church, when, by going three feet deep *into* the water, close by his door, he might long ago have had communion with a more orthodox Baptist church *every month.*”

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According to the *Wesleyan Times*, large numbers of Methodist ministers are migrating to the Church of England by way of St. Aidan’s College. The Rev. Mr. Ireson was ordained by the Bishop of Chester only a few weeks ago, and is now appointed to a curacy at Birkenhead; and while no less than fifty Wesleyan ministers are at the present time students at St. Aidan’s, “hundreds” of others are said to be contemplating a similar change in life.



READERS.—The archbishop and bishops of Great Britain have determined on the formation of a new order, whose designation shall be that of "readers." They are to be publicly appointed after an examination by a bishop, and are to minister in outlying districts. This new institution will give to the Established Church something like the local preachers of the Methodist Church, and will undoubtedly greatly increase its influences upon the masses.

Rev. N. C. Burt, D.D., pastor of the Broadway Presbyterian Church, Cincinnati, now in Europe, thus, in a letter to a member of his congregation, says:—The Protestant Churches here in Germany have what may truly be called "congregational singing." There is no choir; but the singing is led by a huge organ, perched in a lofty gallery at the end of the church. Everybody sings—apparently without a single exception. The door-keeper even distributes hymn-books to strangers, that they may participate. The music sung is not very interesting. It is slow and lifeless. It is of the choral style, like Old Hundred, excepting that there is much less *tune* in it than there is in the Old Hundred. All the people sing the melody, while the organ plays such a harmony as the performer pleases.

STATE AID AT THE CAPE.—The *Cape Argus* states that Mr. Solomon has again brought forward his bill for the abolition of all State grants for religious purposes. Mr. Solomon moved the second reading of this measure on October 5, in a speech of great ability, in which he reviewed the history of these grants, analysed the condition of the South African Churches, and pointed out how all such grants injured the Churches which received them, and were contrary to the spirit of the age. An animated debate followed, and the discussion was adjourned, to be resumed again at almost equal length on the 10th of the same month. This debate was then again adjourned to the 12th, when, after another contest, the decision was taken and the bill declared to be lost by 28 to 25. The *Cape Argus* remarks that, after Mr. Solomon's speech in reply, the most intense excitement was exhibited. The amendment of the member for Fort Beaufort was negatived without a division and the House proceeded to divide on the amendment that the bill be read a second time that day six months. On the members taking their places, the numbers were so nearly balanced that nearly every one in the House might be seen eagerly counting the members on either side of the Speaker's chair. The suspense was soon over, and it was announced by the Speaker that the amendment was carried by a majority of 3, the ayes numbering 28 and the noes 25. Both parties received the announcement with cheers—the advocates of the Government grants because they had won the battle, and the Voluntaries because they had made tremendous advances, and were within an ace of gaining a signal triumph. It is now considered certain that this bill will pass in the next succeeding session. One remarkable fact is that the Wesleyans are supporting it, about eight of their number having voted with Mr. Solomon.

"QUEEN'S SHALL BE THY NURSING MOTHERS."—At the anniversary of the London Missionary Society, the venerable Rev. Mr. Ellis, in giving an account of his visit to Madagascar, said that in the draft sent out from England of a proposed treaty of amity and commerce between England and Madagascar, there occurred those remarkable words:—"Queen Victoria asks, as a personal favor to herself, that the Queen of Madagascar will allow no persecution of the christians." In a treaty that was signed a month before he came over, there occurred these words:—"In accordance with the wish of Queen Victoria, the Queen of Madagascar engages there shall be no persecution of the christians in Madagascar."

DEDICATION OF A "PROGRESSIVE" JEWISH TEMPLE AT CINCINNATI.—The new Jewish Temple, Kahilah Kedosha Bene Yeshurun, corner of Eight and Plum, opposite the Roman Catholic Cathedral, was dedicated Friday afternoon, August 24th. Persons were admitted by tickets, issued some ten days or two weeks ago, and in the list were civilians, clergy, the bar, and the press of the city, to the

number of two thousand. The ceremonies were some three hours in length, and were peculiarly Jewish. The preliminary discourse was by Rev. Dr. Lillenthal, his subject being founded on the words, "There shall be light." The pith of his remarks seemed to be the reconciliation of religion with "common sense" and "science," not the reconciliation of science with religion—a method quite suited to the notion of modern deism. The dedicated discourse was by the Rev. Dr. Wise, editor of the *Israelite*. In it he ignored any desire on the part of the members of K. K. Bene Yeshurun to return to Jerusalem. They had no Jerusalem believed in no coming Messiah, nor in such things as miracles. America was their home, they were America citizens simply; they worshiped the one God, and no other. The singing was a relief to the exercises. It was among the finest ever discoursed in Cincinnati. The prayers were brief, and excited not the least particle of what we call devotion in the audience. Indeed, there was not one head bowed or one eye closed, or one change of expression during Dr. Wise's prayer; and we were in a position to see nearly every face in the vast audience. The men and women sat promiscuously, and all the men kept their hats on from the beginning to the close of the service. The total cost of the edifice, as far as finished, is \$225,000. The internal friscoing and the external stone work for enclosure will amount to at least an additional \$25,000.

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The American Board is taking measures to secure a representation of its great work at the approaching Paris Exposition. It is expected that complete sets of all books translated by the missionaries, and printed in various heathen languages, will be on exhibition. A chart is also to be prepared on a very large scale, with the missions prominently represented. It is to be hoped that other missionary boards will take up the matter with equal vigor.

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AMERICAN METHODISM.—Our doctrines are as tenaciously held as ever, and without modification. In fact, we have never had any doctrinal differences among us. I do not think, however, that our peculiar doctrines are as frequently the themes of pulpit discussion as formerly. There has been a slight change in some of our customs and usages. The attendance upon class-meeting is not so general, and not so rigidly enforced, as was the case a quarter of a century ago: In many localities, however, the fire burns as brightly and as steadily in our classrooms as ever before. The wheels of our itinerancy, I think, do not revolve quite as smoothly as in times past. Some churches set up special claims to accommodation. They ask for certain pastors by name, and they are so persistent in their asking, that our kind-hearted bishops and their advisers yield to them sometimes, I fear, when their own unbiassed judgments would have led to different conclusions. Once indulged, they will ask in like manner again, and, in a few years, will demand it as a right to select their own pastors. Other churches, following the example, will set up similar claims. And why not? If it is the right of one, it is of all. But, in the meantime the pastor is not allowed to select his church. It is wholly a one-sided affair, manifestly unequal and unjust.—*Mr. Dustin, one of the delegates to the Methodist Episcopal Church in Canada.*

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DUNKARD QUESTION.—The Dunkards had a great meeting in Pennsylvania lately. One question was whether colored persons shall be received into the church and be saluted with the holy kiss. It was decided they should be received into the church, but that all members were to be left to their own choice and taste in regard to saluting their colored brethren, with this understanding, however, that all who refused to do so were to be regarded as *weak*.

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A YOUNG WOMEN'S CHRISTIAN ASSOCIATION has been formed in Boston, under the direction of prominent ladies belonging to the evangelical churches. Its direct object is to aid the young women who go to that city from the country to seek employment.

ANDOVER SEMINARY has dedicated its new library building, Brechin Hall, named for the good twine manufacturers, Smith, Dove, & Co, natives of Brechin, Scotland, who have given \$60,000, which is \$20,000 surplus for a library fund! An unknown donor offers \$20,000 to complete the chapel.

AN HONORABLE DISTINCTION.—It is said to be true of Neufchatel, that since the Reformation, for three hundred years, not one of its Protestant preachers has denied the fundamental truths of the New Testament religion; while in all the other cantons of Switzerland, every form of rationalistic infidelity has gained with fearful rapidity.

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## Official.

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### FREE CIRCULATION OF THE "ENGLISH INDEPENDENT."

Referring to the statement in our last, which has excited so much interest and gratification among our ministerial readers, that they might expect to see the *English Independent* throughout 1867, we have a few further explanations to make.

It is evident that the whole design of this kind proposal will be defeated unless there is *punctuality, as near to perfection as possible*, in the transmission of the papers from hand to hand. There will be unavoidable delays enough, it must be feared, to cause serious annoyance; and we trust that it will be felt to be a point of honour with every recipient to reduce these to the lowest number and magnitude, and especially to make some arrangement by which his *absence from home* shall not cause the detention of any copy of the newspaper. In order that the friend to whom they are indebted for this kindness may be able to see how the scheme is working, the last person in each group will re-address each number to him, at Montreal.

*Three days* is the period for which the paper may be kept. It is not proposed to furnish it to those who already have access to it. For the present, the names will be arranged in groups of *seven* each. During an experimental period, *some* brethren may be omitted from the list. If the plan works well, all will probably be included. We understand that a circular will shortly be issued on the subject to each proposed recipient. There may also be a little delay in setting some of the copies fully in circulation, but they will come.

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### WESTERN ASSOCIATION.

The next meeting of the Western Association will be held at Grantford, on Tuesday, February 12th, beginning at half-past 7 p.m., when the annual sermon will be preached by the Rev. T. Pullar, of Hamilton, or, in his absence, by the Rev. A. McGill, of Barton. At the sessions of the next day, the following exercises will be called for:

*Written Sermon*—Rev. J. Wood.

*Review*—Bushnell's "Vicarious Sacrifice"—The Secretary.

*Exposition*—Rev. T. Pullar.

*Essay*—Rev. J. M. Smith: "Work of the Holy Spirit."

*Plans of Sermons*—Revs. D. Macallum and A. McGill.

*General Plan*—1 John v. 1, first clause of the verse.

J. A. R. DICKSON,

London, January 21, 1867.

*Secretary.*

## News of the Churches.

**Missionary Meetings, Middle District.**—As these meetings are still in progress, at the time when we close our present number, we shall not be furnished with complete reports until next month. We are very happy, however, to state, that in most of the churches there is a decided advance on the contributions of last year. For instance, Markham and Stouffville give \$140 instead of \$116; Bowmanville, \$85 for \$75; Georgetown, \$70 for \$53. Pine Grove and Thistleton have already exceeded 1866, with Klineburg yet to come. We hope to give as good an account of all the other churches, Toronto included, where an interesting meeting was held in Zion Church, one good result of which was the attendance and speaking at the Pine Grove meeting of two deacons of the church.

### MISSIONARY MEETINGS: WESTERN DISTRICT.

**Listowel.**—Meeting on Tuesday evening, 15th Jan. The chapel was well filled, and the interest of the people in the subject brought before them very marked. The "Deputation" failed to appear; Messrs. Duff, Durrant and Snider, all being absent. The Pastor, (Rev. W. W. Smith,) and Rev. D. Perry, of the M. E. Church, had the platform nearly to themselves; one of the deacons, however, and the kind Baptist brother who acted as Chairman, rendering efficient aid. The collection was \$2 84; and it was announced that about \$30 had been obtained, in cash and promises, by the collectors; who had not yet completed their rounds.

**Molesworth.**—Meeting on Wednesday evening, 16th Jan., in the Congregational Chapel. A fair attendance, though not enough to fill the house. The deputation here mustered a little, consisting now of Messrs. Snider and Smith. The latter "read the Report;" and the former took up the general aspects of the Missionary work promoted by this Society; and both spoke at considerable length, as there was no fear of infringing on the ground of other speakers. The Chairman, however, caught the warmth of the meeting, and put in a good speech between the other two. The people of Molesworth cannot say that for the last two annual meetings they have not had the chief aspects of the Congregationalism of the New Testament clearly set before them. A collection of \$2 07 was taken up; and two Collectors appointed to visit and obtain subscriptions from *the people who worship in the chapel*,—not from all and sundry. Mr. Snider promised to come and preach to the little flock lately organised, the next week; and a pleasant and profitable evening was closed by the doxology and benediction.

**Howick.**—A neat little chapel exists here, on the twelfth line, in the midst of a wonderful amount of steep gravelly hills; and is not yet quite finished, in the matter of plastering and seating. The friends had turned the meeting into a "Soiree" (17th Jan.), and expected to utilize the presence of the deputation in the way of filling the platform; but Burns says, "The best laid schemes," &c., &c, and the deputation was no larger than at Molesworth. The night was stormy, and bitterly cold; and the small chapel was therefore no more than comfortably filled. The quality of the tea and cakes scarcely comes under Missionary intelligence; but the tone of the meeting was good. The proceeds of the "Tea" (about \$20) were, it seemed, to be devoted to chapel debts; but a subscription was set on foot for the Society, and two collectors appointed. \$7 50 were put down, as a beginning, at the meeting. The speakers were Messrs. Snider and Smith, and a friendly neighbour, Mr. Sim, with a few remarks from the Chairman, one of the Church members.

**Turnberry.**—Meeting on Friday evening, 18th January. Meetings of this character have never been large in the Turnberry chapel, and this was therefore considered a fair meeting; about sixty present. Mr. John Gemmil filled the chair; and Rev. Messrs. Snider (the Pastor), Smith, Brown (C. P.), and Russell (W. M.), were the speakers. Without anything like enthusiasm, the meeting

was yet interesting, and, apparently, profitable. Both these Churches are longing for a time of spiritual refreshing; and the desire is sure, sooner or later, to give rise to corresponding prayer and effort; and the prayer and effort are never disappointed. \$3 14 were put in the plate; and \$16 10 subscribed, as a beginning for the collectors, who were then appointed. W. W. S.

**Reinforcements.**—A correspondent in Nova Scotia writes us as follows:—  
 “I may just say that it is not our intention to steal any more ministers from Canada to supply these waste places, if we can help it. We shall try to get out some hard-working men from the rural districts of England and Scotland. We in these Provinces are quite hopeful, and you will be glad to learn that the churches at Chebogue and Canning have very recently enjoyed a season of revival.”

Now, the above strikes us a capital plan. We have no doubt that there is many a competent man to be had from the old country, who is there enduring even more poverty and labouring in a more narrow sphere than he would find in these colonies. We think, too, that it is thoroughly understood in England that men who fail there will *not* suit for exportation hitherward. If the movement for the increase of salaries goes forward as we hope it may, we shall have some face to ask men to come out. Cannot we adopt the same plan in Canada? What with the falling-in of grants through removals, and the increase of contributions, our Missionary Society is more “flush” than it has been used to be. But softly—*first*, provide better for the men we have! We must aim at doing *both*. The vacancies exist to-day, and urgently need filling up. We cannot afford to wait for young men enough being trained here.

**Donation to a Pastor's Wife.**—In the course of the past month, a number of the ladies of Zion Church, Montreal, have presented Mrs. Wilkes with a very handsome set of mink furs, as a mark of their appreciation and attachment. Our correspondent in that city, in communicating the above gratifying fact, refers the ladies of other congregations to the last five words in v. 37 of Luke x.

**“Sunny-side” in Toronto.**—At the annual meeting of the Bond Street Church, held on the 9th ult., the Treasurer reported a balance in his hands of something like \$100, which amount, in a purse of gold pieces, was then and there presented to the Pastor, with a warm expression of the good feeling of the people. At the same time, it was resolved to add \$200 to his salary for the current year. The spontaneous and hearty manner in which these good deeds were done, added very much to their value. We hope we shall have to record like action on the part of many other churches. Some dark pictures have been presented in our pages: and it is but right that the other view of church-action and ministerial life should be presented also.

**Donation at Brockville.**—The *Brockville Recorder* of the 10th ult., contains the following interesting item:—We are glad to learn that the friends of the Rev. Mr. McGregor, Congregational Church, presented him, as a New-Year's gift, with the very handsome sum of \$113. Mrs. McGregor also came in for a share, several valuable gifts being presented to her at the same time. It is very pleasing to see these signs of cordiality and good feeling existing between pastor and people.

**Eramosa.**—The following resolutions, passed at a special meeting of the Second Congregational Church, Eramosa, Dec. 18, 1866, have been sent for publication by Mr. James Peters, Secretary.

“Whereas it is the practice of some persons, ministers as well as others, to speak or write to pastors who are settled and living in peace and harmony with their flocks, persuading them to leave and take charge of other churches; and as such conduct is eminently calculated to destroy the good feeling and harmony which exists under such circumstances; therefore *Resolved*, 1. That so long as

pastor and people are satisfied with each other, it cannot be right for any one to interfere with them. 2. It is vain to attempt to advance the Redeemer's kingdom by building up one church at the expense of another. It is doing evil that good may come. Such efforts are not likely to succeed. 3. The conduct of those who endeavour to entice pastors from their charges, by holding out inducements of various kinds to them, is deserving of severe censure, as there is generally a selfish motive at the bottom of it, and they are always acting contrary to the will of Him who said, "Whatsoever ye would that men should do to you, do ye even so to them." 4. God is no respecter of person; sinners need his converting grace; His people and the bread of life; and souls are as precious to him in one part of his vineyard as in another.

Rev. W. F. Clarke is supplying the pulpit at Eramosa for the present.

**Molesworth, C. W.—Church formed.**—On 29th December, Rev. W. W. Smith, with two or three brethren from Listowel, met the candidates for Church fellowship, in the chapel at Molesworth, with a view to the formation of a Church. Mr. Smith preached; and then, after explaining the teachings of the New Testament respecting church polity and church duty, asked the candidates present, severally, to give with meekness a reason for the hope within them. They did so; and after this delightful exercise, they appointed a Chairman, and passed a formal resolution, reciting their names, and expressing confidence in each others Christian character, and embodying a covenant to walk together in loving fellowship, and obey the Lord Jesus in all things. They also asked Mr. Smith to continue his labours among them as an Evangelist; and resolved to delay the election of deacons till they "should be better acquainted with each other." The brethren from Listowel then addressed them with fraternal counsel. Next day, Sunday, Dec. 30, the Church, numbering eleven members, with a numerous circle of visiting brethren from Listowel, and a few from other communions in the neighbourhood, sat down to celebrate the Lord's Supper. Let us pray that the little one may soon become a thousand, and that the results of the recent awakening may yet be seen for many days.—[Com.]

**Rev. D. C. Frink installed.**—The Londonderry Presbytery met at New Boston, New Hampshire, the 12th Dec., to install Rev. D. C. Frink over the Presbyterian Church in that place, made vacant by the resignation of their late pastor, Rev. E. C. Cogswell. Mr. Frink has been pastor for some years of a Congregational Church in Canada East, but relinquished his charge there, at the unanimous and earnest request of the Church and people of New Boston. Having passed a thorough and satisfactory examination, he was received a member of the Presbytery, when, the call from the Church was put into his hand and accepted. Services of Installation were as follows: Invocation and reading the scriptures, Rev. E. M. Kellogg, a former pastor of the Church in New Boston; Prayer, Rev. Arthur Little, Bedford; Sermon, Rev. Randolph DeLaney, D. D., Boston; Moderator, who put the Constitutional questions; Charge to the pastor, Rev. G. M. Bates, Antrim; Charge to the congregation, Rev. Wm. House, Londonderry; Installing Prayer, Rev. B. M. Frink, of Mount Vernon, brother to the pastor, who pronounced the benediction. All the exercises were impressive, and the interest was heightened by the service of song admirably performed by a large choir. The favouring auspices under which Mr. Frink is settled, promise well to the interests of this ancient Church.—*New Bethany Farmer's Cabinet.*

**Soiree at Ottawa.**—The annual soiree of the Ottawa Congregational Church was held on 3rd January. The occasion was more than usually interesting, inasmuch as the congregation had just completed a new gallery in the church, and added a new organ—one of Warren's improved miniature organs—an instrument of rich tone and much power. On the platform were Rev. Mr. Douse, Wesleyan Methodist; Rev. Mr. Stone, Episcopalian; Rev. Mr. McLardy, Old Kirk; and Rev. Messrs. Wardrope and Moore, Free Church. Hon. M. Cameron and Pro-

fessor Webster delivered short appropriate speeches. Rev. Mr. Elliott, Pastor of the church, occupied the chair. A liberal spirit prevails amongst the various Protestant denominations in this the metropolis.—*Cor. Globe.*

**Presbyterian College, Montreal.**—A vigorous effort is being made by the Presbytery of Montreal (Canada Presbyterian) on behalf of the Theological College affiliated with McGill University, so as to have a *minimum* endowment of at least \$25,000 secured before next meeting of Synod. The Presbyteries of Ottawa and Brockville having agreed to co-operate with that of Montreal, deputations from the committee were appointed to visit as many of the congregations as they could conveniently overtake. The Rev. J. M. Gibson visited Smith's Falls and Perth; Rev. D. H. MacVicar is to visit Ottawa. Rev. Dr. Irving visited Prescott, Brockville, and Quebec, in each place meeting with success. Committees were appointed to the various churches to canvass the people, and gratifying reports may soon be expected. Already a handsome sum from friends in Quebec has been received, and it is expected that no difficulty will be experienced in raising the necessary amount.—*Herald.*

**A Good Epidemic.**—We do not know whether the infection was caught from Zion Church in this city or not, but since the meeting there in December to pay off the debt, the Gould St. Presbyterian Congregation have done the same thing (allowing three years for payment) with a mortgage of \$5,600, and the Bond St. Baptist with one of \$3,000. The example of Zion Church was also quoted at the Wesleyan Church in Bowmanville by the same chairman, John Macdonald, Esq., M.P.P., with such effect, that, after the people thought they had given their last dollar in raising \$1,400, they subscribed \$800 more on the spot, and swept all their debt away! We hope that the disease will be propagated universally.

**Missionary Meeting at London, C.W.**—The Annual Meeting, in aid of the Congregational Canadian Missionary Society, was held January 15. The attendance was very fair. The Rev. J. A. R. Dickson presided, and speeches were delivered by Rev. D. Macallum, of Warwick; Rev. W. H. Allworth, of Paris; and Rev. John Wood, of Brantford. The addresses were all excellent and to the point—Mr. Macallum on the nature of the mission work in Canada; Mr. Allworth on the duty and blessedness of Christian liberality; and Mr. Wood on the distinctive features of Independency. Last year, owing to a combination of untoward circumstances, the subscription in aid of these missions amounted to less than \$20. This year the sum is nearly \$100, and next year it is expected to be larger. The meeting was in every respect a pleasant one.—*Evening Advertiser.*

**TEACHERS' MEETINGS AND THE PASTOR.**—In most schools that indispensable auxiliary, the regular weekly teachers' meeting, cannot be well sustained without the pastor is the presiding genius of the occasion. In order to preside in this meeting, the ability to expound and lecture is not enough to aid the teachers and sustain the interest. Alas! most ministers, with all their unquestioned literary and theological ability, have not the ability to take charge of a teachers' meeting appropriately, or to address children respectably, simply for the reason that they have never made study and *special preparation* for these particular duties, and can no more attempt them without incurring reproach, than a fine watchmaker could in the effort to make a shoe. It is a different trade and requires appropriate furniture.—*Id.*

He that gives good advice, builds with one hand; he that gives good counsel and examples, builds with both; but he that gives good admonition and bad examples, builds with one hand and pulls down with another.

## Gleanings in Prose and Verse.

### THE SNOW.

(The author and subject of the following poem was once an actress of reputation, and in a fallen state she thus vividly paints her remorse of soul in words of singular pathos.)

Oh! the snow, the beautiful snow,  
Filling the sky and earth below,  
Over the housetops, over the street,  
Over the heads of the people you meet,

Dancing,  
Flirting,  
Skimming along ;

Beautiful snow ! it can do no wrong,  
Flying to kiss a fair lady's cheek,  
Clinging to lips in frolicsome freak,  
Beautiful snow from the heaven above,  
Pure as an angel, gentle as love !

Oh ! the snow, the beautiful snow,  
How the flakes gather and laugh as they go,  
Whirling about in the maddening fun,  
It plays in its glee with every one.

Chasing,  
Laughing,  
Hurrying by ;

It lights on the face and it sparkles the eye !  
And the dogs, with a bark and a bound,  
Snap at the crystals that eddy around ;  
The town is alive, and its heart in a glow,  
To welcome the coming of beautiful snow !

How wild the crowd goes swaying along,  
Hailing each other with humour and song !  
How the gay sledges, like meteors, flash by,  
Bright for a moment, then lost to the eye ;

Ringing,  
Swinging,  
Dashing they go

Over the crust of the beautiful snow ;  
Snow so pure when it falls from the sky,  
To be trampled in mud by the crowd rushing by,  
To be trampled and tracked by the thousands of feet,  
Till it blends with the filth in the horrible street.

Once I was pure as the snow—but I fell !  
Fell like the snow flakes from heaven to hell ;  
Fell to be trampled as filth of the street ;  
Fell to be scoffed, to be spit on, and beat ;

Pleading,  
Cursing,  
Dreading to die,

Selling my soul to whoever would buy,  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead ;  
Merciful God, have I fallen so low ?  
And yet I was once like the beautiful snow.



Once I was fair as the beautiful snow,  
 With an eye like its crystal, a heart like its glow ;  
 Once I was loved for my innocent grace—  
 Flattered and sought for the charms of my face!

Father,

Mother,

Sisters all,

God and myself, I have lost by my fall :  
 The veriest wretch that goes shivering by,  
 Will make a wide sweep lest I wander too nigh.  
 For all that is on or above me I know,  
 There is nothing that's pure as the beautiful snow.

How strange it should be that this beautiful snow  
 Should fall on a sinner with nowhere to go!  
 How strange it should be, when the night comes again;  
 If the snow and the ice struck my desperate brain.

Fainting,

Freezing,

Dying alone,

Too wicked for prayer, too weak for a moan,  
 To be heard in the streets of the crazy town,  
 Gone mad in the joy of the snow coming down,  
 To lie and to die in my terrible woe,  
 With a bed and a shroud of the beautiful snow.

Helpless and foul as the tramped snow,  
 Sinner, despair not! Christ stoopeth low  
 To rescue the soul that is lost in its sin,  
 And raise it to life and enjoyment again.

Groaning,

Bleeding,

Dying for thee,

The Crucified hung on the accursed tree!  
 His accents of mercy fall soft on thine ear :  
 Is there mercy for me? Will He heed my weak prayer?  
 O God! in the stream that for sinners did flow,  
 Wash me, and I shall be whiter than snow!

**TIMIDITY OF PASTORS.**—A year since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous toward their pastor than other churches, in proportion to their means?" "Because," said the other, "he has schooled them to such liberality toward the various benevolent causes of the day, that they have come to apply the same scale of giving to himself and family." The answer was correct, and the principle is one of universal application.

Another pastor, at a meeting of Presbytery held in his own church, and with many of his people present, gave a timid apology for having neglected an important collection in which other churches had joined. His people were indignant. "It is not true," said his leading men, after the meeting. "It is not true that the money could not have been raised. Our pastor knows that he had but to ask for it, and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad." The principle here involved is also of universal application.

Will it not be found to be true that one of the greatest obstacles to the beneficence of the churches is the timidity of the pastors? Ministers are afraid to ask them to give.