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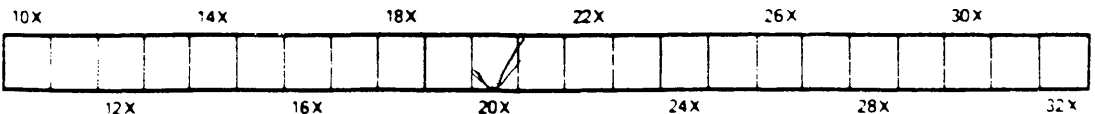
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THE

Canadian Independent.

VOL. XVI.

TORONTO, MARCH, 1870.

No. 9.

A NEW TEMPERANCE MOVEMENT.

We insert with great pleasure the subjoined appeal of the President and Secretary of the new Temperance organization, recently formed in connection with the church in Ottawa, and commend it most cordially to the attention of sister churches throughout the Dominion. The plan proposed appears to us to be admirably adapted to the end in view, viz., the baptizing anew of the cause of Temperance with the spirit of the Gospel, and the rekindling in the hearts of Christians, who ought above all men to be its firmest and truest friends, of a warmer love and zeal for the principle of total abstinence.

We have been greatly pained to observe, of late years, a growing apathy on this subject among the churches of all denominations. An old-fashioned temperance meeting, such as we used to delight to attend in our younger days, is now a thing almost unknown, or if still occasionally held in some places, has ceased to excite any interest either in the church or in the community around. We speak from sad experience, both in the place in which we reside, and in several of the neighbouring towns in which we have been called to lecture on the subject, when we say, that so far as any practical church effort is concerned, the temperance cause is dead. We have asked men, who years ago were regarded as standard-bearers in the cold water army, to buckle on the harness afresh, and come up with us "to the help of the Lord against the mighty," and have been mortified to find them no longer abstainers, their solemn pledge broken, their interest in the reform all gone, and their personal influence and example all helping to perpetuate the drinking usages.

Nor is it any wonder, when we see where so many christian ministers stand on this question. We speak not of our own denomination, for it

is a high gratification to us to be able to say, that we do not know of a single Congregational pastor in this country that does not act upon the principle of total abstinence. We should be glad to learn that the same thing is true of some other denominations. But we shall not soon forget the reply of one christian minister of whom we had asked co-operation in a new temperance enterprise, or the gentle curl of the lip with which it was given, "I am not so *hot* a teetotaller as I once was!" Another "*supposed*" that total abstinence might be the best way, and fiercely denounced liquor *selling*, but without seeing, apparently, the inconsistency of his continuing to *drink* it. While yet a third excused himself from taking any prominent part in the effort on the plea of having to take a little all the time "for his stomach's sake and his often infirmities." Alas! thought we, for the temperance reform, with such examples before us! And the result justified our apprehensions.

The causes of this retrograde movement are many. The enterprise has lost the charm of novelty. The rich and the governing classes, among whom tipping is fashionable, withhold their influence from it. An enormous amount of capital is invested in the manufacture and sale of spirits. The craving for stimulants has become to many "second nature," and they will have *drink*, even if they and their families have to go without *bread*. But worst and most marvellous of all, the churches and ministers of Christ have never yet taken this enterprise in hand, as we believe they should have done. Albert Barnes, some years ago, laid the responsibility for the sin and curse of slavery at the door of the American churches, before whose united testimony he declared it could not live a year! And so we may say in regard to the slavery of intemperance, our great national curse and shame,—upon the CHURCHES and christian people of Canada must rest the responsibility for its continuance among us. Let but the churches, and the ministers of the gospel lift up a united testimony against the drinking usages, and against this cursed traffic in the "bodies and souls of men," and the Legislature would be compelled to hear it and entirely prohibit the manufacture and sale of intoxicating beverages.

We, therefore, hail the action of our Ottawa friends as a beginning in the right place, in more senses than one, and we are sanguine enough to think that if sister churches throughout the Dominion will but follow their excellent example, it may mark the inauguration of a movement that may be productive, under God's blessing, of very wide spread and glorious results.

CONGREGATIONAL TEMPERANCE UNION.

To the Pastors, Members, and Friends of the Congregational Churches in Canada.

OTTAWA, 18th February, 1870.

CHRISTIAN BRETHERN,—It having been suggested by our friends in the United States, that the Congregational Churches should form Local Temperance Associations, in connection with their respective congregations, for the purpose of more effectually uniting their energies in promoting sound and earnest conviction concerning the responsibility of moderate drinkers for the awful ravages of intemperance, we have formed a "Congregational Temperance Union" in Ottawa, enrolling at our organization last week forty-one names.

We have been requested, by this local union, to communicate with the pastors of the Sister Churches throughout the Dominion, inviting them to bring this subject before their several congregations at the earliest convenient opportunity, with a view to the organizing of such a Local Temperance Union in connection with every church.

It has been suggested that such of our churches as do so, should form a general "Congregational Temperance Union of Canada," and thus combine their strength in systematic efforts against the insidious evil, which is ruining many connected with our religious assemblies; and by interchange of views and reports of progress, encourage and stimulate one another in this most necessary reform. At our next annual meeting of the Congregational Union in June, such an organization might be readily effected, by each Local Temperance Union sending two delegates, to act with others similarly appointed for such purpose.

Herewith we subjoin the pledge and constitution we have adopted. The evening chosen for our monthly meeting is one of the regular week night appointments, which, by the church's consent, is thus converted once a month into a *Christian Temperance Meeting*. The churches need to take hold of this good work with religious earnestness, even for the sake of some belonging to their families and adherents, whose deliverance from this fatal delusion cannot be effected but by means of total abstinence. Moreover, the moral power of the Temperance Reformation cannot otherwise be conserved and fully developed than by *Christian* example and advocacy.

Hoping this suggestion will be favourably received, and promptly carried into effect by our churches throughout the Dominion, in the name of our Lord Jesus Christ, we ask your prayerful co-operation.

Yours in Christian fellowship,

EDWARD EBBS,

President, Congregational Temperance Union of Ottawa.

W. H. JOHNSON,

Secretary, Congregational Temperance Union of Ottawa.

At the weekly Prayer meeting of the members and friends of the Congregational Church Ottawa, held on Wednesday, 9th February, 1870, the following resolutions were moved and seconded *seriatim*, and adopted:—

1. That an association be now formed, for the purpose of bringing the religious and organized social power of the local church to bear in counteracting the baneful effects of intemperance, so prevalent in the Province.

2. That the association be called "The Congregational Temperance Union of Ottawa."

3. That the following be adopted as the pledge of the Union :—

"I do voluntarily promise, in dependence upon the Divine aid, to abstain from all intoxicating drinks as a beverage, and to discountenance their use by others."

4. That all persons signing the pledge be members of the Society.

5. That the Union be under the management of a President, Vice-President, Treasurer, Secretary and a Committee of 6 members of the Union, one half of whom will be members of a Congregational Church

6. That each member be requested to contribute annually at least the sum of twenty-five cents, to enable the committee to meet any contingent expenses.

7. That the members meet once a month, when the progress of the Union will be reported, and any interesting information laid before the meeting; and that an annual meeting be held in December, when the officers and Committee of Management shall be elected for the ensuing year.

Resolved, "That the Rev. E. Ebbs be the President; that Mr. W. A. Lamb be the Treasurer, and that Mr. W. H. Johnson be the Secretary."

P.S.—Any communication relating to the above movement may be addressed to the Secretary, W. H. Johnson, Esq., Department of Agriculture, Ottawa.

BAPTISM AS A SINE QUA NON OF CHURCH FELLOWSHIP.

DEAR SIR,—In reply to your remarks in the February number of the *Canadian Independent*, I beg leave to say that I will be happy (D.V.) to discuss each of the questions which you propose. You give me to understand that you are willing to receive my communications, if I "keep within reasonable limits." Please state definitely the extent of "reasonable limits," and I will endeavour to keep within due bounds.

Allow me, sir, to mention at the outset, that I do not pledge myself to defend *all* the practices of the Baptist denomination: e. g.—you tell us that the Baptists characterize your practice of infant baptism as a "rag of Popery." I will not attempt to defend such uncourteous language. I like reasoning, but not railing. Again, in speaking of the exclusiveness of Baptists, you say that they deny "even the validity of immersion, when not administered by a Baptist minister."

Well, sir, if you can bring forward facts to prove this statement, I certainly will admit that in this matter, at least, the Baptists have some connexion with "a certain old gentleman at Rome." As far as I can learn from the New Testament, it is not necessary for a Baptist minister, nor any other minister, to officiate at the ordinance of baptism in order to give it validity. Baptism administered by an ordinary layman is equally as valid as if it were done by the Archbishop of Canterbury.

I will now proceed to discuss the questions which you propose, one by one. If you are willing, let us take the last one first. To *wit*:—"Where is there any positive injunction, such as we are asked to produce in support of infant baptism, requiring baptism, 'always to precede church fellowship?'"

The Bible conveys religious instruction in two ways. 1. By precept. 2. By approved example. In Matt. xxviii., 19, 20, we have the following precepts, given by Christ himself:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In Acts, chap. ii., we find that the Apostles acted in accordance with these precepts. They first preached the gospel, then baptized those who believed, and then those who believed were added unto them, and "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." Thus we have precept and approved example that baptism, in the days of the Apostles, always preceded church fellowship. We have no intimation, in the New Testament that the commands of Christ, or the example of the Apostles, in this matter, were ever set aside; therefore, Baptists come to the conclusion that "baptism ought always to precede church fellowship."

It is not a pleasant duty to be obliged to differ from our brethren of other denominations in this matter. We esteem excellence, no matter where it is found. I always read the editorials of the *Canadian Independent* with pleasure and profit. It is evident, at a glance, that the editor of that periodical thinks for himself. Well, I always esteem a man who has a mind of his own, even although we should differ in opinion. We must always bear in mind, however, that our love for our brethren of other denominations, and also for those who are like minded with ourselves, must be regulated by the commands and example of Christ and his followers.

The discussion of the other two questions which you propose, must be left for another communication.

I am, dear Sir,

Yours sincerely,

G. M.

Warwick, Feb. 14, 1870.

We are not a little flattered by the kindly appreciation of our editorial labours to which our correspondent has given expression; but we think he can hardly have done his own denominational journal equal justice, or he must frequently have seen in it expressions such as he has characterized as "uncourteous." Only in the last issue of the "*Canadian Baptist*," the following comparatively mild paragraph appears, with the italics as we give them:—

"Let us adhere closely to the 'one Lord, one faith, and one baptism' of the *whole* of the New Testament, and never allow the *glorious example of our Lord's baptism in Jordan*, any more than *His supper*, to be *barricaded* against, and *shut out* by ingenious inuendos subservient to Rome and all her tributaries of *infant sprinkling*."

We confess to not being able to understand very well what Mr. Shel. Evans means by the glorious example of Christ being "barricaded" and "shut out" by "inuendos;" but the "soft impeachment" of "Rome and all her tributaries," contained in the last clause, is plain enough. Infant "*sprinkling*"—his right hand would forget her cunning, if he should say "*baptism*" by mistake—is, in his esteem but "a rag of Popery." Our

correspondent must have lived in the very balmy atmosphere of brotherly love all his days, if he has not frequently heard similar expressions from the pulpit.' But as he does not "pledge himself to defend all the practices of the Baptist denomination," and seems cordially to condemn this one, we shall let it pass.

With regard to the refusal of Baptists to acknowledge the validity of immersion when not performed by a Baptist minister, our correspondent admits that if that can be proven, the statements we have made are not altogether groundless.

Hear, then, what is said upon this point by the Rev. Dr. Davidson, Secretary of the Ontario Baptist Missionary Convention, in his lectures on "Baptism and Communion," pp. 238, 239:—

"Baptists, in refusing to recognize the immersions of unimmersed Pædobaptist ministers as valid baptism, do not lay claim to 'Apostolical succession as to baptism.' They claim to 'keep the ordinance as it was delivered to them,' and believe that 'whatsoever is not of faith is sin.' If a Pædobaptist minister immerse a candidate, while he himself is unimmersed, and does not believe immersion to be valid baptism, merely for the sake of satisfying the conscience of the party who is immersed, and to prevent him from uniting with the Baptists—and the like is done constantly—then we regard the act of that minister as a sin against his own soul, for he has, while immersing the candidate, said, 'I baptize thee,' &c., while at the same time, in his soul, he did not believe it was baptism. Is not such an act somewhat analogous to 'speaking lies in the name of the Lord?' I sincerely pity the individual who can be so far duped as to commit himself into the hands of such an administrator. The act is certainly an immersion, but for one, I should be very loth to acknowledge it as regular or valid Christian baptism."

We presume Dr. Davidson will be accepted as an "authority," and that his testimony to the practice of the denomination will be regarded as conclusive upon the point in question. Besides, our Baptist friends, to be consistent with themselves, are compelled either to go the length we have described, or to abandon the principle of close communion altogether: for if a Pædobaptist minister may not even receive the sacred emblems of the Lord's body and blood at the same table with them, how can he be recognized as capable of validly administering either baptism or the Lord's supper? G. M. and we are entire strangers to each other, but we will venture to say that his demand for proof upon this point is evidence that he has had a much more intimate acquaintance with English Baptist Churches, whose practice is almost exclusively that of open communion, than with those in this country.

The reply given by our correspondent to the third of the questions which we proposed to him for discussion, and which he prefers to take up first, is, we submit, "quite beside the mark." He has produced no "positive injunction" for the practice of close communion, and for the best of all reasons, viz., that the New Testament does not contain one. He infers it by putting two passages together, a mode of argument which Baptists won't listen to when we employ it in defence of infant baptism; but certainly neither the one nor the other enjoins it. We claim that the Apostolic practice of household baptism, taken in connection with the "not disannulled" covenant with Abraham, which associated

children with their parents in the reception of its initiatory rite, and our Lord's declaration, that "of such (infants) is the kingdom of Heaven," affords us ample authority for baptizing them; for what higher qualification can anyone ask, or have, than to be reckoned by Christ himself among the inheritors of his kingdom? Dr. Halley, indeed, goes farther, and claims that the phrase "all nations," in Matt. xxviii., 19, is so unlimited as to age or sex, that we have in the great commission the "positive injunction" our Baptist brethren demand of us; and those who have tried it, find it very difficult to answer him.

But admitting, for the sake of argument, the validity of our correspondent's inference, what does he prove? Why, just what we all admit, that as a rule, "baptism"—whatever that means—ought to precede fellowship at the Lord's table; ought *always* to do so, we will say, unless it can be shown that the same Divine authority which laid down the rule, has also made provision for exceptional cases. Here we are at one. But now arises the question, what is baptism? Our opponents reply, immersion by an immersed minister, who has been immersed by one duly immersed before him, at the hands of a regularly—*ad infinitum*, we suppose! Although we fear they would not be long before they would come to a defective link in the chain! We, on the other hand, believe that we were the recipients of a true and scriptural baptism, when we received the chrism on our brow in the dawn of unconscious infancy. Others, again, just as conscientious, deny the perpetuity of the ordinance of water baptism altogether. And now, who is to decide between us? Where is the arbiter to whom all parties will be ready to defer? There is none. And must the Church of Christ, then, always be "a house divided against itself" on these questions? God forbid! The spirit and teachings of Jesus forbid it. The 10th chapter of the Acts, the 14th of the Romans, and the 13th of 1st Corinthians, all forbid it. And to every one who dares to make the entrance to the visible Church of Christ any narrower than that into the Kingdom of Heaven, the New Testament offers the solemn remonstrance, "Who art thou that judgest another man's servant? To his own master, he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." If, therefore, our friend would make good his case, he must address himself to the first of the questions we have propounded, and prove that the Greek verb "baptize" never means anything else than immerse or dip.

THE BRANTFORD MATERNAL ASSOCIATION.

The following historical sketch has been handed to us for publication, in the hope that Christian mothers in other localities may be stimulated to go and do likewise:—

"Twenty-one years ago a band of praying mothers met, and under the direction of Mrs. Dr. Lightbody—a lady well known for her usefulness, and especially for her interest in mothers, into whose hands is entrusted, to so large a degree, the destiny of future generations—organized the Brantford Maternal Association. It was begun in weakness; but He who put it into the heart of that "mother in

Israel," so to do, has owned and blessed their meetings, and many will have reason to thank God for them to all eternity. Some who were then children are now mothers, and members of the Association, and gratefully remember the influences thrown round them by the prayers there offered. Our honoured friend has gone to her eternal rest, but her works do follow her. Only three years was she with us, but up to the close of her life we received occasional letters from her, which cheered, and counselled, and comforted us in our work.

Another aged sister, Mrs. Wilkes, senior, who, through cold and heat, was always there, has been gathered like a shock of corn fully ripe, leaving as a legacy to a numerous family of children and grandchildren a mother's prayers. Is there ought so precious? Several others have been called to leave their children in this world, but still month after month, are these children remembered by that band of mothers at the throne of the heavenly grace; and who can doubt the result, with the promises of a faithful covenant-keeping God before them? Ah! praying mothers, gone to your rest, if anything could add to your fulness of joy in that bright world, surely it would be the thought that your children were still encircled by prayer! Oh! that we realized more the mighty power of the prayer of faith!

Monthly, with but few interruptions, has that little band met. Many whose hands have hung down with weariness, and whose hearts have been faint and fearful under the weight of a mother's cares and responsibilities, have gone home refreshed, and with renewed strength to resume their labours. Some who were once members of our Association, but who are now, in the Providence of God, scattered far and wide, in this and other lands, have commenced similar meetings, with more or less encouraging results; and as we have heard of these off-shoots of our maternal gathering, we have thanked God and taken courage, knowing that our labours shall not be in vain in the Lord. Others, too, often refer in their letters to the happy seasons of prayer they once spent with us, and to the salutary influence that has thus been exerted upon them and their children.

For eighteen years past our beloved friend and mother, Mrs. Day whose long experience as a teacher of the young, has so fitted her to be the counsellor of younger mothers amongst us, has been the Directress. She has reached the three score years and ten allotted to us on earth, and although not perhaps as strong to labour as formerly, is still as willing and efficient as ever. God grant that her life may be spared to us for many years to come, if it be His Holy will!

Mothers who might come to our meetings, and do not, you know not what you lose by your neglect! You surely do not realize what your children lose. Think you not that your children, even if they are grown up, need to be encircled by your prayers? But you say, "we pray for them at home." True you may; but union is strength, and we would like to have you with us. Your home duties may make it difficult at times for you to come,—then come when you can. We do not forget you or yours. And you who are always there,—be encouraged; go on to pray and faint not. Give God no rest till He fulfil his promise to us and "pours out his Spirit upon our seed, and his blessing upon our offspring." Many times have we felt that it has been good for us to be

there. "Come with us, dear friends, and we will do you good; for the Lord hath spoken good concerning Israel."

The Association above referred to, although largely composed of members of the Congregational church, is not denominational in its character, but has enrolled among its members, mothers connected with two or three of the other churches in the town. Its object is to quicken those who attend its meetings to a deeper sense of parental responsibility, and to assist them by the study of the scriptures, and mutual conference and prayer, in the fulfilment of maternal duty. Such a design faithfully carried out must commend itself to every Christian mother, and we are only surprised that such an association is not organized in every Christian community. We are in a position to testify to the most happy results that have accrued, under the Divine blessing, from the organization that has so long existed in Brantford. A very large proportion of the young people brought into the churches during the revival of last spring, were children of that band of praying mothers, whose earnest and believing supplications have entered into the ears of the Lord of Sabbath. "And shall not God avenge his own elect, who cry day and night unto him," on behalf of the yet unconverted ones, "though he bear long with them? I tell you," says the Master himself, "that he will avenge them speedily."

We should be very sorry, however, if any Christian *father*, taking advantage of the establishment of a Maternal Association in any case, should think himself absolved from his share of responsibility for the godly up-bringing of his family, and should endeavour to devolve it all upon the mother. It is upon the *father*, primarily, that the Bible lays that duty: "YE FATHERS, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.) It was Eli, not *his wife*, who was reprov'd for his neglect, "because his sons made themselves vile, and he restrained them not." (1. Sam. iii. 13.) There must be a reason for this—let every Christian father search it out.

We cannot leave this subject without cordially commending a little monthly periodical long taken, and very highly esteemed by the members of the Brantford Maternal Association, called "The Mother's Friend," the object of which may be gathered from its title. There are several other publications of the same class, both English and American, and all of them, so far as we have seen them, of great merit and interest; but the one we have named is probably the best within easy reach of Canadian readers, and being obtainable for about the English subscription price,—one shilling sterling, or 25 cents, (30 cents including postage,) it ought to have a very large circulation among us. It may be obtained of Messrs. Copp, Clarke & Co., Toronto; or Mr. F. E. Grafton, Montreal. Send and get it at once.

WOMAN'S PLACE AND POWER:—ANOTHER VIEW.

DEAR SIR,—As your paper (I suppose I should say our paper), has been used of late as a channel for some overflowing waves of dissatisfaction or discontent from my own sex, I think it but right that when we

have anything good or pleasant to say, the same medium should be taken advantage of.

Now we are but a small church, "a feeble folk," compared to your large and rich churches, which can raise hundreds of dollars in an hour, or sweep away the whole debt from a fine new building at a single meeting. But we are doing what we can, and we have for our Master one who does not "despise the day of small things."

We, that is the ladies, have the decided majority in our little religious community, and I sometimes think if the Apostle Paul had charge of this church, he would express a more favorable opinion of the *weaker* sex than he seems to have done. Great excuse, however, must be made for him, poor man, remembering that he was a bachelor.

I was stirred up to write this by the apparent discouragement of our Toronto friend, whose communication appeared in your last. A few words with her, if you please:—

In the first place, my dear sister, we must not expect too much from the men. They are first-rate fellows, as a general thing, and do their best, in their own way; but they are not perfect, and we must expect them to be forgetful and egotistic, and love them, and help them, and work for them and with them all the same. Perhaps too, you would gain a little comfort if you could look at the matter in a different light.

The young men are encouraged and admonished, because it is felt that all this is needed to keep them up to the mark; whereas there is a kind of instinct in man which leads him rather to look to woman for help and encouragement, than to give it.

There has been, and is, a great deal said in certain circles about woman's rights. I have often felt a wish to express myself on this subject. Sisters, our right is to be loved if we make ourselves loveable—to be respected and honored so far as we give proofs of mental and moral capability; but our right it is especially and emphatically to love, to cheer to encourage, to assist, by earnest progress, by loving words and kindly acts, all that is good and noble, and elevating in the church and in the world; our constant aim, the welfare and happiness of all around us; above all the glory of our ever blessed Lord and Saviour. Our reward the quiet—often unexpressed appreciation of God's servants, but more than all—more certain, more supporting, more to be sought for, worked for, longed for, than all the world beside, the smile of Him who said of one of old, "She hath done what she could."

MARIE.

SCOLDING SERMONS.

Our minister does not like his people going to the theatre, and he tells them so. He is grieved, too, at the Church's neglect of the Sabbath School, and he tells them so. There are several other things not quite to his liking,—for we have not reached perfection yet.—and because, like a faithful watchman upon the walls of Zion, he gives the trumpet a certain sound, telling them what he thinks, forsooth he must be lectured. Such preaching will never do. What will he not say next? Some one must give him a hint; we have had enough of that kind of thing! Some people are awfully scandalized at what they call "a scolding

sermon." Perhaps it was not intended for them at all. But if the cap fits them, let them put it on, *I say*, and be thankful for their pastor's faithfulness. But you say, "such preaching hurts people's feelings." Well, it is his duty to hurt them, if he thinks them in the wrong, and it is your duty to take reproof, as it was administered, in the spirit of love. Could you respect a man, who was afraid to tell you of your faults, even suppose you think yourselves blameless? I trow not. Perhaps you will suspect our minister of writing this. No, he did not either, though he will read it, I presume; but some one did who wishes there were more of the spirit of Christ among us, and more of the charity which "vaunteth not itself," and "is not puffed up." Next time you are ready to find fault with his preaching, you will do well to ask yourself, "Is there not a cause" for our pastor's "sharpness?" There is such a thing as wounding the Saviour in the house of his friends. The prayer of the writer is that our pastor may never be one to "prophesy unto us smooth things," and send us home satisfied with ourselves, but with the woe pronounced against those who are at "ease in Zion" upon us!

M.

MATERIALS FOR OUR CHURCH HISTORY: NO. XIII.

In the year 1852, the Rev. R. J. Williams, Congregational minister of Eramosa, commenced missionary stations in Garafraxa—one in the house of the late Mr. James Neilson, on the same property where the village of Douglas now stands; the other at the stone school-house in the Gerrie settlement, within two miles of the village of Fergus—and from that date until the present time the station in Douglas was recognized by the Missionary Society in connection with our body as a mission station. The other station at the stone school-house was also in connection with the Eramosa Church.—Both stations were supplied by the pastor of that church until February 26th, 1856, when a few families came to this Township, principally to the neighbourhood of Douglas, from Scotland. The heads of these families brought letters of introduction from churches of our order in Scotland. On February 26, 1856, a Congregational Church was formed in Douglas, in the Presbyterian Church.—The Congregational Church formed at that date consisted of fifteen members from the Eramosa Church, one by profession, and six by letter from a church in Scotland—the Rev. E. Barker and a deputation from Eramosa Church officiating. The Rev. E. Barker received a call from the new church to be its pastor, which call was accepted. In July, 1856, there was a sale of lots in this village, and the gentlemen who sold them reserved a lot for a Congregational church, on condition that a chapel be built within a limited time. That offer was not accepted, but at a church meeting held at Mr. John Newman's in February, 1857, it was resolved that a chapel be built on Mr. John Newman's lot, he having kindly offered them a site for that purpose, it being then considered the most central spot for the then scattered membership, that is the spot where the old log chapel now stands. On the same day that the Rev. E. Barker resigned the pastorate of the Garafraxa Congregational Church, the Rev. Hiram Denny became our pastor for one year. We had no settled pastor from 1858 until 1861, when the Rev. Robert Brown re-

ceived and accepted a call to become our pastor. In February, 1868, the Garafraxa Congregational Church decided to build a new chapel at Simpson's Corners, when twenty members from Douglas and neighbourhood notified the Garafraxa Congregational Church that it was their intention as soon as they saw their way clear to withdraw from the Garafraxa Church, and form a church in Douglas; and for reasons that to them seemed good they applied for letters of dismissal for that purpose on the 29th day of March, 1868. Said letters were regularly granted, and the day was fixed for our public organization. Members of our denomination who had been invited to take part in the organization, though not posted with regard to the facts, counselled delay, when we invited an *ex-parte* advisory counsel, then the counsel advised a meeting of all parties, when they gave their advice as follows: *First*, they recommended the brethren in Douglas to organize a church. *Second*, they recommended strenuous efforts to unite the Garafraxa and Douglas Churches under one pastorate, or if that be impracticable, they advised an amicable division of the field of labour on the principle which controlled the separation of Abraham and Lot, and earnestly counselled kindness, forbearance, mutual encouragement and co-operation in all future work. The latter course was adopted, and on May 21st, 1868, the Rev. Robert Brown resigned the pastorate of the Garafraxa Congregational Church, which was to take effect on the 1st July, 1868.

On the 31st day of May, 1868, the Douglas Congregational Church was formally organized in the Douglas school-house, and at a preliminary meeting the Rev. Robert Brown received and accepted a call to be pastor of that church. On the 15th of January, 1869, at a general church meeting, it was resolved to build a chapel in that year, and a committee was appointed to get the work done and raise the necessary funds. An appeal was made to our friends which received a liberal response from our neighbours of all denominations. To all who have helped us, we tender our heartfelt thanks, and humbly pray that the house which has been dedicated to God, may be a blessing to the entire neighbourhood.

In conclusion, I may just say that we have had regular preaching in this village in connection with our denomination, since the year 1852. Our ministers have preached in various places, namely, in the late Mr. James Neilson's house, in the Presbyterian Church, in Mr. Paul Couse's barn, in the Douglas school-house, and in the Wesleyan Church; and now we are privileged to meet in the Congregational Chapel, and we would humbly exclaim,—

“Here We raise our Ebenezer,
Hither by God's help we've come,
And we hope by his good pleasure,
Safely to arrive at home.”

A. L.

Mr. Beecher was asked if he studied his prayers. “Never,” said he; “I carry a feeling with me such as a mother would have for her children were they lost in a great forest. I feel that on every side my people are in danger, and that many of them are like babes, weak and helpless. My heart goes out in sorrow and in anxiety towards them, and at times I seem to carry all their burdens. I find that when one's heart is wrapped and twined around the hearts of others, it is not difficult to pray.”

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Continued from Page 307.)

"I have come to nurse a Spanish officer, Count Avallo. Can I get a surgeon, for he is in great danger?"

"Surgeons are not easy to get hold of now. I am glad you have come to help. I have more to do than is possible for an old woman."

"Are there many men here?"

"Sixteen; but one died last night, and another this morning. The Count's servant is in that room," pointing to the one she had left. "I've had no end of trouble with him; he wants to get to his master, but he can't walk, and I can't carry him."

"I'll help you as much as I can; but tell me first where the kitchen is."

With a prospect of such assistance, old Gretchen led the way down a back flight of stairs, talking as she went about the hard time she had had with a lot of sick men, raving and swearing in a language that no one could understand but the evil one himself, and she not able to tell what they wanted, or they to answer a question she put to them. Once in the kitchen, Anka inspected its resources for herself.

"I keep the wine and spirits locked up," said Gretchen, handling a bunch of keys that hung at her girdle.

"I shall want some upstairs for the Count," said Anka; "and will you show me the well?" Gretchen did so, but seemed reluctant to unlock her stores.

"I will bring a bottle up," she said. Anka, however, could not wait for her slow movements, and departed, laden with a pitcher of water and some fuel.

After a little delay she found her way back again. The Count was lying as she had left him, looking, if possible, ghastlier than before. It was useless to think of seeking a doctor that night. It only remained for her to do what she could to keep the feeble life from going quite out. She bathed his hands and temples, and waited impatiently for the old woman's coming; but she listened in vain, and was at last driven to descend into the lower regions again in search of her. Gretchen was sitting in a chair by the fire, fast asleep. Anka's first indignant impulse was to wake her, and upbraid her for her cruel neglect. But then she remembered that she was old, and had probably not slept the last few nights; so she left her in peace, but not without detaching the key that still hung at her side. After several trials Anka found a door that it fitted, which, being opened, revealed an abundant supply of stimulants and other useful stores.

The night seemed very long to Anka, counting her patient's fluttering pulses, and fearing that each breath would be his last. Her situation was rendered doubly painful by the thought that, perhaps, some of his poor countrymen were even at that moment dying in those lonely

rooms for want of help. Yet she owed it to this man to stay with him while he needed such unremitting care. After Anka had watched the Count for some time, it dawned upon her that she had certainly seen the face before. She recalled the scene upon the bridge, and suddenly remembered that there were two officers there, one of whom had tried to check his companion's roughness, and it must have been he who procured her freedom, and who now lay helpless before her.

Towards morning Avallo showed signs of fuller consciousness, and Anka ventured to kindle a fire, and re-arrange the apartment. While so employed, and keeping a constant eye on the couch, old Gretchen pushed open the door, and showed a tumbled cap, and very wrinkled, sleepy face. It was impossible to converse with her in Avallo's presence, so Anka drew her outside the door, and asked about the other soldiers.

"I am just going to look after them. I have been making them some gruel." She was carrying a steaming mess that looked anything but tempting. "Can he eat any?"

"No," said Anka, "he is very bad. I have hardly been able to keep life in him. He has not spoken all night."

"It would be one less to nurse," said Gretchen, indifferently. Then, observing Anka's look of surprise and disgust, she added, sullenly, "There would be one enemy less for our country. They hunt and persecute poor innocent people as if they were dogs or wild beasts, and then try to make them swallow their hateful religion."

"You had better be careful how you speak of the Spaniards, or their religion."

"Why, you would not repeat what I said, would you?" said Gretchen, with a terrified look.

"No, I am not a Catholic, nor am I a spy. Tell me where the other men are." Gretchen explained how she had marked the doors in the three galleries where they lay, and then was passing on with her gruel, when Anka stopped her to ask where the household linen was kept, for she had searched in vain for some in Avallo's room.

"I have the charge of everything," said Gretchen, jingling her keys.

"Then I hope, good mother, you will let me have some fresh covering. No one, whatever faith he held, ought to begrudge the poor sufferers a clean pillow."

"Well, I suppose you must have what you want for the Count; but it is a great responsibility."

"I am willing to take a full share," said Anka; resolving, as she returned to her post, that not only the Count, but his men, should have everything she could procure for them. She found a means of silencing Gretchen's objections to whatever liberties she chose to take with the palace property. Even when the horrified old woman found her tearing up a snowy linen sheet for bandages, she felt that there was no more sacrilege in this than in using the vestments and wine in the little church; and the Count was rich enough, if report spoke truly, to re-furnish the whole palace without any inconvenience.

Avallo, at last, opened his eyes and looked round him, dreamily, wondering where he was and how he came there. Daylight was creeping in at the window, but the greatest light came from the hearth. He

thought he must be at home again, waking up in his own chamber, after a miserable dream. But no, these acute pains were real enough, at least; and the tall slender figure, in a high-crowned cap, standing near the fire, was not his sister Isadore, nor was such a head-dress worn by any of his Spanish servants. Then the dream must be true, and he was in Belgium; but that was not deaf old Gretchen, nor was the undefinable yet comfortable change in the apartment the work of her unwilling hands. The face of his new nurse was turned from him, bent over something she seemed to be carefully mixing, and Avallo lay speculating what sort of features were beneath that little tower of lace, when suddenly Anka looked round, and found her patient's gaze fixed upon her. She was beside him instantly, bringing the potion she had prepared.

"Drink this," she said, "and do not speak or move." He obeyed like a child; and a strange sense of rest and pleasure stole over him, as he watched her quiet movements round his couch, and heard her cheerful voice. "I am going to leave you for awhile," she said, "to see if I can find a surgeon. You must not move, and if that old woman comes in, do not try to answer her questions."

Anka went first down to the front entrance, thinking that the man on guard would direct her where to go for help. The man feared she would not succeed, but gave what advice he could; and she set off through the strange town, resolved, if possible, to bring some one by persuasion, or if that failed, by bribery. Her search was long, and seemed likely to be fruitless, but at last, when she was going to give up in despair, she fell in with her yesterday's guide, who promised to send some one during the day.

"Where have you been?" asked Gretchen, sharply, as Anka came along the gallery, tired, but relieved in mind.

"Looking for a doctor."

"Then you might have saved yourself the trouble; there is ~~not~~ one to be had."

"But I have got one," shouted Anka.

"Hum!" grunted the old woman. "Folks will do anything for gold; they'll even mend swords to cut their own throats."

"The day passed much quicker to Anka than the night had seemed to do. She found most of the men badly, but not dangerously wounded; and glad enough were the poor fellows to get something wholesome to eat, instead of the wretched messes served to them under Gretchen's rule.

THE DAWNING OF LIGHT.

For several days Avallo's life hung upon a very slender thread, and the unwearied care and devotion of his grateful nurse did more to save him than the best medical skill could have done. It was not until all immediate danger seemed past that she yielded to the Count's entreaties, and allowed Gretchen to watch, while she took a few hours' rest. Some of the soldiers, and among them the Count's servant, rapidly recovered, thus lessening her labours; indeed, it would have been impossible for her to have continued such untiring exertions much longer.

Anka was standing by Avallo's chamber window one afternoon, and,

thinking that he was asleep, let her thoughts travel away, and dwell sadly on the past, vainly asking herself how it would all end with Cuthbert? whether he would yield to circumstances, and stifle his doubts, or whether he would fight them fairly? Her own future lay dark before her, a lonely path ending with the grave. The bitter tears streamed from her eyes at the desolate prospect—her trusting heart almost shrunk within her, until, from the dim recess of memory, came sweetly floating over her troubled soul the soothing strains of a hymn she had heard in her childhood, sung by one who had seen many days and nights of darkness :

“Every sorrow, every smart,
That the Eternal Father's heart
Hath appointed me of yore,
Or hath yet for me in store,
As my life flows on I'll take
Calmly, gladly, for His sake—
No more faithless murmurs make.

I will meet distress and pain,
I will greet e'en Death's dark reign,
I will lay me in the grave,
With a heart still glad and brave.”

And Anka lifted her head again, now smiling through her tears.

“Nurse,” said the Count, who had taken note of the evident distress of his attendant, and then had been puzzled by the gleam of contentment that suddenly broke through the clouds. Anka composed her face and went to him, wondering if he had really slept. To her astonishment, he said—

“Would you mind taking off your cap for a minute?” Anka thought he must still be light-headed, and felt his pulse. “I know what I am saying, good Sister: it is a strange request, and perhaps an impertinent **but** do humour a sick man.”

She was sitting beside his couch, and after a few moments' hesitation, with a look half-vexed, half-amused, she took off her cap. The change in her appearance was almost as great as Avallo expected; at least ten years seemed to be taken from her age. “The likeness is not perfect yet,” thought he; and without saying a word he raised his arm and drew out the comb that confined her long hair, which fell down over her neck and shoulders. Anka started up, with an exclamation of annoyance.

“There is no doubt now,” said Avallo. “Just such a look of proud indignation did you wear when my boisterous companion, Carlos Alba, demanded your name. I have suspected that you were Anka Gerhardt for some days. “Why did you try to hide your name from me now?” Anka was silent, but no longer angry. “I wonder,” continued he, “that you chose to select me as an object of compassion, when there were hundreds of sick Belgians with much greater claims.”

“None with such claims as Count Avallo. If he had not generously interceded for an unknown, friendless girl, they would have tried by torture to make her tell that which she never knew. By such acts as these we learn to forgive the sins and injustice of your nation.”

“And we need forgiveness,” said the Count. “I am not the only soldier who feels in his heart that this is a cruel war; and no Belgian

can hate that blood-thirsty Alva more than some of his own countrymen do. But Anka Gerhardt need not speak of generous deeds : she has repaid a hundredfold the little debt she owed."

"Increase my debt now, Count, by taking some genuine sleep," said Anka, coiling up her hair, and replacing her sober cap. This was hardly done, when there was a sound of voices, and heavy feet coming along the gallery. A quick knock at the door was followed by the appearance of a short, stout man in armour. A black plume shaded his face, but before he could remove his head-piece, Avallo had recognized him, and pronounced his name.

"Carlos Alba ! you in Liege ! What news ?"

"The best news is that my old friend is still alive," said Carlos, with a gay laugh, grasping Avallo's nerveless hand. "We heard you were dead ; but I could not rest satisfied with rumours, so got leave to come myself. Your servant, good Sister," he added, saluting Anka, with a familiar, jovial air, but evidently not recognizing her again.

"Where is our company now ?" asked Avallo.

"On the way to Heiliger-Lee. Aremberg has the command. How long will it be before your patient is fit for harness again, nurse ?" Anka was leaving the friends alone, but she came back to caution the burly visitor, and to remind the Count that his very life still depended upon quietness.

"These are famous quarters to be in," remarked Carlos, when she was gone. "And faith ! this is a comely Sister. I am ready to envy you, Avallo, in a chamber fit for a king, and a pretty face to look at all day."

"You forget the other privileges," remarked the Count, dryly ; "I have a comfortable hole in my chest, and a pretty long cut in my arm, *not to mention such items as an aching head, and a body too weak to turn itself under this velvet and gilt canopy.*"

"Oh, well, those are certainly drawbacks," laughed Carlos, "and I am a coward at bearing pain. But I wish you were well enough to come on with me to Heiliger :—" and he launched out with great animation into a description of an engagement that had just taken place at Dam, until all the soldier was roused afresh within Avallo, and, forgetting his distaste for the cause of the war, he longed to be in the camp once more.

Anka's warning had been only too necessary, for the excitement of Alba's company so exhausted the Count that he became much worse that night. The surgeon came ; said little, but looked very grave ; and Anka felt alarmed. Carlos was very sorry and penitent, meekly rendering what small assistance he could ; and Avallo, ill as he was, could not help feeling secretly edified at his respectful behaviour to Anka. To her, this second anxious watching was more painful than the first. She blamed herself for leaving him ; but she felt guilty of a worse neglect—his bodily wants she had assiduously labored to supply, but in the matter of religion not a word of comfort had she ventured to address to him. She had talked to the other soldiers, for she found that most of them, with the Count, had served in Germany, and had a pretty fair knowledge of her mother tongue ; but patient and submissive as Avallo had always been, Anka had found her timidity unconquerable whenever she had wished to speak. She felt sure he was not a strict Catholic, and she was

equally sure, from the position which he held, that he was not of the Reformed faith. She did not know that in an exclusively Catholic country the male part of the population was almost entirely infidel; the women and the priests maintaining the ponderous machinery. Avallo's mind was too liberal and enlightened to be under the influence of gross superstition, and all that was good and noble in him recoiled from a system that sanctioned and delighted in an *auto-da-fé*. He had made up his mind that religion was a gigantic sham, used by all parties to cover their real motives; and he wondered greatly at the folly of heretics, who could be so besotted and blind as to choose death, rather than exchange one form of idolatry for another. Such had been his honest convictions, until he was suddenly taken out of the busy outer world, and shut in with conscience and memory. He had now time to begin a new study—the study of himself; and here he made strange discoveries, which led him to ask himself, sometimes, if it were possible that any truth could lie under all those ceremonies and impositions he so despised? As his chances of recovery became greater, he grew easier, but now he was again face to face with death, and the certainty of a state of consciousness hereafter was impressed upon him.

Carlos Alba was brave enough in the battle-field, and the boldest in scoffing at all that was sacred; but to see death coming slowly in that silent chamber, away from the din and rush of conflict, was another thing, and when he thought that his friend could not have many more hours to live, he offered to go and find a priest. Avallo, however, declined his offer. It was too late for him to sift out the truth; and to receive extreme unction could not, he felt assured, alter his position in the mysterious and awful *beyond*.

Anka smoothed his pillow, with a face nearly as pale and as troubled as his own. "Do you grieve for me, Sister Anka?" whispered he. "If human pity and tenderness had power to heal, I should have had sound limbs a week ago. If there is another life after this——"

"Why do you say *if*? I know there is," replied Anka, in a tone of quiet assurance.

"How do you know?" he asked.

"Because the Word of God says there is; and because my own soul tells me so every day."

"How does it tell you that which thousands of mankind deny?"

"You do not deny it, do you, Count?" she asked, earnestly. "You don't deny the thing that is hidden from you, at this moment, by a veil more fragile than a spider's web. Has no voice within told you, in language that lips cannot utter, that this is but the beginning of life?"

Avallo looked at her with surprise: she had put his own thoughts into words. How Anka deplored her own cowardice in letting so many opportunities slip! While she had been praying for him, he had been uncertain whether there was any God, or any world to come. He was too weak to talk much; but after a long silence he remarked, "I know you believe that your faith is purer than the Catholic. What is your guide?"

"The simple Word of God."

"Ah, but so the Catholics say, and yet the enmity between you is deadly."

"It is true they profess to be directed by this Word; but they will not let the people read it for themselves, lest they should discover how shamelessly its truth and purity are perverted. They have added and changed it so much, and overlaid its simplicity with such a mountain of traditions and human inventions, that Jesus Christ would not recognise this as the religion *He* founded."

"And what does that Word teach *you*?" he asked.

"That love to God and love to man, whether friend or foe, is the beginning and end of all religion."

"To love my fellow-creatures were not so hard a task, but who is God, that I should love Him?"

"He is our Father, revealed unto us by His Son Jesus Christ," replied Anka. The Count lay pondering over her answer until he fell asleep; and when at last he woke, he was so refreshed that both doctor and nurse felt there was room again for hope. Carlos, unused to so much quiet, had scarcely been able to control his restlessness during this long sleep, and now he was full of delight, and his spirits rose as high as ever.

"I thought it was all over with you last night, old comrade," said he, preparing to go; "but you'll come round all right now. I'm glad you did not want to see a priest, with his crosses and wafers and trumpery: he would have mumbled you into purgatory, as sure as fate. I hope, good Sister, if I have the ill luck to be wounded, you will consider me a deserving object of charity."

"I should not expect such submission as your friend here has shown," replied Anka.

"Oh, I am the meekest of mortals when I am sick."

"Yes, while the danger lasts," said Avallo, feebly.

"Well, I dare wager anything that while that ugly deaf old crone had the handling and cherishing of you, your temper was not the sereneest, nor your words distilled honey. I had just such a nurse last time; wait until I have beauty and benevolence in attendance, and see if Carlos *Alba* does not show himself a very pattern of resignation." Anka hoped she should never have to make the experiment; and saw him depart without any regret.

* * * * *

All the world looked new and fair to Count Avallo, when, after long weeks of suffering and waiting, he was able to crawl out into the palace court-yard. The sun had never shone so brightly, the clouds had never worn such lovely tints as they did that morning.

"I am like one raised from the dead," said he to his nurse when she came to look after him. "I did not think that common things could look so beautiful; the world must have dressed herself anew since I was buried."

"'Tis not the world that has changed, Count," said Anka; "'tis the force of contrast—after darkness and despair, the light is doubly sweet. Nature only wears the colour of your own mind; she is always fair. It is we that are so dull, and call things 'common.' Nothing is mean or common that the hand of God has made."

"You think, then, that He made and directs such light and unimportant things as yonder fleecy clouds, skimming across the sea of blue over our heads?"

"Assuredly, just as much as he controls the small events of our own lives. Is not that a better and happier thought than yours of *chance*; at least, more reasonable?"

"I admit there is little reason in my old belief, or disbelief, as you would call it. I feel within and around me a mysterious unseen power: that within, I call my immortal self; and that which surrounds me, I call the Great Spirit. You give it a distinct character, and person, and name, and call it your 'Father.' Where I doubt and dread, you love and trust; I do not wonder at your calling your thoughts 'happy,' but it is *truth* I seek now, more than happiness."

"If you find the first the last will not need searching for," replied Anka.

"Speaking of small events, I suppose you would say, good sister, that the course of a single shot in the *mêlée* and tumult of a battle is guided by the same ever-present and all-seeing influence?"

"And why not, Count? You will not deny that it is by His power the sun rises and sets, and never wanders out of his appointed path, yet some day the sun's light will fade, and he will die; but we shall *never* die. Do you think that man is of less importance in the eyes of his Maker than soulless things? Can anything be overlooked by Him that concerns one of His immortals?"

"Do all Belgian women carry so much knowledge under their caps?" asked Avallo, smiling.

"The Bible makes every one wise that takes a delight in its study; for no other book can tell us what we are, or whither we are going. The course of a single shot is not always such a small event either—it may effect the destiny of a human being; for the Lord has a reason and purpose for everything that He does, though the *wherefore* is often hidden from us."

Avallo turned to her with moistened eyes. "Though you are too modest to say so, I think you have not found it very difficult to guess why my strength and pride were laid so low, and why I was made to know myself. I am ready to acknowledge the beneficence of any supernatural agent that led your wandering steps to this place."

The days of convalescence were ended: the Count had dispensed with help for several days; and though much altered and emaciated, his step was firm, and his hand steady enough to defend himself, at least. The other soldiers were only waiting for him that they might rejoin their company, and Anka's work seemed done in the palace, but Avallo prayed her to remain until he was ready to depart. The day before he left he purchased a horse, and, cased in his armour, he entered the room where Anka sat, making a scarf that was to replace his own. She looked up, "Are you going to-day?"

"No," said Avallo, pacing slowly up and down the room. "I am only trying the weight of this steel; I did not think it was so heavy." Anka eyed him doubtfully, as he tried to make himself believe that, with a little exercise, he should not feel so uneasy under its pressure; but he became paler every minute. He stopped at last in his weary walk, and read the meaning of her anxious look. "You think I am hardly fit to be trusted out of your sight yet," he said, seating himself beside her.

"I shan't do much execution this week on your friends ; and I confess to you that I am heartily sick of this inglorious warfare, and of Philip's deceitful policy. How can I triumph in victories that disgrace us in the eyes of other nations ? I cannot now turn my back upon Aremberg, but should I survive the approaching action, I shall seek leave to retire from the army until Philip finds a more honourable field, in which his soldiers can distinguish themselves."

Anka's busy fingers continued their task, and Avallo watched them, feeling moody and depressed. Suddenly he asked, "Where are you going to-morrow, Sister, when you leave the palace ?"

"I have hardly determined," she replied ; "I had resolved to return to Germany, but there is work enough here at present."

"But does not your Order direct where you shall go ?"

"I do not belong to any Order," said Anka ; "I am perfectly free to travel whither Providence directs."

"But you are under vows, like other Sisters of Charity, are you not ?" he demanded.

"No ; I am only bound in my heart to the service of Jesus Christ."

"And you are free, free as other maidens are ?"

"Yes," said Anka, speaking with evident reluctance, "free from religious vows."

Avallo again paced the room, this time with quicker steps. Now had come the hour that Cuthbert had foreseen and dreaded. Presently the Count came and stood before Anka, his cheeks flushed, and his great dark eyes gleaming.

"Anka, I am a soldier, and used to speak my mind plainly ; forgive my bluntness, and only remember that my tongue utters truly the thoughts of my heart. When this fort is taken, go with me into Spain : myself and half of everything that I possess is yours. I shall think my wealth is of value, at least, if you will share it with me."

Anka was startled and distressed : "Do not speak of it, I may not hear you."

"If you are not foresworn, there can be no harm in listening to the honourable words of a man whose life you have saved, and into whose soul you have brought the first ray of light."

"I am well repaid, Count Avallo, without such a costly evidence of your gratitude as you have frankly offered me," replied she, rather coldly.

"Gratitude ! did you think that it was gratitude that made me wish to enthrone you as mistress of my Castilian domains ? Nay, gratitude would lead me to die for you at any moment ; but not for such a sentiment alone would I kneel at any woman's feet."

"I am sorry if I have wronged you, even in thought, but still, Count, I must not hear you ; it is treason to another. I thank you, but it may not be."

"Then you are pledged ?"

"Not in word, but in heart," said Anka, rising.

"And yet you say that you are homeless and friendless ; you cannot be bound. Go with me, and teach me what you will, and your God shall be mine. Would you have me lose my way in a labyrinth of doubts ?"

"I cannot go with you : I have nothing to give ; I emptied my heart long ago. Count Avallo is too noble to ask me to break even unspoken vows."

(To be Continued.)

MINISTERING TO JESUS.

How many there are who read the wondrous life of our Saviour with a feeling of discontent, in view of the privileges of those who enjoyed his society, followed him from place to place, and were allowed to minister to his wants. "How happy," they say, "should we have been, to have spread our table for him as did Simon the Pharisee ; to have sat at his feet as did the sister of Lazarus ; to have spread garments for him to tread upon, as did many in Jerusalem ; to have anointed his head, or washed his feet, as did the woman who was a sinner ; or to carry the sacred cross under which he staggered to Calvary, as did Simon the Cyrenian." They sigh to think that such opportunities have gone for ever behind the veil of more than eighteen centuries.

If any have ever thought so, we earnestly wish to correct the mistake. Such opportunities are afforded every day. The Saviour is yet moving about among mankind upon his errands of benevolence. You may aid him in his work. Do you ask, how ? Why, by giving him sympathy, money, food, clothing : and being rewarded for all you did, just as if you saw him with your bodily eyes. You must not think that the sacred body of Christ has disappeared from his children. All Christians make up the body of Christ ; they are "members of his body, his flesh, and his bones." He is the Head ; they constitute his members ; and they must be careful not to make any schism of the various parts. He took upon himself our nature, so that if we scorn or neglect our fellow men, we wound Christ.

You may say, perhaps, that you do not understand this. Well : we will let the Master himself explain it to you. Please to read Matt. 25 : from the 31st to the 46th verse. Here he tells you, that when you feed, shelter, defend, or help any of his followers, he regards it as done unto himself. You need not say that Christians are *so imperfect*, that you cannot see Christ in them ; he takes from you the objection in the words, "Inasmuch as ye did it not to one of the *least* of these my brethren, ye did it not unto me."

Yes, my friend, if you help some poor Christian, you help Christ ; and he will graciously reward you for it, even if the act be as insignificant as the giving of a cup of cold water. What veneration many have for the *mother* of Jesus ! How they offer prayers to her, and worship her ! Yet He tells us that every pious woman is His mother ; and if you help those good women who labor in the gospel, you are befriending those whom He calls his mother and his sister.

The *brethren* of Christ are in every place where men pray and do good ; and in showing kindness to them, He will account it as if done to James or John, his brethren on earth. Does your heart warm at the thought ? Would you like to go where Jesus is, and show him kindness ? Do you covet an opportunity to defend him when assailed ? Would you rejoice

to receive Him under your roof, and show him your hospitality and self-denial? Would you not like to sing for him and speak for Him?

Well, one way is to go where He comes. Where two or three are gathered together in His name for worship, you may be sure to find him. Has God given you a voice so that you can sing? If you do so, you may have the commendation of the Master that you sang for Him. Can you not say a word for his cause? Can you not pray for him and to him? Do you not know how in this way you may gladden the hearts of his friends? Do you not know that he keeps a book of remembrance wherein all such exercises are recorded to be reviewed in the final day? This is a great truth, and if you properly appreciate it, you may find a happiness unknown before, in rendering the Master's favorite abodes the place of joy and holy entertainment.

You know, too, that His holy cause is often slandered and persecuted. When He was upon the earth in the flesh, he often met with personal opposition and violence; and as you have read of these in the New Testament, you have perhaps said to yourself, "Oh, that I could have been there; how gladly would I have stood up in his defence?" But you have opportunities to do this. When you stand up for the truth as it is in Jesus, or take the part of the church against the world, or defend some slandered believer, you do it as if directly for Christ. The record is made, "Ye have done it unto me?" And how often may you do this? There is many a Nazareth now, where men seek to cast Jesus down headlong—many a Jerusalem now, where they seek to stone him—many a judgment hall, where he is condemned and smitten, and where you may enter in his defence.

If Jesus should come and personally ask you for money to aid his cause, would you not give it? But he is actually doing so every day; and what you give, He puts into his treasury, and keeps as a memorial of you. In administering to the necessities of Christ's poor, you are giving to Him who when on earth had not where to lay his head. If he had a house on earth, and intrusted its care to you, would you not see that it was kept in order? But you need not go far to find that house: and if you watch over its interest, seeing that the sacred fire goes not out upon its altar, and that your substance is devoted to Him, you may be sure that He who walks through its courts, will not forget your labor of love. You will do all things *heartily*, for you serve the Lord Christ. Think how closely he connects your interests, and the interests of all his people, with himself. Every thing you do brings you into personal contact with the Redeemer of men; in their relief you see his reward, and in their edification his enlargement. In such a view, no duty to brother or sister, friend or neighbor, can seem unworthy; for Christ, present and rewarding, is seen in them all.—*American Messenger*.

FASHIONABLE AMUSEMENTS.

Mrs. A—— was a professed Christian, zealous in her church relations. At all meetings for prayer she was present, and in times of revival active and earnest in her exertions with inquirers. Very few, apparently, attained to such religious experience as she seemed to enjoy; she was regarded as a leader and a "mother in Israel."

She had a large family, and their circumstances were such she was compelled to perform her own domestic labour. She had an only daughter, and she was so much indulged, and so little restrained, that many questioned if the mother realized her own responsibility. And when it was known that the daughter attended dancing-school and midnight balls, the church felt called upon to reason with her upon the matter. She replied that "she did not approve of it but her child would go, and it was her father's wish." "But we have learned that you aid her by preparing her dresses." "That is true," she replied; "but I am too poor to hire it done, and there is no other way than to do it myself." "Can you expect a blessing to follow this course?" "I talk to Lucy all I can, and when she is gone, I pray for her, and I can't but think God will show her the wrong."

The mother died suddenly. The daughter went on in her downward course, and none of the family were ever known to have any regard for the religion their mother so zealously professed. They died, and gave no sign of repentance. Alas, the mother had "kept the vineyard of others, but her own vineyard she had not kept."

Mr. and Mrs. B—— were members of an evangelical church. They had several sons and daughters. All were talented, and received superior education. Dancing was fashionable, and with no reproof, no counsel, the parents allowed them to mingle in every gay gathering far and near. They even looked on their daughters with pride as they saw them attired for the frivolous and senseless amusements. Yet the mother was regarded as a pious woman.

There was to be a ball at a distance of many miles, and the Misses B—— prepared to attend. The weather was exceedingly cold. The rooms were crowded, and the dance continued until the "small hours of the night" waned into the holy Sabbath morning.

All of the party complained of feeling ill; but one of the Misses B—— was seized with chills, which ended in delirium. She was conveyed to her home with all possible care, but never awoke to consciousness. In a few days she was laid away to be looked upon no more.

It was said the parents, when too late, saw their mistaken course, and mourned over it. But as they had sowed, so they also reaped; and when their children died, they could not hope to present them at the great day to the Redeemer, saying, "Here am I, Lord, and the children whom thou hast given me."

Of all separations, that of families at the Judgment seat is the most awful. The mind cannot imagine it. Such revelry is at war with the soul and its best interests. Oh, Christian parents, "lead not your children into temptation."—*American Messenger*.

TRUTHFUL AND OBEDIENT.

"Charlie! Charlie!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat, and picked up his jacket and cap.

"Don't go yet!" "Have it out." "Finish this game!" "Try it again!" cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can't do anything with him. He's tied to his mother's apron strings."

"That's so," said Charlie; "and it's to what every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her, will never keep it to any one else—you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charles Gray is now a prosperous business man in a great city, and his mercantile friends say of him that "his word is as good as his bond." We asked him once how he had acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habit formed then has clung to me through life."—*Child's Delight.*

"HOW HAPPY I'LL BE!"

A little one played among the flowers,
In the blush and bloom of summer hours;
She twined the bud in a garland fair,
And bound them up in her shining hair.
"Ah me!" she said, "how happy I'll be,
When ten years more have gone over me,
And I am a maiden, with youth's bright glow
Flushing my cheek and lighting my brow!"

A maiden mused in a pleasant room,
Where the air was filled with soft perfume;
Vases were near of antique mould,
Beautiful pictures, rare and old,
And she of all the loveliness there,
Was by far the loveliest and most fair.
"Ah me!" she sighed, "how happy I'll be,
When my heart's true love comes home to me;
Light of my life, my spirit's pride,
I count the days till thou reach my side."

A mother bent over the cradle nest,
Where she soothed her babe to his smiling rest;
"Sleep well," she murmured, soft and low,
As she presses her kisses on his brow;
"O child, sweet child, how happy I'll be,
If the good God let thee stay with me,
Till later on, in life's evening hour,
Thy strength shall be my strength and tower!"

An aged one sat by the glowing hearth,
 Almost ready to leave the earth ;
 Feeble and frail, the race she had run
 Had borne her along to the setting sun,
 " Ah me ! " she sighed in an under-tone,
 " How happy I'll be when life is done !
 When the world fades out with its weary strife,
 And I soar away to a better life ! "

'Tis thus we journey, from youth to age,
 Longing to turn to another page,
 Striving to hasten the years away,
 Lighting our hearts with the future's ray ;
 Hoping on earth till its vision fade,
 Wishing and waiting, through sun and shade ;
 Turning, when earth's last tie is riven,
 To the beautiful rest that remains in heaven.

—*Zion's Herald.*

British and Foreign Record.

That is a very significant item that comes to us from Jamaica. When, in the reorganization of matters there, it was found that the establishment of the church of the minority (the Episcopal) could no longer be maintained, it was proposed by Governor Grant, with the approbation of the Colonial Office, to institute " concurrent endowment," that is, the subsidising of all churches from the public treasury. This would have been done, but that *the Baptists and Independents would not come in to the plan.* This upset the whole scheme, and now the voluntary principle is to be the rule for all churches alike. These little bodies of inflexible non-cons are sharp thorns in the sides of Erastian Statesmen all the world over. But they are in the right, and all the endowment party are coming over to their side.

As we predicted, the Irish Churchmen are settling their future system of government in a very sensible and practical style. The particulars have been given in all the papers, and we need not repeat them here. We notice that all lay representatives of parishes must be communicants, while the voters are the whole body of male " members " of the church, that is, the baptized and confirmed and non-excommunicate. Full place is provided for the lay element, and yet quite enough check is provided against any possible aberrations of theirs by giving veto powers to the hierarchy. Twenty years hence, no money would tempt these emancipates to come under the State yoke again.

The Irish Presbyterian General Assembly has decided with almost unanimity in favour of commutation by the ministers as a body, not as individuals. The effect of this will be, as in Canada, to put into the hands of the church a large endowment fund, the interest of which will be given to former recipients of the *Regium Donum* for their lives, and

be afterwards available, for all time, for the support of other ministers. We do not like the plan, but must submit to the best attainable instead of the best possible. At once, the vivifying effect of necessity is seen in schemes for the better support of the miserably under-paid ministers.

With the Irish land question it scarcely falls within our province to deal. That of education more belongs to us, but we do not see that legislation is proposed on it during the present session of the Imperial Parliament. We are not without serious apprehensions on the matter, for dangerous concessions have already been made, and the Government has shown symptoms of pliability, while Rome presses every advantage with all its own craft and persistence. Our chief hope, under God, for the averting of a sectarian system, is in the rising tide of public sentiment in the kingdom at large, which is fast setting—and with that tremendous volume that has so often swept all before it, as on the Reform, Free Trade and Irish Church questions—in favour of a national and unsectarian system for England, Scotland and Ireland.

The accounts that have reached us, up to the time of printing, of Mr Forster's Education Bill for England, are too meagre to allow of accurate criticism. In the main, it seems to be a step in the direction of a truly national scheme. It does not, of course, withdraw aid from existing denominational schools; they had "vested interests" which any Government would be bound to respect. But we wish we could see restrictions placed upon their multiplication. All educationists are now dividing into two camps, that of the National Educational League, at Birmingham, and the National Educational Union, at Manchester. The League is the National, and the Union the Denominational party. One noteworthy and hopeful symptom in the matter is that the Wesleyans are coming out of their Conservative non-committalism on all such points, and taking their places with their fellow non-conformists. They begin plainly to see that to ask aid for their own schools, is to ask it for Puseyite and Catholic schools also, in every part of Great Britain, and that such grants cost more than they are worth.

Madagascar continues to be the field of wonders, almost of miracles, in the history of modern missions. The Queen and her husband, the Prime Minister, baptized by a native pastor, and members of the Christian Church, the Royal idols burnt, and wide provinces asking for missionaries, are the salient features in the picture. The London Missionary Society seems to be addressing itself to the requirements of the occasion with a statesmanlike wisdom, as well as with Christian zeal. But what a miserable piece of impertinent intrusion is it for English Churchmen to send out a bishop to these Christians, whom God's grace has converted and sustained through fiery trials, though untouched by "consecrated" hands! Worthy successors these of St. Paul, who said indignantly, "Not that I should build upon another man's foundation." We trust that the Right Reverend gentleman, or his Lordship, of Madagascar, will be sent home with his finger in his mouth, like his brother of Honolulu.

Once more we would point out how wholesomely "the Gospel according to Congregationalism" is working on a field so diverse from that of either the mother country or the Colonies. The Queen, while proclaiming her own faith in Christianity, imposes it upon none of her people; and, while destroying her own idols, leaves it to every one of her subjects to preserve or destroy his own. No more wholesale conversions, we trust, at the sword's point, leaving the heart Pagan still.

The Œcumenical Council "drags its slow length along." It is very likely that Papal Infallibility will be declared an article of Faith, in some way or other, though the known opposition of so many bishops will deprive it of all moral influence, and the protests of all constitutional governments show that it will not be safe to assert the doctrine in practice. But Rome is no stranger to the policy of setting its mark high, and so striking higher than if its aim were lower. The Council seems to be spending a great deal of time over a very little business; but it is not the policy of that irresponsible despotism to put all its transactions in the next morning's papers. And we suspect that a vast amount of settling of policy, of accommodating themselves to the times, and of overhauling and perfecting every department of ecclesiastical administration, is quietly going forward, while the world outside is allowed to talk itself hoarse about the dogmas. Whatever may be done about these, we may be sure that in every part of the world there will be, as the fruit of this Council, a more thorough practical unity, a quicker answering to the Papal helm, and a more energetic and subtle pressing of all its schemes in every land.

A Congressional temperance meeting was held in Washington, January 16th, in the Metropolitan Methodist E. Church. The building was densely crowded with the elite of the city. Senator Wilson presided, and Senators Pomeroy, Willey, Patterson and Buckingham, and several members of the House of Representatives, addressed the audience. Among other notable things said and done on the occasion, was the adoption of a resolution recommending the observance of the 22nd February, Washington's birthday, by the organization of Union Temperance Societies all over the land. Perhaps some of our Senators might, with advantage to themselves, and to the country, "look to Washington," for an example in this matter.

According to the statistics in the New Year's number of the *Congregational Quarterly*, the total number of Congregational churches in the United States is 2,826, ministers 3,168, members 300,362. Additions during the year, by profession, 15,167.

The Superior Court at Cincinnati, has decided that the School Board has transcended its power in ordering the discontinuance of the reading of the Bible, and of sacred songs in the public schools. The Court takes the ground that there is a political value of religion which the State has a right to secure, and for this end to tax for the protection of religious worship, and if necessary, conscience must be subordinated to the public good: *Salus populi suprema lex*. That, therefore, even if it were expedient, it is impossible for the common schools of Ohio to be secularized. "Christianity is the prevailing religion in the State, and the moral sense of the people is controlled by it, and what!

ever is opposed to it, undermines the moral support of the laws, and corrupts the community." Judge Taft—whose theological predilections are in the direction of Parkerism—dissented, and the case is to be carried up to the Supreme Court. The friends of the Bible cannot but be grateful for the strong words of Christian sense which they will find in this judgment, and in the concurrent opinion of Mr. Justice Storer, who denounced the idea that "a pupil asking about his origin, may legally be referred to Geology, but not to Genesis"

We are glad to see in the *Christian Union* an apparently official announcement, the Plymouth Church in Brooklyn has not intended by its late action to imply that the doctrinal beliefs of candidates for admission are of no importance, but simply to rule that the church shall satisfy itself of the fact of the doctrinal soundness of applicants at the time of their examination, and not by the requirement from them of a formal assent to the creed, as a part of their public admission. It is further stated that, at a late meeting, the church appointed a committee of five, including the pastor, to revise the Articles of Faith; which, it affirmed, remain, until altered in accordance with the rules, the creed of the church. The Christian public will await with interest the result of this action towards revision.—*Congregationalist*.

Correspondence.

MR. DALE'S LETTER.

To the Editor of the Canadian Independent.

DEAR SIR,—I have read repeatedly, and always with increasing pain, that part of the Rev. R. W. Dale's letter to *The Advance*, of Chicago, quoted in your Number for February, referring to "a silent but complete revolution of theological thought with respect to Calvinism," which (it alleges) has taken place among the Evangelical Nonconformists of England, especially among the Congregationalists, during the present century. Mr. Dale's competency as a witness in this matter, it does not become the writer of this to question, as he has been absent from England for more than a quarter of a century. But the more credible the witness in this case, the more grievous, in my judgment, is the change to which he testifies. Were the change which Mr. Dale appears to rejoice in, a change from the Antinomianism of Crisp of Huntington, or from the Ultra-Calvinism of Dr. Hawker and others, to the moderate Calvinism of Andrew Fuller, and of Dr. Edward Williams, I could understand and share his delight; but that men who held and taught the theology of Fuller and Williams, which, I may add, was also the theology of Dr. Pye Smith, Dr. George Payne, and others of our best thinkers, should be (must I not say?) contemptuously referred to by Mr. Dale, as continuing to repeat familiar phrases about "divine decrees," and "the electing love of God," and, as "believing that they believed in Calvinism still;"—this, Sir, is, I submit, an unseemliness which Mr. Dale's prominent position, past and present, renders only more unseemly.

And does it consist with fact that the tenets thus sneered at constituted "the dead articles of a creed," as Mr. Dale insinuates, which can be justly compared to "the dead wood which silently drops off the tree when the life of spring returns?"

What? Was George Whitfield, or Rowland Hill, or William Jay, or is Mr. Spurgeon, deficient in pathos and power, because it may be, logically and scripturally correct in their thinking and teaching? I feel, Sir, more sur-

prised at the questionable paragraphs of Mr. Dale, from the fact that, in reading lately the life, which he has so well edited; of the late Rev. John Angell James, of Birmingham, I met with the following, in Mr. Dale's estimate of Mr. James as a preacher:—

Mr. Dale, it seems, in familiar conversation with Mr. James, had playfully said that he (Mr. Dale) was more orthodox than Mr. James. To this Mr. James naturally demurred. Mr. Dale replied, in effect, that he preached more Calvinism than Mr. James. "I hold," rejoined Mr. James, "the doctrines of Calvinism with a firm grasp."

Mr. Dale correctly adds of his truly admirable senior, "Indeed, he was a moderate Calvinist, belonging to the school of his predecessor, Dr. Williams, but his temperament led him to dwell much more on Christian duty than on Christian privilege." Yet, having heard Mr. James preach from Romans 8, 28th, the writer of this can testify that the life-sustaining truths affirmed and involved in that passage were not treated by him as "dead articles," nor dropped as "dead wood," as, sad to say, they now too often are.

That forms of expression have been changed in the process of time, where the substantial of thought have remained unchanged, is more than probable. I have known good men converted from Methodism to Congregationalism, whose theology was not much modified by the change, but who no longer used in public the technical or denominational phraseology of their earlier days. In modern Methodist pulpits, too, one does not generally hear the phrases which were familiar some thirty or forty years ago; but it is only justice to our Methodist brethren to acknowledge that their theology is substantially now what it has ever been.

Mr. Dale says that there are some among the Congregationalists who would like to hear a little more of what they call "the Calvinistic side of truth." I know of no such side of truth; nor do I know of any Arminian side of it; but I can understand that certain scriptural truths may be regarded in their divine aspects and relations, that the same truths may be regarded in their human aspects and relations, and that all these aspects and relations are to be alike contemplated and honoured by us as intelligent and accountable yet dependent creatures. Our great poet has acknowledged this, when he wrote—

"There's a Divinity that shapes our ends,
Rough-hew them how we will."

The prophet Jeremiah felt this, when he cried—"O Lord, I know that the way of man is not in himself; it is not in man that walketh, to direct his steps." And the apostle Paul was filled with a conviction of this, when he wrote to the Philipians—"Work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do of his good pleasure."

Why Mr. Dale's letter was introduced to your readers, by a special personal request for its insertion, I do not, of course, know. Mr. Dale is an able and a much and deservedly honoured man. But he is neither more able nor more honoured than were Fuller, Williams, Pye Smith, Payne, and a host of others like minded with them, whose comprehensive, yet moderate opinions, recorded in their masterly and unanswerable writings, may well be regarded as thoughtful, devout and invaluable vindications of the ways of God to men; ways inflexibly just, yet infinitely gracious.

Congregational polity is not necessarily inconsistent with any theological opinions, from the highest Antinomianism to the lowest Unitarianism, and persons who hold either of these extremes have claimed to be called by its name.

Some Congregational ministers and Congregational churches may deem themselves more enlightened than their predecessors, if not than the Apostles themselves; but it is not at all becoming, or in good taste, that they should speak or write lightly of men into whose labours they have been permitted to

enter, and whose grand thoughts, and devout spirit, and self-denying course, they may well strive and pray to imitate,

I am, dear Sir,

Yours respectfully,

OBSERVER.

Ontario, February, 1870.

THE REVIVAL IN EMBRO, ONT.

DEAR BROTHER,

Having received an earnest invitation from the Rev. D. McKenzie, Presbyterian minister, and that honoured servant of Christ, Douglas Russell, to preach in Embro, on Friday evening last, while the latter was absent in Galt, I gladly accepted it and went. I had heard of a good work going on there, and was anxious to see the manifestations of the grace of God. I had heard of crowds gathering, eight and ten hundred on week nights, and fifteen hundred on the Lord's day, and was puzzled to understand how any place in a rural region could contain them. I had heard of hundreds remaining to the "enquiry meeting" for conversation, and longed to see such signs of the Divine presence. When I arrived at the church and had taken part in the service, I concluded that what was spoken in the hearing of the ear was more than confirmed by the seeing of the eye.

The church is a very large brick structure with a fine spire, and so arranged internally that little room is lost. This place was full, or rather, from the closeness with which the people sat, *packed*. Below, in the body of the church, in the communion seats, in the wide galleries, on the platform around the base of the pulpit, a sea of faces saluted the eye. There were old, grey-headed patriarchs, men in the prime of life, young men in the dew and freshness of youth, and little children—all listening as if for very life. Every true gospel word tells. Everyone is eager to hear. It is as if a spell bound the great congregation to watch for the word of salvation. This state of things has obtained for the last four weeks, the interest growing, deepening and spreading all the time. The service is conducted in Presbyterian fashion, use being made only of the Psalms of David, demonstrating clearly that the power lies not in the hymns, as the enemies of these brethren affirm, but in the "power of the Highest" being present.

Two or three ministers speak every night, occupying two hours and a half, from half past six till nine o'clock; and during all this time there is not the slightest evidence of impatience or uneasiness. A marked solemnity prevades the assembly. The preaching being over, an announcement is made that a meeting for conversation will be held, to which all desirous of being spoken with are invited to remain. This part of the service is most interesting. Souls serious, awakened, earnestly anxious, or rejoicing in Jesus, are met in every seat. The spirit of the people is more deeply moved than it was in London. The work is more marked and manifest. The whole region is roused. Picking up a paper, the Embro *Planet*, at Beachville station as I was returning, I saw an article entitled "The Present Revival," which was an earnest exhortation to those who could not come to the meetings to come to Christ at once. Families journey ten miles to the place of meeting every night, and home again after service. Old men who never went to church but after severe affliction, are there as regularly as the return of day. Those who remain to the second part seem not to think of home; they linger to the last. About eleven o'clock the close comes and they all disperse. I was informed that during the day many call on Mr. Russell that cannot wait at night, owing to distance or family concerns. From all we saw and heard we rejoice to say that a wondrous work of grace is going forward in Embro.

Truly, "This is the Lord's doing; it is wondrous in our eyes." God is near us in London too; a wide-spread interest prevails, but a deep-rooted

unbelief denies it. If God's voice were heard, "Son, go work *to-day* in my vineyard;" "Let him that heareth say come,"—the truth would soon be patent. Brethren, hear we the Master's call?

Work, brethren, work;
Work, brethren, work.

"Is not the Lord gone out before thee?"

I am, yours affectionately,

J. A. DICKSON.

News of the Churches.

Missionary Tour—Ontario Middle District, No. 1.—The Revs. W. W. Smith and S. T. Gibbs, having been appointed to visit Georgetown, Churchill, Alton, and South Caledon, a public meeting was held at Georgetown, on Monday, January 24th. It was feared that a necessary change of the day of meeting, and local circumstances, would affect the attendance; but the result was satisfactory, both in respect of the interest manifested, and the amount contributed. After suitable opening remarks by the Rev. J. Unsworth, the meeting was appropriately addressed by Revs. J. G. Manly, S. T. Gibbs, and the resident ministers of the Presbyterian, Baptist, and Wesleyan Churches. Subscriptions and collection, \$104—a gratifying increase.

TUESDAY—The Brethren Unsworth and Gibbs proceeded to Churchill, where they were joined by Bro. Smith. The Rev. J. Unsworth in the chair. The meeting was addressed by the deputation, who adverted to the interesting fact communicated to them, that our Missionary Society originated many years ago, in that place, when it was with it but "a day of small things." Subscription and collection, about \$13.

WEDNESDAY was spent in travelling and visiting several families, on the way to Alton, and, a heavy snow storm prevailing, we were kindly received by the parents of Bro. John Brown, whose hospitable roof we left next morning. Not far off, an unexpected sight delighted us—a castellated structure, among the trees of a Canadian forest. From the massive tower, fifty-nine feet high, of "Rackside Castle," we were gratified by the courtesy of the owner, with one of the finest views in Ontario, and indulged in pleasant reminiscences, concerning some old, secluded mansions in beloved England and Scotland.

THURSDAY, 27th—Alton—A good meeting. Bro. Denny presided. Addresses were delivered by Revs. W. W. Smith, J. Unsworth, J. Brown, and S. T. Gibbs. Contributions again larger than last year. A Council convened for the purpose of advising on certain temporal matters, consequent on the resignation of the pastor, and in relation to a successor, terminated most happily, both for the pastor and the Church. A very pleasant meeting of ministers, deacons, and members, at the residence of one of the members, closed our visit at Alton.

FRIDAY—South Caledon—Isolated and difficult of access, as is this station, with a scattered population, the attendance was not large. Yet, the collection amounted to \$13 27.

The cheerful liberality shown at all these meetings was a pleasing feature. In each case, the subscriptions exceeded those of last year; and, the manner of giving was so beautiful, that one may well remember it for a lifetime. Yet, no sacrifices are too costly to be made for Him who "loved us, and gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour."

S. T. G.

MIDDLE DISTRICT, NO. 2.

NEWMARKET, RUGBY, ORO, VESPRA AND MANILLA.—The deputation appointed to visit the four places first named consisted of Revs. R. Robinson, H. Denny, and B. W. Day. brother Robinson, thinking that it would entail too much expense on the Missionary Society if he were to fulfil these appointments himself, remained at home, expecting that the Rev. J. G. Sanderson would occupy his place at Newmarket, and the Rev. Mr. Haigh, pastor elect of Newmarket, at Rugby, Vespra and Oro. Owing to some misunderstanding of the arrangements, brother Sanderson did not come to Newmarket, and brother Denny being also absent, your correspondent was the only one of the deputation present.

The attendance at the meeting though small was still in advance of last year, and on the whole encouraging. Mr. T. Kirk was called to the chair, and added much to the interest of the meeting by reminiscences of like gatherings in the Fatherland.

The Rev. Mr. Smith, Wesleyan, your correspondent, and the pastor, delivered addresses on the dignity, success, and claims of the Missionary enterprise, all of which were listened to with great attention, and we trust also with profit. The church here, though small, manifests a good deal of energy, and an earnest desire to uphold the banner of Congregationalism. Their present pastor, though with them but a short time, has done a good work, and is looking and labouring that his ministry may be abundantly blessed in the Lord. Contributions yet to be taken up.

The following day, in company with brother Haigh, who kindly offered his services in the absence of Mr. Robinson and Mr. Denny, your correspondent took the morning train for Barrie. On arriving at the station we found a son of Deacon Thomas of Oro, with a team, waiting to convey us to his father's residence. After a ride of 12 or 14 miles through a driving snow storm we arrived safely at our destination, received a hearty welcome, and in the afternoon were driven on by another of the friends to the residence of Rev. J. G. Sanderson, Rugby.

The meeting in the evening was rather thinly attended, owing to the absence from home of some of the principal members of the church; but enlivened by sweet strains from a choir of singers under the charge of Mrs. Sanderson was yet quite a success. The pastor who occupied the chair, read extracts from the report, and was followed by speeches from your correspondent and brother Haigh, on the importance of honouring the Lord by our works. During the last year, the church building, which had become too small for the numbers attending the stated ministry of the word, has been enlarged, and otherwise improved in a way that does great credit to all concerned.

On Thursday we were driven by brother Sanderson, to the beautiful and commodious building lately erected by the Oro Church. There a good audience had assembled, who gave earnest attention while the pastor read extracts from the report, and the deputation urged the claims of personal religion, and the Missionary cause upon all present. The building, 45 x 30 feet, completely finished in fine style, both inside and out, is an ornament to the neighbourhood, and shows what can be done when the people have a mind to work. They now propose to commence the erection of a parsonage, and will no doubt succeed in accomplishing this most important work.

On Friday, we found our way, under the guidance of brother Sanderson, to the Vespra Church, where we were greeted by a full house. Mr. Robinson, a Wesleyan brother, was called to the chair, and addresses were delivered by the pastor and members of the deputation, on the Missionary enterprise, and its claims upon all who love the Lord Jesus. Brother Sanderson, who preaches at all the three places just named, every Sabbath, and sometimes at a fourth, Orillia, has a truly Missionary field, and is just the right man in the right place. Were there means and men, much might be done in this part of the country in the way of extension. Barrie, a flourishing town of two

thousand inhabitants, ought to be occupied, as also several other places that might be named. Will not the Missionary Society take action, and help our good Brother Sanderson in a work he desires to take up, but cannot do so alone? Are there not some large-hearted laymen, if the matter were fairly brought before them, who would come to the rescue, and find the means for the carrying on of such a work?

The pecuniary results at the foregoing meetings, will, we hope, be equal to and perhaps beyond those of last year, when the subscriptions are all gathered in.

Tuesday, February 8th.—Your correspondent, and Rev. J. G. Sanderson, next proceeded to Manilla, where we arrived in good time at the pastor's house, Rev. D. McGregor's, after a drive, the one of thirty and the other of about fifty miles. The meeting was well attended, and the interest good to the close.

The pastor in his opening speech referred to the object of these meetings, as not being so much the obtaining of money, as the visitation of the churches and the promotion of their spiritual welfare. Brother Sanderson then followed in a stirring speech on the Missionary enterprise in general, and your correspondent closed by enforcing the claims of personal service for Jesus on all present. The meeting was enlivened by the singing of a choir of young people who thus manifested their interest in the cause, and added much to the interest of the meeting. Contributions already in advance of last year, with more yet to come. The church appears to be united, and on the whole prosperous, considering the difficulties they have had to contend with. May the little one soon "become a thousand, and the small one a strong nation."

B. W. DAY.

MIDDLE DISTRICT, NO. 3.

THISTLETOWN, PINEGROVE AND ALBION.—Missionary meetings were held at these places respectively, on the 1st, 2nd and 3rd February. On Tuesday afternoon, 1st February, the pastor of Thistletown and Pinegrove, the Rev. W. W. Smith, met Rev. T. M. Reikie of Bowmanville, with his cutter to convey him first to the hospitalities of his home, and then to the meeting at Thistletown. There the Rev. D. Macallum, of Markham, made up the full complement of the deputation. Clear statistical information, the actual position and results of missionary work, and earnest appeals to the young, were the chief features of the addresses. As is usual at this place the young people were out in large numbers. This gives a hope that a precious harvest will be reaped on this field, where the good seed has been sown not only by the present and former pastors, but also by brother Joseph Wallis, who has long and faithfully toiled among the youth of that neighbourhood. Collections and subscriptions were handed over to the deputation, about equal to last year.

At Pinegrove, our meeting was good, although not so largely attended as on some former occasions. This may be accounted for by the fact that the Rev. Mr. Punshon was lecturing in a village not far off. It was pleasing to note the expression of a strong desire and hope on the part of the pastor that this year might be the last in which aid from the society would be asked from this quarter, while nothing of the zeal and love to the cause would be abated. Topics bearing on the glorious cause of the Great Redeemer, were discussed. The contributions are as yet incomplete, but collectors were appointed.

Brother Smith kindly volunteered to accompany the deputation to Bolton village, Albion, on Thursday, thus forming a threefold cord we trust not easily broken. We found Brother Wheeler comparatively well and in good spirits. An efficient missionary gathering, ably presided over by Rev. Jos. Wheeler, and well sustained by the speakers. Sabbath and public meeting

collections paid over, and ladies appointed to obtain subscriptions. Due prominence was given to the anticipated aspect of the next annual report in naming only subscribers of one dollar and upwards. Here we were impressed with the faithful, patient and earnest toil often put forth by our pastors, who having been useful in gathering souls to Jesus, have by the depletion constantly going on in a new country, through change of abode and other causes, to work on with as many difficulties comparatively as at the first.

T. M. R.

Missionary Meetings, Ontario Eastern District, No. 1.—At the close of the Brockville meeting, held January 21st, the writer parted from his worthy associate, the Rev. E. Ebbs. The latter remaining at Brockville for the Sabbath, the former proceeding to Belleville, to preach on Sabbath, and to assist in holding Missionary Meetings there, at Cobourg and Coldsprings.

At Belleville, we found the few friends much discouraged, yet hoping, against hope, that they may yet obtain a Pastor. It was pleasing to learn that they continued to meet once each Lord's day, besides conducting their Sabbath School, and meeting once during the week for mutual prayer and exhortation. On Sabbath we preached morning and evening, to a congregation of about sixty persons. On Tuesday evening, the 25th, the annual meeting was held, at which there was a fair attendance, while the financial result was truly encouraging under the circumstances. The meeting was addressed by Rev. C. Pedley, of Cobourg, in an animated and interesting speech, after which Rev. R. Lewis spoke at some length. During the second address, the Rev. Mr. Smith (Ch. of Scot.) entered the meeting, and afterwards briefly addressed the audience in a very kindly strain.

Collections and subscriptions on the spot, \$56.55, which will probably be augmented.

One thing detracted from the interest of this and subsequent meetings, viz., the absence of one of the deputation, doubtless, with sufficient reason; but the disappointment was great to the friends at every place, and exceedingly distressing to the other members of the deputation.

At Cobourg, January 25th, we had an excellent meeting, much larger than when we last visited the church, two years ago. Rev. C. Pedley presided.

It was pleasant to be assisted by the Rev. Mr. Webber (Bible Christian) and the Rev. Mr. Jones (Wesleyan), who gave each a good practical Missionary speech.

They were followed by the writer, who spoke more particularly upon our distinctive work, the necessity of a large-hearted liberality, and a persevering remembrance of Missionary Pastors and their work, at the "*Throne of Grace.*"

The Rev. J. Laing (C. P.) spoke a few words of Christian counsel, after which the collection was taken up, with subscriptions, which bid fair to exceed the amount raised last year. The meeting was throughout enlivened by excellent singing.

January 26th. At Coldsprings, we were cheered with a full house. A choir gave valuable assistance by singing selections of appropriate music.

The chair was occupied by Mr. Eggleston. The Rev. C. Pedley, Pastor of the church, gave an outline of the Report for the year, followed by fraternal and Missionary addresses from Rev. Mr. Murray (Ch. of Scot.), and the resident Wesleyan minister. After these brethren had spoken, we addressed the people, seeking, as far as we were able, to interest them in the Master's work. The addresses were well received, and we have reason to believe that good has already resulted from earnest words spoken by brethren during this Missionary trip.

At all events, brethren so widely separated as we are in the Eastern District, find it a means of grace to see each other's face, and have this opportunity to strengthen each others' hands.

R. L.

Ontario Eastern District, No. 2.--DEAR EDITOR,--In compliance with the request of the brethren, I send you a few characteristic notes of a tour made last January in behalf of the Missionary Society.

I started from Ottawa city, on Tuesday morning the 18th, by stage on runners, across the country to Perth, a distance of sixty miles. Thence, by the kindness of Deacon Robertson of Rosetta, I was conveyed by cutter to Lanark Village, where I found our beloved brother, Rev. Richard Lewis, in possession and full enjoyment of his new snug parsonage, hardly the beautiful Sanctuary. How much does the outward aspect of the House of God affect a church's social standing! Though it is possible for the Spirit's presence and power to be realized amid unsightliness, uncleanness, or dilapidation, it is highly improbable that strangers and outsiders will overcome such repulsive appearances. A comely, comfortable sanctuary is a "means of grace." "Thou shalt call her walls Salvation." Such indeed is the Lanark Village church, one of the fruits of the precious revival, during the ministry of our dear brethren Black and Shanks. The new parsonage is a suitable appendage, tasteful in style and very commodious. I gladly accepted the hearty hospitalities of the pastor's family, being the first occupant of the "Prophet's chamber."

Next day he took me to Rosetta, where our first appointment required us to be at 2 P. M. Punctually to the minute we drove up, and found the Rev. James Douglas and his congregation already mostly assembled. It was small, but the exercises and addresses seemed to be thoroughly enjoyed, and a deep religious earnestness pervaded the whole. It was suggested that next year this congregation unite with their neighbours, at Middleville, in one Missionary meeting. The Pastor of the two churches resides at Middleville. Thither we proceeded in his company, and after tea at his house, another comfortable parsonage, we held our second meeting in the log church, which by the way, sadly needs the plasterer's and painter's handiwork. The place was quite crowded. The two Lanark pastors and your correspondent had the platform to themselves.

On Thursday Mr. Douglas conveyed me, in his newly presented cutter, to Lanark Village, where we found Mr. Lewis and his family in fine spirits at the receipt of an unexpected donation from his people of \$62.50. As chairman of the meeting that evening, he made a graceful acknowledgment of this generous gift, which, in the circumstances, after having so recently provided a parsonage, he regarded as very significant of their good will. Besides the speakers of the previous meetings, Rev. Mr. Wilson, the Kirk pastor of the village, gave a very pleasant address. Many of his flock had also expressed their kind feeling by coming to the service. The attendance was large.

The following day Mr. Lewis and I proceeded to Brockville, where we were met by the good pastor, Rev. A. McGregor, and conducted to his residence. After dinner, an interesting domestic service was conducted by the writer, assisted by Mr. Lewis, when the pastor's infant daughter was dedicated to the God of Abraham in Christian Baptism.

The missionary meeting had evidently been well announced by placards, &c., and the very respectable assembly was considerably augmented by friends from other congregations, among whom Episcopalians and Wesleyans were numerous. The choir was made up for the occasion, and the former of the above-named churches supplied several skilful helpers. Valuable assistance was rendered by Rev. Mr. Stewart, of the free church, and Rev. Mr. Howard, the Wesleyan pastor, who spoke very handsomely of our denominational services in the world-wide field of Christian Missions. The choir contributed much vivacity by its spirited performances. The subscriptions had all been obtained before the meeting, and are in excess of the amount raised last year.

Here I remained over the Sabbath, my esteemed brother exchanging pulpits with me.

The following day we held the the *first* missionary meeting in the Congregational church at Ottawa. To say that it was the best ever held at the Capital would therefore be about as delusive, as the declaration made by a pastor, who, wishing to provoke one of his two charges to abounding liberality by the example of the other church, described a collection just taken at the first as 25 times larger than that obtained the previous year! Who would suppose the former collection to have been so munificent a sum as *sixty cents!* Though we cannot report from all the churches visited by this deputation an aggregate increase in this ratio, yet the order of the day is a *steady advance in their entire finances.*

Kingston was dropped from our programme, in accordance with an intimation from its worthy pastor, that his people were beforehand in this matter, having gathered and remitted their contributions. Why should not their good example be followed by others, who have outgrown the need of such appeals, and might be as effectively stirred up by their own pastors? If such churches and pastors as are willing to assume this responsibility, would give the District Secretary previous intimation, the work of all our deputations might be greatly lessened, and the necessary expenses reduced.

Yours affectionately,

EDWARD EBBS.

Warwick.—Opening of the new Chapel at Robinson's Settlement.—

According to the announcement in the last *Independent*, our new chapel in the Robinson settlement was opened for public worship on Sunday, the 23rd of January. The Rev. Daniel Macallam, former pastor of the Warwick church, preached in the morning; the Rev. Mr. Conrad, Baptist minister, preached in the afternoon, and Rev. Joseph Little in the evening. The congregations were large and attentive, and a good influence seemed to pervade the assemblies.

A tea meeting was held on the following day, both afternoon and evening. A number of speakers gave interesting and humorous speeches. The financial proceeds of the opening services were \$107.90. It is rather remarkable that the financial proceeds of the opening services of the Watford church, opened a fortnight previously were within ten cents of being the same as those in question. In the case of our last opening there were five services—three on Sunday and two on Monday. In the Watford church there were only two on the same day.

The entire cost of this church was \$700.00, and the whole amount is provided for. So that we may say it is virtually free from debt; a result very gratifying to all concerned. We are now looking up for spiritual results, that the chapel may be filled with devout worshippers, whose names will be written in the Lamb's Book of Life.

Before closing, I might say that the Lord is blessing us in Watford. I have been holding a series of meetings for nearly two weeks, with marks of the divine approval. We have thus far had a few interesting conversions to God. Last Sunday night our new chapel was far too small for the numbers that came. Extra seats were brought in, and even then several had to stand during the whole service. "May we praise Him for all that is past, and trust Him for all that is to come."

J. SALMON.

WARWICK, ONT., February 16th, 1870.

Westminster.—a station recently occupied every alternate Sabbath afternoon, by the pastor of the London church, just now exhibits unusual religious interest. The Rev. Mr. Dickson in a private note, dated Feb. 17th, says:

"I have been holding special meetings in Westminster for the last two

weeks, this is the third. It is a barren spot, but God's Spirit is almighty, and 'His Word shall not return to Him void.' I began with the intention of holding these meetings only one week, but the interest in the preached word so grew, and the members (male) of the church so cordially helped me, that we have gone on till now, with increasing interest. Last night the first fruits appeared in two accepting Jesus. Others deeply moved, could not bear the sneers of the hardened. I believe much more is done than we know. The Lord is at work evidently among them."

Brantford.—The pastor gratefully acknowledges an addition of one hundred dollars to his salary at the commencement of the year, and more recently, on the 18th ult., of a donation visit at his house, the proceeds of which amounted to over sixty dollars.

Scotland.—The members and friends of the Congregational Church at Scotland, held a social on Wednesday, 16th inst., and presented the Rev. William Hay with a gift of \$107, in addition to a beautiful shawl and Buffalo robe. The meeting was held in the church, and was largely attended, the sister churches of Burford and Kelvin being well represented. Mr. Robert Eadie, Sen., occupied the chair. Appropriate addresses were delivered by Messrs. Cox, Eadie, Yeigh, Chapin, and D. W. Malcolm. Interesting readings were given by Messrs. Nason and McLim.

Mr. Eadie reported that the church was in a prosperous state,—meetings well attended,—finances improving,—weekly offering working well,—33 members added during the year,—and Sunday School growing in efficiency. The choir, led by Dr. Malcolm, and accompanied by Miss Hay on the organ, rendered some excellent music. The evening was spent very pleasantly, and the kindest feelings were manifested towards the pastor, who expressed himself greatly encouraged by the warm wishes and generous gifts tendered him.

A. T. P.

SCOTLAND, February, 22nd, 1870.

Unionville and Markham.—**Donation.**—In the news of the churches, it is always pleasing to read of the exhibitions of kindness shewn by the people to their pastors, in the shape of donations. The members and friends of the Congregational Church of this place, with those of the sister church, Unionville, met at the house of the Rev. Mr. Macallum, and presented to him goods and money to the amount of fifty dollars. There were between sixty and seventy present. The meeting broke up at an early hour, after devotional exercises, and all returned home well pleased with the social time they had enjoyed.—*Markham Economist.*

St. John, N. B.—The Union street Congregational Church is at present enjoying the ministry of the Rev. S. G. DODD, who has resigned his charge of the Central Church in Middleboro, Mass., and accepted an invitation to occupy the pulpit in St. John for six months.

The Rev. F. Hastings, recently pastor in St. John, has just returned to England, from an excursion to the Holy Land, and is at present at Sheerness.

Osprey.—According to arrangement, I visited Osprey, spent five days with the friends there, preached twice through the week, and three times on Sabbath. We had good meetings, in the midst of such snow storms as that part of the country is celebrated for. I was glad to see such indications of wil-

lingness on the part of the people to hear the gospel. The Missionary Meeting was well attended, \$9 43 was collected there—subscriptions yet to come in. I did not expect much from our friends at Osprey this winter, as it may be safely said they had no crops last year. Their fall wheat was badly rusted, their spring wheat injured by frost, and in many instances oats are in the fields, under snow, and destroyed of course. I only heard of two families in that district that were able to secure their potatoes. So that what was given to the cause of Christ was, out of their poverty, truly a sacrifice. May God supply all their need according to His riches in glory by Christ Jesus!

Yours truly,

D. MCGREGOR.

Manilla, 1st February, 1870.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

MONTREAL, February 19th, 1870.

MY DEAR SIR,—(1). The following sums have been received during the past month, and are hereby acknowledged:—

Montreal, on account.....	\$23 00
Manilla	12 25
Rev. E. Barker	2 00
Garafraxa	5 83
	<hr/>
	\$43 08

The acknowledgement of the following has been omitted through oversight in making to me the monthly returns:—

Bowmanville.....	\$16 85
Ottawa	51 00
Paris—(Miss Carey, \$2; Rev. William Clarke, \$2).....	4 00
Stratford—(John Sharman, sen)	4 00
Hamilton—(William Edgar, Esq.)	1 00
	<hr/>
Total	\$76 85

(2.) On account of the "Lillie Memorial Fund," the following are the first fruits received:—

Albion—per Rev. J. Wheeler.....	\$10 00
Montreal—Hugh Cochrane, Esq.....	25 00
	<hr/>
	\$35 00

Touching this important matter, I beg to remind all the parties to whom the circular of the Board has been sent, that the scheme therein set forth, has been formally adopted by the Corporation; and that, therefore, all moneys received for this special object will be entered to a special account opened for the same. In the absence of the Treasurer, remittances had better be sent to me, in order to avoid confusion of accounts. I have further to request those who remit to be careful to specify that the sums remitted are for "The Lillie Memorial Fund," and to send in both the name of the Church, and lists of those who give to the Fund. Let all bear in mind the importance of promptitude of action, especially in this business. On all

grounds, it is greatly to be desired that the appeal be made to the members of our community, in all parts of the Dominion, before the month of June; if this be done, the Corporation at its next annual meeting, will have tolerably definite data upon which to calculate in making future arrangements for the widow of him who so long and so faithfully served it. As a debt of honour to him and his, to take no higher nor any other ground, this scheme must be "put through," and that, too, successfully. Montreal will, I am sure, do its part in the work, and in accordance with its prestige; but it will be disappointed if any Church, no matter how strong or how weak, how large or how small, fail to lend its support. This is a question which affects our honour as a denomination, and therefore I feel strongly about it, and am prepared to do all I can towards winning success. By the bye, Mr. Editor, I have been, with many others here, expecting to see some report in your paper of how the effort has succeeded which was organized in Toronto, and for Toronto, on the night of Dr. Lillie's funeral, with the design of raising a Special Fund for the benefit of his family. If it has been successful, that fact should be made known, to the credit of all concerned, and also as a stimulus to other places. The help of our three Churches in Toronto will be needed in carrying out the general scheme.

(3.) Many Churches have not yet sent in their annual contributions to the current expenditure of the College. To such, let it be enough to say, that the year is advancing apace and their help will be needed.

(4.) Next month, I trust I shall be in a position to give you some definite information on the all important question of the Principalship. The Committee of fifteen have recommended to the Board, Dr. Wilkes as Principal. A meeting of the Board will be held on the 1st prox., at which their recommendation will be taken into consideration, and, as I have every reason to believe, will be concurred in. Should the nomination thus made, be accepted by Dr. Wilkes, the question may be regarded as happily settled.

With much respect,

I remain faithfully yours,

GEORGE CORNISH.

The Western Association of Congregational Churches and Ministers.—

The next meeting of the above Association will be held in the Congregational Church, in the City of Hamilton, on Tuesday and Wednesday, the 5th and 6th of April. The first Session beginning at 3 o'clock on Tuesday. Subject.—Conference on the Spiritual State of the Churches. Evening at 7 o'clock, Sermon by the Rev. J. J. Hindley, B.A., Rev. Wm. Hay, alternate. After preaching, the Lord's Supper will be observed with the church.

Wednesday, 9 a.m., Prayer and conference for half an hour. Essays on "The Work of the Holy Spirit in Conversion," by Revs. J. Wood and W. H. Allworth. 2 o'clock, p.m., Prayer and conference. Essay on "Individual Christian Effort," by the Secretary. 7 p.m., Public service,—addresses to young and old. We hope to see a large attendance of Delegates. The brethren will please bear in mind, and carry out the sixth article of the constitution, namely: "*That collections be taken up to defray expenses.*" Delegates will be present from the Ontario Conference of Churches, N. Y., and from the Niagara Baptist Association.

All ministers intending to be present, and delegates from the churches, will please notify Wm. Edgar, Esq., Hamilton, at least *ten days* before the time of meeting, so that provision may be made for their entertainment.

J. A. R. DICKSON.

Secretary.

LONDON, February 16th, 1870.