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New Congregational Church,  
GUELPH.

T H E

# Canadian Independent.

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VOL. XIII.

TORONTO, JUNE, 1867.

No. 12.

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## PROPRIETORS' MEETING.

The Annual Meeting of the members of the CANADIAN INDEPENDENT *Publishing Company*, will be held (D. V.) on Thursday, June 6th, at 11.30 o'clock, in the Congregational Church, Kingston, C.W.

A. CHRISTIE, *Sec-Treas.*

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## THE UNION MEETING AT KINGSTON.

We are anticipating a pleasant and profitable session of the Union this year. So far as we are aware, there is no great problem connected with our denominational organizations, calling for tedious debate. The brethren will therefore be more at liberty to enter upon the subjects relating to Christian work and worship which will engage their attention. These annual assemblies should be, and to a large extent have been, occasions to which we may come up "to take sweet counsel together and walk to the house of God in company," and from which we may return to our homes with new impulse to work for the Master, and new skill to do our work well. It is a mournful necessity, though it has sometimes been inevitable, when business thrusts aside fellowship and instruction. But we do not expect that any such necessity will be felt at the approaching meeting.

The place of meeting being so central, we may hope for a large assemblage of ministers and delegates, from the east and from the west. We trust that the churches will be liberal in their collections for the Union. In 1866, every ministerial member and every delegate received his travelling fare in full. This ought to be done every year. The Secretary's official notice, on another page, gives particulars of the new rule on this subject.

We had designed making some suggestions in relation to the conduct of business, with the view of promoting dispatch and the economy of time; but as the Committee of the Union are specially charged to consider this matter, we will leave it in their hands,—simply remarking that, in our judgment, the

more thorough preparation of business beforehand, and the stricter enforcement of existing rules of order, are the two chief improvements required. The Committee are also required to consider the subject of Lay Agency, and of the interchange of visits from representatives of various denominations at their respective annual meetings. We understand that they are making arrangements for having papers presented, as a basis of discussion, on subjects of general interest. If this plan is vigorously carried out, by a wise selection of subjects, the production of good papers, and able discussions, it may be productive of great good, and constitute a feature of great interest and attractiveness in the annual meetings.

Above all, we need to meet in the right spirit. The great want with us all is, not new machinery, but more motive power. Let prayer, without ceasing, precede, accompany and follow this yearly convocation, and we shall not seek in vain the Master's presence and blessing, alike when we are together and when we are working apart.

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### PREMIUMS FOR NEW SUBSCRIBERS.

We want to add fully a thousand names to our present subscription list; and we are satisfied that that number could be subscribed for, if the proper effort were made. We have been always greatly indebted to volunteer canvassers, in various places, who have spent much labour on this work. But we now deem it lawful and expedient to offer some compensation for the service.

SPECIAL PREMIUMS will be given for the first, second, third, and so on, *highest numbers* of new subscribers obtained for Volume XIV., which begins with our next (July) issue, up to a certain date.

For this purpose we have already the following generous offers, Messrs. Chewett & Co. taking part with several of the donors in raising the value of their gifts:—

By C. Whitlaw, Esq., of Paris, C. W., a sewing machine, made by the "B. N. A. Sewing Machine Manufacturing Company," of Paris—value, \$40.

By Norman Hamilton, Esq., of the same place, a copy of Alexander's edition of "Kitto's Cyclopædia of Biblical Literature"—value, \$21.

By Messrs. Barber, Brothers, of Georgetown, Olshausen's Commentary on the New Testament, Kendrick's edition, 6 vols. octavo—value, \$15.

By James Fraser, Esq., of Toronto, Cassell's Family Bible, profusely illustrated—value, \$9 50. By H. P. Dwight, Esq., of Toronto, The Schonberg Cotta Series, 6 vols., (with case)—value, \$7 50; By John Turner, Esq., of Toronto, Smith's Abridged Bible Dictionary and Cruden's (unabridged) Concordance—value, \$7 75. By Joseph Robinson, Esq., of Toronto, a Lady's Work Box—value, \$7.

The proprietors will offer eight years of the magazine, volumes VI. to XIII. inclusive, substantially bound in four volumes—value, say \$8.

This list will be kept open until the Union Meeting, in order that other friends may add to these handsome donations. Will any such communicate with the Editor or the Publisher immediately? We think that there are devisers of liberal things, in various places, who will take part in this movement. We want a dozen premiums, at least, of this kind.

As soon as the list is completed, we shall make known to all our friends, the particulars of the prizes, and the terms of competition.

ADVICE ON THE “WEEKLY” QUESTION.

Our English namesake, of April 11, has the following paragraph in its notices of current periodicals:—“The *Canadian Independent* is conducted in a very spirited way. All its writing is sharp, and to the point. It is filled with intelligence, written and collated in a fresh and interesting manner. Some of our Canadian friends are beginning to talk of a newspaper. We shall be heartily glad if they are able to maintain a good journal, though we should, perhaps, lose some subscribers among them; only we entreat them not to let it be a weak, ill-supported paper, dragging out a doubtful existence. Let them measure their strength before they begin.”

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“FIRM AND UNCOMPROMISING.”

The *Canadian Baptist* of the 8th ult. makes the following reply to some of its correspondents on the College State-aid question:

The three “Voluntaries” are in a dilemma for lack of an opponent, now that Bro. Fraser is about to leave for England. They can keep their great guns and small arms in reserve, and quiet themselves from the fear that any attempt will be made to place the “Institute” in a false relation to the government or to the Baptists of Canada. We are positive that so far as the President and Board of Trustees are concerned, that if a free offer were made by the government to-morrow whereby the Institute would be placed on the same footing with Victoria College or any other of the Denominational Colleges receiving government aid, that they would *unhesitatingly* decline it. So none of them can be expected to enter the lists, and further discussion of the matter would be simply fighting a man of straw.

We are very glad to find that Mr. Fraser’s suggestions have met with such a response, which was no more than ought to have come from those who claim to be “Hebrews of the Hebrews” on the voluntary principle. We must confess, however, that we had some apprehensions that the brother from Kincardine was not quite alone in his willingness to accept a government subsidy. When, for example, the organ of the denomination gave such “an uncertain sound” as the following, was there not cause for suspicion?

“When so hearty a voluntary as our esteemed Brother Fraser goes in for subsidizing the Literary Department by a government grant, the subject will come up before the minds of the Baptists of Canada for careful consideration, and *may* receive earnest condemnation by some, as compromising a principle for which we have long and earnestly contended; yet, in considering it, we hope that a due degree of candour will be exercised. Let the *pro’s* and *con’s* be duly weighed, and *if it can* be shown that when we assume all the pecuniary responsibility of the Theological Department, we *may* receive a portion of the government grant for secular education without compromising our principles, *let us by all means be ready* to avail ourselves of it for the benefit of the Literary Department.”

In such a state of openness to conviction, with a cherished denominational interest in pecuniary straits on the one hand, and leaders of political parties and religious sects only too glad to give a sop to an opponent on the other, we began to fear for our good neighbour’s virtue. Hunger is not favourable to a judicial consideration of the rights of property. “A gift blindeth the wise.” But we are glad to see that the pressure from without and reviving principle within have cleared up the question so effectually. The temporary

eclipse is now past. Now that Mr. Fraser has gone to Scotland only "a man of straw" is left.

It would have been a public disaster, had the Baptists, as a body, shown any wavering at this juncture. By a large proportion of the ecclesiastical rulers the unsectarian system is regarded with aversion, and every effort will be made to overturn it, in relation to common schools, grammar schools, and colleges. The question will come up at once in the local Legislature for practical decision. Parties may be evenly balanced; a ministry may want votes badly; the support of influential chief priests may turn the scale; and we know too well what follows.

The first false steps taken in this matter forty years ago have been leading us astray ever since to this hour. We trace nearly all our difficulties on the University question to the fatal compliance of the Colonial Office, in 1827, with Bishop Strachan's demands, whereby King's College, Toronto, with its noble endowment of some 220,000 acres of land, was placed under the control of the Church of England. This measure was a part of the comprehensive scheme for establishing that Church in Canada; another chief feature of which was the assignment of one-seventh of the public lands as Clergy Reserves. It was by flagrant misrepresentations of the numbers of the adherents of the several Churches in the Colony that the concession of the College was obtained from the British Ministry. In those days of irresponsible government and slow communication, the whole affair was conducted secretly. The Bishop went to England with his erroneous statistics and secured the endowment for his Church before the people knew what was going on. When the figures came out there was a burst of indignation from all the non-Anglican inhabitants. Earnest remonstrances and detailed counter-evidence were sent to England, but they were *too late!*

The funds for a truly national University having been thus perverted to sectarian uses, and there not being power, or will, or courage in the authorities to restore them to their rightful use, the only other remedy was to go farther on the same devious road, by establishing more sectarian Colleges. Hence the charters given to the Wesleyan institution in Cobourg, and the Presbyterian one in Kingston. Victoria and Queen's, established thus as refuges from the exclusiveness that reigned at King's, struck their roots deeper and deeper in the soil. They were warmly cherished by the two denominations that controlled them. They were found to further Church interests. They were largely supported by Church funds. The injustice that had given rise to them, and the struggles required for their establishment had caused them to be regarded with that peculiar fondness which a mother has for a suffering child. And hence, when the University at Toronto was at length set free from sectarian control, it is not perhaps to be wondered at, however deeply to be deplored, that the authorities at Cobourg and Kingston refused to surrender their University powers and to amalgamate their institutions into one University for Upper Canada. If, on the abandonment of that sectarian principle which had forced them to form separate Colleges, they had acted in a larger spirit of patriotism, even at the cost of some denominational advantage, the whole question would have been in a very different position to day. It was one of the bitterest disappointments which the late Hon. Robert Baldwin endured in all his public life, that his strenuous efforts to accomplish this purpose were defeated. But as these two bodies clung to their charters, in due time another had to be granted to Trinity, which Bishop Strachan had meanwhile set up on the most exclusive basis. Then

the Church of Rome must have its University or Universities. Other bodies are following, the Methodist Episcopal, for instance. We do not know how many more are coming forward.

Such is the present unfortunate position of the question, all traceable to the first great error in 1827, of making King's College sectarian instead of national. In this position the new Legislature of Ontario will find the matter when they meet. It will be among the earliest and most important questions that will engage the attention of the local government. If we put or keep in the denominational wedge, how will it be got out again? It will be driven farther and farther. More sectarian Colleges will be established. We shall have Church grammar schools; Church common schools; Church ragged schools, and what not? There is no halting place upon this downward road!

It is of the greatest consequence that the new Province should "start fair" in this matter. The above narrative shows—and has been written for that purpose—how long a train of evil consequences follow one false step at the beginning. We are making a new beginning now; nor can we retrace our steps hereafter to correct any error committed to-day. To-day will be to-morrow's yesterday, and will be past beyond recall!

We have written so far in reference to one Province of the Dominion of Canada, for the immediate occasion of our remarks was found in the western section. But these principles have a far wider scope and importance. Upper Canada is the most populous and wealthy of the four Provinces. Its educational system is the most developed—is taken as an example, at all events in the English colonies. Evil done here will propagate itself elsewhere.

Let us take warning by other countries. In New South Wales, for instance, the denominational system has been tried, and found miserably wanting. The legislature are giving it up for a non-sectarian scheme. In England, nearly all the difficulties that beset the action of the government, arise from the claim of the Established Church to control the schools. In Scotland, the same class of obstacles are found. In Ireland, alas! the National System is being surrendered, bit by bit, to hierarchical demands, and the people are being delivered over to the priests.

For all these reasons, we are very jealous of any desertion from the voluntary ranks at this time. The Baptist body will have considerable weight in either scale. We shall need all our strength. Did the decision depend on bishops, moderators, presidents, and other "chief rulers," we should have grave fears as to the result. But in all these politico-ecclesiastical contests, the membership of the endowed churches has always contained a larger proportion of the liberal element than the ministry. By their aid past victories have been won; we shall find them shoulder to shoulder in this new emergency.

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**PUNCTUALITY.**—The success of any school depends very much on the punctual attendance of the teachers. So long as the teachers respect the solemn engagement they enter into when they take charge of a class the school will continue to prosper, and in proportion as they neglect their engagement it will decline. A teacher should never be absent without securing a substitute to fill the vacancy. Let the teacher absent himself but once without providing for the wants of the class, and he will find himself perceptibly lowered in the estimation of his scholars, and it will require a very good excuse to re-establish him in their favor.—*S. S. Times.*

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

## ORIGIN OF THE COLONIAL MISSIONARY SOCIETY.

BY REV. H. WILKES, D. D.

I have found, since writing my last paper, that the Canada Education and Home Missionary Society was indebted, in 1833, to the American Home Missionary Society for more than one-half its income; besides which, that Society made direct grants to one or two missionaries in the Eastern Townships.

How often it occurs, in the Divine administration of human affairs, that the very thing which men think least of amid any series of acts of theirs, turns out vastly the most important. This is illustrated in the visit to this continent, in 1834, of the Revs. Andrew Reed and James Matheson, who were expressly commissioned by the Congregational Union of England and Wales as their Deputation to the American Churches, without any thought whatever of Canada. One can imagine the sort of awe and sober enthusiasm with which, at some meeting of committee in London, these brethren were appointed to this mission, and they accepted it; or perhaps there was some discussion on the matter at the autumnal meeting, if there was one, of the Congregational Union of England and Wales in 1833. There are no dates given in the volume before me;\* but as they sailed from Liverpool (no steamships then), and found the Third Presbytery sitting in New York, whose time of sitting is early in April, it is plain that they could not have come from the May meeting. Their thoughts in undertaking the mission, and the purposes of the Union which commissioned them, were confined to the United States—yea, and of their two goodly octavo volumes of one thousand pages, all but seventy are devoted to the United States. Yet the results of what is described in said seventy pages incalculably outweigh all else that was accomplished by their voyages and journeyings. Pleasant, and doubtless profitable, was their intercourse with ministers and churches, but no very marked effect was produced on either party. Such intercommunion is good to be cherished, but it were vain to expect great results from it in the special relative circumstances of the two countries. On the other hand, the visit to Canada was pregnant with results which have already done much in moulding our young national life, and which will not cease to affect us mightily throughout the future.

The following is the introduction to their report respecting Canada :

“When we left England, it was not our intention to visit the British Colonies. The mission that we had to accomplish in the United States, has already come before the reader. The claims made upon us were exceedingly numerous, and the time allotted to the discharge of our duties was so limited, that it was hardly possible to add to the services which we had already undertaken, without lengthening our visit to America, and putting ourselves to considerable inconvenience. Two deputations,† however, from the Canadas, visited us at New York in May. They expressed their strong desire that, before we left the United States, we should visit them, and obtain in the Colonies themselves information respecting their present religious condition. They also stated their conviction, that the present circumstances of the two Provinces had produced a crisis in their religious affairs, and required, on that account, especial attention from the friends of religion in England. In addition to the urgent requests of the brethren who called on us,

\* Reed and Matheson's Visit to the American Churches, 2 vols., 8vo.

† One from Montreal and one from Toronto; at least such is my impression. Miles, Smith and Freeland were doubtless among the names.—H. W.

they brought with them communications from ministers, missionaries, members of the churches and others, pressing us to visit Canada. All that we could do at that time was, to attend to their requests, if in our power.

“The object proposed by such a visit, we viewed as most important. We felt for our countrymen, and wished, if possible, to do them good. We had frequently heard, from unquestionable authority, of the religious destitution of the Colonies. We were within a few hundred miles of them, and might by personal inquiry obtain information; and by conveying this to Christians in England, perhaps furnish additional reasons for attending to their pressing necessities. These claims, united with others, we could not resist. Accordingly, by postponing to the autumn some previously formed arrangements, and lengthening our visit by two or three weeks, we succeeded in devoting to the Canadas the greater part of the month of June. It was, of course, impracticable for us to see much of the interior or newly settled districts; but we decided on visiting some of the principal towns, for the purpose of meeting with ministers and missionaries who preached in the interior, in order to obtain from them statistical and other information likely to guide us in our estimate of the religious condition of the Provinces. To secure this important aid, we forwarded letters to Montreal and Toronto, before we left New England, requesting our friends in those places to bring together as many of those laborious men who were engaged in the newly settled districts as could be conveniently assembled.

“We visited Quebec, Montreal, Brockville, Kingston and Toronto. In all these places we met with ministers and others; and having no other object in view but to ascertain the truth, we were ready to receive information from every quarter where it was likely to be found. Everywhere we were received with Christian kindness and frank hospitality. The friends who had invited us received us gladly. Various circumstances which have since transpired, have led us to believe that we were providentially directed as to the time of our visit; and that, while we were put in possession of many facts relative to the Canadas, we in some measure gratified our Christian friends, who were glad to see two brethren from the land of their fathers. We rejoiced also in having had the opportunity of meeting with so many Christians of different denominations, who appeared desirous of promoting the interests of the Redeemer’s kingdom in the two Provinces, of consulting with them freely and fully, as to the best methods of supplying the numerous districts of the country, still destitute of the preaching of the gospel, with the means of grace. We now proceed to arrange the information which we received, and to state the conclusion to which it has brought us.”

In 1867, the year of Confederation, we are struck with the statistics given of us thirty-three years ago—a single generation—and become impressed with our great and rapid progress. The population of Lower Canada is estimated at 600,000, of whom 140,000 are Protestants; of Upper Canada 320,000, with but few Roman Catholics. In the former Province 150 priests are given, and 68 Protestant ministers, of whom only 4 were Congregationalists. In the latter 160 ministers are given for 320,000, of whom 6 were Congregationalists. The appeal to the churches of England contained in their report is very solemn and urgent. They reason the matter most cogently and fervently, insisting upon prompt and liberal action.

In describing the kind of men wanted, they say, “They must not go to Canada because they cannot succeed at home, but because there is a wider field before them there, and a greater call for exertion. They must be men of ardent piety, warm-hearted zeal, of physical energy, and of persevering habits. Our best men should go; if not those of most popular talents, yet with well-furnished minds—men of discretion as well as zeal. We repeat it again; it is not so much the *number* as the *character* of the ministers sent to Canada, that is important.” \* \* \* “With regard to those who are sent out by the aid of Christians in this country, it should be understood, that,

while at first the expenses of sending out and supporting such missionaries should be defrayed by them, this aid is to be furnished only for a time. When congregations are collected, and churches are organized, the assistance should be gradually withdrawn, as their people become able to assist. The amount so saved to be expended in sending out additional missionaries." These extracts unfold the views of men who were at the foundation of *Colonial Missionary Society* movements, although that Society was not yet.

Drs. Reed and Matheson (for they had now received the honorary degree) lost no time, on their return to England, in bringing before their friends the wants of Canada. Their first effort was with the *London Missionary Society*. It had, in the course of its history, once and again gone aside from strictly pagan fields of labour, as in the case of the Rev. Mark Wilks, whom and whose work, at an expense of about £1000 per annum, it sustained in Paris and France. It had also incidentally, as noticed in some former sketches, made small grants in aid of sending out such brethren as Mr. Smart, for many years of Brockville, Mr. Purkis, and, if I mistake not, Mr. Bryning. Dr. Reed, therefore, laid it upon the conscience of the Directors of the *London Missionary Society* to engage in this Canadian work, and induced a grant of £1000 towards the object. One or other or both these members of the Deputation to America then secured the services of the late Mr. Hayden, and of our friend and brother Dyer, now of Albany, defraying their expenses to the field, and, if I mistake not, supporting them upon it for one year. The writer of these notes was not privy to these undertakings; but early in 1835 he received from Dr. Reed an earnest request to visit London, in order to confer with the Directors of the Society in relation to the Canadian work. Promptly acceding to this request, and making his way from Edinburgh to London (no railway then, be it remembered), he well remembers meeting at the Mission House in Austin Friars with a large body of the Directors, and soon perceived that there existed a decided and strong difference of opinion among them as to the propriety of engaging in this special form of work. On the one hand, it was urged that the Society was formed to evangelize heathen nations, and that if it did anything for British colonies, it was for the pagan inhabitants thereof. On the other hand, it was contended that it was very undesirable to multiply missionary societies, because of expenses of management, and the distraction of the public attention by numerous claimants; that in India and in the West Indies, the missionaries of the Society preached to congregations of Europeans as well as natives; and that Mr. Wilks had long been sustained in France, which was not a pagan nation. It was urged somewhat that aid to the English-speaking people of the Colonies would not be required for any long period, and that even as an exceptional measure the Society might for a time take up the field. It was natural that at this point the visitor from Edinburgh should be appealed to, as having knowledge of Canada. His report of the case turned the scale. It was in substance thus: "Gentlemen, on the question whether it is or is not the province of this Society to send faithful missionaries to your own countrymen in Canada, I have no remarks to make; your judgment on that point is far better than mine. But if you enter upon or continue the work with the idea that it can be accomplished by voting £1000 to send out several missionaries to support them for a year, leaving them after that year to be sustained by such congregations as they may gather, you will do as much good as the preaching of the gospel for a year by a faithful man anywhere may be expected to accomplish by God's blessing; but as to any permanent influence in the evangelizing of

Canada, your £1000 may as well be cast into the Atlantic. If the work has to be done, it must be nourished for much longer than a year."

It is not affirmed that decision on the point was arrived at on the spot, for I do not recollect. But the persevering Dr. Reed, during 1835, brought matters to an issue, and towards its close informed the writer of consultations and negotiations with Mr. Binney and others deeply interested in the Australian colonies, and with the Congregational Union of England and Wales. At length the question came from London, "If we form the Colonial Missionary Society, will you leave Edinburgh, and go out, its Agent and Pioneer?" About the same time there came a letter from the church at Montreal, asking the Edinburgh pastor to go there, and if not, to endeavour to procure a suitable minister; as the Rev. Richard Miles, wishing to extend the good work into "the regions beyond," had resigned his charge in Montreal, in order that he might labour at Abbotsford and neighbourhood, and might also be more at liberty to go hither and thither preaching the Gospel. If this paper were not already too long, I would place among these notes the record of my high estimate of my late beloved friend, the Rev. Richard Miles. Truly he loved Zion; and was ready for toil and sacrifice on her behalf, and he dearly loved our section of the holy catholic church. Our principles, as those of the New Testament, were dear to him. He thought much and prayed for us. He was as wise as a counsellor; and loving as a friend. But having brought the matter to the verge of the formation of the Colonial Missionary Society, I must have done for the present; simply saying, with reference to the London Missionary Society, that the policy has ever since prevailed of confining its expenditure to the direct work of evangelizing the heathen. In cases where the missionaries preach to Europeans, it will be found that such portion of their hearers contribute to the Society or directly to the station, considerably more than is expended on their account.

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### "WHY DOST THOU WAIT?"

We have lately received a handbill copy of the touching lines published, under the above title, in the magazine for April. On the back was the following statement, which we cannot withhold from our readers:

"Two hundred of these were printed from the *Canadian Independent*, for distribution, by the Paymaster's Sergeant of the Rifle Brigade, to whom, as read in that magazine by him, it was made a rich blessing. The copy of the magazine was handed to him in Zion Church, Montreal, by a member, and its sentiments were greatly blessed of God to his soul.—H. W."

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### ENGRAVING OF THE GUELPH CHURCH.

We are happy to present our readers, in this closing number of the volume, with another addition to all that has been promised to them, in the shape of a fine wood-cut of the new Congregational Church at Guelph. They and we are indebted to Rev W. F. Clarke and his people for the use of the engraving. A full description of the building, with an account of the laying of the corner stone, will be found in our "News of the Churches." The building will indeed be a credit to the denomination, and the liberality and enterprise of the people are worthy of all praise. They have not only done themselves a benefit, but all their brethren likewise, by such an example.

## The Home Department.

### CALLING THE CHILDREN.

Calling them "Freddy," and "John," and "Paul!"  
 As only a mother her children can call;  
 Musical cadences all through her speech,  
 That a love so tender alone can teach,  
 Something so loving, and lingering, too,  
 In the "John," and "Freddy," and "Paul, come, do."  
 As bidding to her for dinner or rest,  
 Each one is gathered in turn to her breast.

Then, looking them over, as divers do pearls,  
 Smoothing one's cheeks, and another one's curls,  
 Taking the brown, soiled hands in her own,  
 A whip out of this palm, from that one a stone,  
 Drawing from pockets of corpulent girth,  
 With outward remonstrance and inward mirth,  
 Potatoes for pop-guns—a bottle of flies—  
 Twists, balls, and whistles, and two dirt pies.

Redeemed from the soil of the street, and anew  
 Clothed in fresh aprons, and trowsers, too;  
 Tangles brushed out of the silken floss;  
 That rings and ripples in one golden gloss;  
 Striving with eager and innocent heed  
 For mother's approving "Well done, indeed!"  
 Mother, and Freddy, and Paul, and John,  
 Make the sweetest picture to look upon.

### A BELIEVING WIFE.

A married woman, who lived "without God, and without hope in the world," was called to the knowledge and experience of the truth, while her husband continued to be "a lover of pleasure rather than a lover of God." He was used to spend his evenings with irreligious and dissolute companions; and one night, at a tavern, he incidentally made high encomiums to them on the character of his wife, saying she possessed every excellence, only that she was a saint. "Such," continued he, "is her sweetness of temper, that were I to take you gentlemen home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness." The company, regarding this as an empty boast, dared him, by a considerable wager, to make the experiment. He accepted their challenge, and about midnight conducted them to his house. "Where is your mistress?" asked he of the servant who had sat up to admit him. "She is gone to bed, sir." "Call her up," replied he, "and tell her that I have brought some friends home with me, and I wish her to prepare them a supper." His wife, on receiving this message instantly rose, dressed, and met the company with civility, telling them that she happened to have some chickens ready for the spit, and would get them cooked as quickly as possible. Supper having been served up, she performed the honours of the table with perfect good-nature and cheerfulness. The guests could not refrain from expressing their astonishment; and one of them, more sober than the rest, said to her, "Madam, your civility surprises us; our unseasonable visit is the consequence of a wager, which we have certainly lost: and as you

are a very religious person, and must not be able to approve of our conduct, give me leave to ask, what can have possibly induced you to act towards us with so much kindness?" "Sir," replied she, with much emotion, "I married my husband when both he and I were devoid of the fear of God. I have since, through the divine mercy, been brought to a different state of mind; and as I know that if my husband die, in the condition in which he still remains, he must be miserable for ever, I think it my duty to impart to his present existence every comfort in my power." This wise and faithful reply affected the whole company, and, taken in connexion with her general conduct, it produced so deep an impression upon her husband, as to be the means of inclining him to consider his ways, and soon afterwards, of leading him to a participation in the faith and hope of the gospel.

This anecdote may probably have been seen before by many readers; but it deserves to be re-told, and told again, till interwoven with the daily thoughts of every wife, professing to be a follower of Jesus, who either has or thinks she has a bad husband. The moral influence of wives, for good or for evil, is incalculable. No wife who knows or supposes herself to be neglected or injured by her help-mate, or believes him to want in some points or altogether the principles of the Christian religion, will work, either to herself or him, anything but damage—perhaps irreparable evil—by acting a crusty, high-minded, stiff, or unaccommodating behaviour. Every wife, be her husband what he may, is under law to Christ, to adorn herself with the ornament of a meek and quiet spirit; and she will be answerable at the bar of God, no matter what treatment she receive on earth, if she even inadvertently, and much more if she systematically and advisedly, break His law, or try to ride it down. But provided thou, out of a good conversation, dost show thy works, "what knowest thou, O wife, whether thou shalt save thy husband?"

R. W.

Sheffield, N. B.

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### TRUE PATERNITY.

A German writer narrates, from a Rabbinical writing, the following story: "A girl who had been educated by a kind and faithful guardian, was about to be bestowed in marriage, and stood before a scribe who had sat down to write her marriage-contract. Having been asked her name, she told it. Being next asked what was the name of her father, she was silent. Her guardian, who looked on, said, "Why dost thou not answer the question of the scribe?" She replied, "Because I have no father but thee; for he who educates a child well, is more properly its father than he who was the instrument of its being."

There is deep wisdom in the sentiment which this story ascribes to the maid. True paternity of a human creature is to be the father, not of his animal existence, but of his rational enlightenment, and his immortal well-being. The man who has been the instrument of bringing a rational creature into time, but who does not labour and pray to become the instrument of fitting it for a happy eternity, is not a *father*—not the author under God of an intellectual or human life—but the degrader for a season of a rational being into a brute, and the originator of eventual destruction to an immortal soul. He alone is truly a father who teaches the intellects of his children, and directs their moral sentiments, and "brings them up in the nurture and admonition of the Lord."

R. W.

Sheffield, N. B.

## PRAISE YOUR HUSBANDS.

"Praise your wives" has been seen and read, we hope, by all men; and we trust heeded, as it is certainly needed. We have been trying to decide the question in our mind, which need this counsel most, husbands or wives. We make a slow progress, and are dubious as to a final and satisfactory decision. Nevertheless, this time we speak to wives, saying, "Praise your husbands;" that is, when you *can*.

Some of the reasons for doing this are manifest. Husbands like to be praised. It pleases them. It makes them feel better every way, and especially towards those who praise them. They would not perhaps *say* that praise pleases them. They would not ask for it. They might be too proud, or too foolish, or too indifferent, or too *timid*. But they *like* it. Why should't they? Don't wives? And they are only the second edition of manhood, refined and improved in the process of bringing out and making womanhood. And every wife may settle it in her mind, that what would please her much, will please her husband a little at least.

Then anything good which pleases a man, not only makes a happier but a better man. It is also better for a husband to be gratified by his wife than by somebody else; and he likes it better too. He may not acknowledge it, but a husband values praise from his wife more than from any one else. Exceptions are very rare.

But it makes the wife happier to praise her husband than to blame and find fault with him. If any wife doubts it, let her try it. It cultivates her better nature as well as develops his. It leads her to search for his good qualities, that she may find something to praise; and consequently turns off her thoughts from the constant contemplation of a few prominent faults,—which, of course, every man has,—whose magnitude increases to fearful proportions in her imagination, covering and hiding a multitude of virtues, which the habit of praising will induce her to search for, and enable her surely to find. Need I say that every true woman is happier when she has discovered something good in her husband? To increase her own happiness she should search for virtues in him, as for hid treasures. And when found, not pass them over in silence, but rejoice as did the woman over her pieces of silver found. Nor should it be forgotten, that her habit of praising her husband, will admonish him to return the compliment.

A short time since I was dining at the house of a friend, in company with several acquaintances, among whom were two or three clergymen. The lady of the house made a remark with reference to some service which her husband had performed for her. I replied in a tone of pleasantry, "You ought to be thankful that you have so kind a husband." She smiled, and replied with considerable emphasis, "Indeed I am. I thank the Lord every day for having given me so kind a husband." It was said with the simplicity and honesty of a child. Of course the company laughed heartily, while her husband, an excellent christian business man, humorously put his handkerchief to his face, to hide the blushes which he thought ought to be there, at being so positively praised before company. But the blushes came upon the face of the wife, lest she had said too much; while she laughingly declared, she "didn't care; it was *true* at any rate."

One of the clergymen present said, that reminded him of a little incident which occurred with his wife a few nights since. In the middle of the night she woke him, laughing in her sleep. "What in the world is the matter, wife?" said he. "What are you laughing about?" With another laugh, she

replied, still fast asleep, "Well, *I was fortunate enough to get a husband that would be kind to me.*" She was carrying on an imaginary conversation with some lady friend, probably, who had been less fortunate. "I was pleased to know," added the clergyman, "that my wife, even in her sleep, could testify to my kindness." "Very good; very satisfactory," I replied, and then added with a little mischief I fear in the joke, "Only you know, dreams are to be interpreted by the rule of contraries." A hearty laugh followed, whereupon he said it was too bad to spoil his satisfaction thus. "No doubt," I added, "that in this case it was true, as said, though it was in dreams." "Thank you, that makes it all right," he replied. It all passed as a little social pleasantry, while waiting the dinner bell; but trifling as were the incidents, it was plain to see that these husbands were pleased with even such compliments from their wives.

Praise is no adulation or flattery. It is prudent commendation for what is commendable.

I have seen parents who would praise their children by the hour, with as little discrimination as prudence; and others who would declare they had the worst children in the world; they would not mind, and could not be governed. The first would be pretty sure to spoil their children; the last had already spoiled theirs. "How is it with your husband?" said one lady to another in company, where "husbands" had been the subject of conversation. "Oh, just like the rest of the men," she replied, "don't care anything about his wife, only to have her wait upon him, and take care of his family." "Well, now, ladies," replied the first one, "I am happy to give a different report of my husband. He isn't perfect, and I never supposed he was. But I don't honestly think he has any more faults than I have. And he is exposed to more temptations than I am. I have always been anxious, that he should think well of me, so I praised him whenever I could. I know he needs encouragement, and I have tried to encourage him. And especially when he seemed ill, tired, or out of temper, I have carefully avoided anything that would irritate him, but have done the best to soothe him. And my opinion is, that those of you who have very imperfect husbands, if you go home and praise them a little, will find quite a change, both in yourselves and in them." And I add mentally, "Amen; try it."—*Mothers' Journal.*

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### DON'T BE EXTRAVAGANT.

If the poor-house has any terrors for you, never buy what you don't need. Before you pay three cents for a jew's harp, my boy, ascertain whether you cannot make just as pleasant a noise by whistling, for which nature furnishes the machinery; and before you pay seventy-five dollars for a coat, young man, find out whether your lady would not be just as glad to see you in one that cost half the money. If she would not, let her crack her own hazel nuts and buy her own clothes. When you see a man spending two or three dollars a week foolishly, the chances are five to one that he'll live long enough to know how many cents there are in a dollar; if he don't, he's pretty sure to bequeath that privilege to his widow. When a man asks you to buy that for which you have no use, no matter how cheap it is, don't say yes until you are sure that some one else wants it in advance. Money burns in some folks' pockets, and makes such a big hole that everything that is put in drops through past finding

## NOTICE THEM.

"There is teacher coming!" says the little girl, as she trudges home from Sunday-school; and with eager haste she brushes back the hair beneath her little sister's hood, quickly arranging her own dress, that both may be as presentable as possible to the handsomely dressed young lady she admires so much. But the teacher passes on, chatting gaily with a young associate, and never bestowing a glance on the poorly clad little creature, who a moment before had eyes for nothing else in the world but for her.

Who can tell how deeply such "trifling disappointments," as we call them, sink down into little hearts? How sadly the little one turns away, mortified too, that her companion had witnessed the disappointment of reasonable expectations. What a little effort it would have cost to have lightened up the child's pathway for hours and days to come! She will not meet the teacher the next Sunday with the accustomed frankness and affection. The childish spirit has been too deeply wounded, and she feels there is a distance between them which did not exist before. Perhaps the teacher did not observe her but this only shows that the habit of noticing the young needs cultivation.

Your worst boy will respect himself more and behave better, for a friendly pleasant word of recognition, even in the midst of his street companions. It does him good to have the boys see that a well-dressed respectable gentleman thinks enough of him to speak to him in his every day jacket, and he will make an effort to deserve better such attention. Keep a look-out then for your children all through the week, and when occasion offers, supplement your Sunday instruction by a word of kindly counsel. It will often tell more powerfully on the heart than your stated instructions.—*S. S. Times.*

## IT COMES FROM ABOVE.

There was once in France a poor boy who was called "Little Peter." He sang very prettily, and the people seldom sent him away empty-handed. It was an idle and sad life which he led; but Peter had no one to care for him, and he did not know what else to do. He had the singular custom of saying on every occasion, "It comes from above." I will now tell you why.

When his father was on his death-bed—if, indeed, he had a bed, for he was very poor, he said to his son, "My dear Peter, you will now be left alone, and many troubles you will have in the world. But always remember that all comes from above; then you will find it easy to bear everything with patience."

Little Peter understood him; and, in order not to forget the words, he often spoke them aloud. He received every gift with the words "It comes from above."

As he grew up, he used to consider what they meant. He was wise enough to see, that, as God rules the world, we may well believe of everything that happens in the way of his providence, "it comes from above."

This faith of Little Peter often turned out for his benefit. Once, as he was passing through the town, a sudden gust of wind blew off a roof-tile, which fell on his shoulder, and struck him to the ground. His first words were, "It comes from above." The by-standers laughed, and thought he must be out of his senses; for of course it could not fall from below; but they did not understand him. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Had Little Peter gone on, he would probably have been at that moment just where the roof fell.

Another time, a gentleman employed him to carry a letter to a town, bidding him make all haste. On his way, he tried to spring over the ditch; but it was so wide that he fell in, and was nearly drowned. The letter was lost in the mud, and could not be recovered. The gentleman was angry when Little Peter told him of the loss, and drove him out of doors with his whip. "It comes from above," said Peter, as he stood on the steps. The next day, the gentleman sent for him. "See here," said he: "there are two half-crowns for you for tumbling into the ditch. Circumstances have now so changed that it would have been a loss to me had the letter gone safely."

I could tell you much more about Peter. When he had become a great boy, he was still called "Little Peter." A rich gentleman who came into the town, having heard his story, sent for him, in order to give him something. When Little Peter entered the room, the Englishman said,

"What think you, Peter? why have I sent for you?"

"It comes from above," replied Peter. This answer greatly pleased the gentleman. After thinking a while, he said—

"You are right. I will take you into my service, and provide well for you. Will you agree to that?"

"It comes from above," answered Peter. "God is very good to me. I will gladly go with you."

So the Englishman took him away. It was a good thing for the poor boy, who had been taught no trade. Long afterwards, we learned, that when his master died, he left him a large sum of money to carry on the business; and that "Little Peter" was then a wealthy man in Birmingham. But he still said of every occurrence, "It comes from above."—*Will-Spring.*

### OCCUPATION FOR CHILDREN.

The habits of children prove that occupation is a necessity with most of them. They love to be busy, even about nothing—still more to be usefully employed. With some children it is a strongly developed physical necessity, and, if not turned to good account, will be productive of positive evil, thus verifying the old adage that "idleness is the mother of mischief." Children should be encouraged, or, if indolently disinclined to it, should be disciplined into performing for themselves every little office relative to the toilet which they are capable of performing. They should keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make a good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial.

### INVOLUNTARY AFFECTION.

There is a good deal of canting about involuntary affection in the world, and all that; but a young lady should never let such foolish notions to enter her head. She should allow the pride of conscious strength of mind to keep her above every foolish, vain, and nonsensical preference towards this precious fop, and that idle attendant on a lady's will. She should lay it up in her heart as an immutable principle, that no love can last if not based upon a right and calm estimation of good qualities; or, at least, that if the object upon which it is lavished be not one whose heart and whose head are both right, misery will

surely be her portion. A sudden preference for a stranger is a very doubtful kind of preference, and the lady who allows herself to be betrayed into such a silly kind of affection, without knowing a word of the man's character or his position is guilty of indiscretion which not only reflects unfavourably upon her good sense, but argues badly for the nature and groundwork of that affection.

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### A WORD IN SEASON.

A pastor in one of his calls, speaks a word of warning; he holds flowing tears and a frank acknowledgment as true responses; prepares and preaches a sermon adapted to meet the case; the young lady calls on the following week rejoicing in her Saviour; and refers to the interview and sermon as blest of God. "What" says the wife of the pastor, "do you now propose to do for your Saviour?" "Anything I can," was the reply. "Then," replied the pastor's wife, "go and open your school with prayer." "Ah" said she, "I cannot do that!" but after considering the matter, she decided to take up the cross. A few mornings after, one of her scholars remarked to her, "I feel that I am a poor sinner." "When," said the teacher, "did you first feel thus?" "on that first morning when you opened the school with prayer," was the reply. Soon this scholar found peace in believing. Who can estimate the far reaching results of a word spoken in season?

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### THE ELDEST DAUGHTER AT HOME.

To be able to get dinner, to sweep the room, to make a garment, to tend a baby, would add greatly to the list of a young lady's accomplishments. Where can we behold a more lovely sight than the eldest daughter of a family, standing in the sweet simplicity of her new womanhood, by the side of her toiling, careworn mother, to relieve and aid her? Now she presides at the table, now directs in the kitchen, now amuses the fretting babe, now diverts a half score of little folks in the library. She can assist her younger brothers in their sports, or the elder ones in their studies; read the newspaper to her weary father, or smooth the aching brow of her fevered mother. Always ready with a helping hand, and a cheerful smile for every emergency, she is an angel of love, and blessing to the home circle. Should she be called out of it to originate a home of her own, would she be any less lovely or self-sacrificing?

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### FATHERS AND CHILDREN.

Though fathers are necessarily occupied most of the time out of doors and away from their families, they should nevertheless redeem time for the mental and moral culture of their children. Returning home from their business, they should mingle with their children, be interested in their studies, make them their confiding friends, and sympathize with them in all their joys and sorrows. It is not beneath a father's dignity to be on the most familiar terms with his children; it is beneath him and injurious to him and them to keep them, as many do, at arm's length. It is told of Wilberforce, the Christian statesman, that he went into the nursery one day to see his children. One of them cried as he took him up, whereupon the nurse remarked, by way of apology for the child's tears:

"He is always afraid of *strangers*."

The remark of the nurse went to the statesman's heart. He was a stranger to his own child! Public duties had been permitted to overshadow paternal obligations. He shuddered as the fact stood forth in all its ruggedness before his eyes, and he resolved that, henceforth, he would so arrange his public duties as to find "opportunity of *becoming acquainted with his own children.*"

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### POWER OF LITTLE WORDS.

"Come on Sunday," said an elderly gentleman to a little boy three and a half years old, "come on Sunday, for I am at home all day and want to see you."

"Why! do you stay at home all day on Sunday?" said little Bob.

"Yes," said the old man, "don't you?"

"No, I go to church twice, and so does papa. It is wicked not to go to church if you are well."

It was only a little word, only a little voice that uttered it; but it went home to that man so old in sin, and it told him how wrong he was, and what a great sinner he was. Sunday came, and how astonished his wife and children were to hear him say he was going to church! and ever afterward he was seen at the head of his pew.

Remember little Bob, and that you are never too young to speak a word for God, never too small to help others to love Christ.

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### NOT YET.

"My son, give me thine heart."

"Not yet," said the little boy as he was busy with his trap and ball: "when I grow older I will think about it."

The little boy grew to be a young man. "Not yet," said the young man, "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now."

Business did prosper. "Not yet," said the man of business; "my children must now have my care; when they are settled in life, I shall be better able to attend to religion."

He lived to be a grey-headed old man. "Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope.

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ARE YOU A MEMBER?—A young lady, intelligent, amiable, and conscientious, yet, withal, never having made that surrender of her heart to Christ which His service demands, was engaged in the Sabbath-school; and on Sunday afternoon, while teaching her class, and explaining to them the nature of Christ's kingdom, and what it is to be a member of Christ, one of her class, looking up in her face said, "Teacher, are you a member?" Alas! she was not, and could give no answer. But the question was like an arrow sent by the Spirit of God; and when she retired to her home, she could find no peace. The question, "Teacher, are you a member?" was ringing loudly in her ears, and she determined, by the help of God, to find an abiding place in Christ, and publicly profess her attachment to his cause.—*S. S. Times.*

## Correspondence.

## REVIEW OF FORSYTH ON "THE MILLENNIUM."

MR. EDITOR,—The above pamphlet deserves some attention from our ministers, as in all probability it will be widely circulated among our churches. I consider its doctrines both erroneous and dangerous to the peace of our denomination, as it is calculated to lead into further errors, fatal to the salvation of the soul. Your space, Mr. Editor, forbids that I should enter fully into a review of the work; I shall, therefore, confine my remarks to a few of the most prominent points requiring attention.

It may be permitted here, in passing, to notice that Millenarian views have produced quite a sensation in the 3rd, 10th, 16th and 19th centuries: many were led, through the Millenarian methods of expounding God's Word, to an unprofitable excitement, caused by the constant expectation of Christ's immediate visible appearance: we find also that all those restless, ill-informed spirits, which have plunged into Mormonism, Millerism, and Materialism, are, or were, rigid adherents of the Millenarian methods of expounding the Scriptures.

There are two ways in which the above pamphlet is calculated to injure the churches. First, far too much stress is attached to the idea of Christ's reigning visibly on earth, even were the notion correct: we are assured on the 6th page that "to no other subject do the Scriptures attach so much importance." Surely those who hold such language do not understand the importance which the sacred writers attached to the incarnation and vicarious sufferings of Jesus Christ, God manifest in the flesh: such a statement evinces the way in which the cross of Christ becomes eclipsed by religious hobbies. So far astray are such opinions, that a person dissenting from the peculiar views of the above work, and yet a real believer in the vicarious sufferings of the Lord of glory, is prepared to meet the Lord whensever He may come; whereas those who are led to neglect the atonement through the importance attached to Millenarian views—as many we know do—shall be rejected by Christ, even were their views correct regarding the time and order of His second advent.

Second, those who really believe in the doctrines of the above pamphlet cannot put forth the necessary effort for the conversion of the world: we are solemnly assured on the 22nd page that "the power of the Church is gone—the power of the Spirit—the power of knowledge—the power of love—the power of discipline—the power of prayer itself." We ask, how can any one put forth an effort commensurate with the work to be done, who believes that the Church is so completely shorn of its power to do that work as the above statement asserts? Further, we are assured that the only hope of recovery in the Church, and deliverance to the world, is by the (visible) coming of our Lord Jesus Christ, (see pages 23 and 36). The materialists—or destructionist, as they are sometimes called, have carried out the above ideas to their legitimate results, declaring that there is no such thing as spiritual religion on earth, and have abandoned prayer for the unconverted, and, with folded arms, await the coming of the Lord.

The subjects under discussion have engaged my attention for thirty years, more or less. During that time I have been repeatedly engaged in public discussions with those holding Millenarian sentiments, consequently am not surprised at their reiteration, except at the source from whence they now

emanate. I can assure our friends that my experience of those holding the above views furnishes a sad warning to all venturing on Millennialist ground.

It may seem strange that any bible student should make such mistakes, having the example of the Jews before him; yet, in the face of that calamitous history, we find it asserted at page 36, that "all fulfilment of prophecy has hitherto been literal," *i. e.*, "according to the letter, real not figurative or metaphorical."—(Webster.) Here we have the key to all the mistakes made by the Jews and Millennialists: indeed the latter have just fallen into the errors of the former in the interpretation of prophecy; the material figures employed by the prophets were taken in their literal import by the Jews; hence their rejection of the spiritual Messiah.

But we are told, on page 31, that "a purely spiritual kingdom, certainly, is not speaking according to the oracles of God." Christ distinctly states, on the contrary, that His kingdom is not of this world; and Paul asserts that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Christ further told His disciples that the kingdom of heaven was within them.

We are further informed, on page 30, that "the return of Christ to the earth is certainly placed before the establishment of His kingdom;" and again, "the kingdom of Christ will not exist until He comes to set it up." The sacred oracles present, we believe, a different view of the subject. In John xii., 12-16, the Apostle recognizes the kingship of Christ by quoting Zach. ix., 9, and applying the prophecy to Jesus: "Fear not, daughter of Zion, behold *thy king cometh*, sitting on an ass's colt." John adds, "these things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." We find further, in Acts ii., 29-36, that Peter recognizes Christ as the fruit of David's loins, and sitting on David's throne, after His ascension to glory. We also find the prophecy contained in the 2nd Psalm, regarding Christ being seated as king on the holy hill of Zion, understood by the Apostles as fulfilled in Christ's first advent—see Acts iv. 23-28. We believe that all commentators admit that the terms king and kingdom signify any kind of dominion, whether imperial, monarchical, or republican in its form; and in accordance with this view we find that Jesus settles this question in an incontrovertible manner when he declared, prior to his ascension, "all power is given to me in heaven and on earth." He never can have any greater power conferred on Him than he was then possessed of.

Again we are told, on page 32, "that as soon as we shall see a party rise, claiming universal dominion, and prepare for it by wars and lying miracles, we may rest assured that the time for the coming of the Son of Man has arrived." It is most surprising that any student of history should not have known that such a party has been in existence for 1260 years, claiming to be the catholic, or *universal* Church, and employing the instrumentalities intimated above.

We can only, at present, notice the "two resurrections," literalized by the writer of the above pamphlet, and by most of those who hold to a visible, personal reign of Christ on earth. That the two resurrections spoken of in Rev. xx., cannot be taken literally, is evident, as an inference drawn from a figurative statement cannot be legitimate which contradicts a plain statement in God's word, conveyed without a figure. In John v., 25, we are told that "the hour is coming when *all* who are in their graves hear the voice of Christ,

and shall come forth ; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." In accordance with this view the Saviour represents himself, Matthew xxv., 31-46, as having before Him all nations, and separating the good from the wicked ; consigning the former to heaven, and the latter to hell. So in Rev. xx., the general resurrection and general judgment go together. Thus the view entertained in the above work, that the saints are to be raised from the dead and judged a thousand years prior to the resurrection and judgment of the wicked, must be incorrect.

But we are asked, what means that passage "the dead in Christ shall rise first?" The answer is easy : Paul was comforting the bereaved Thessalonians with the doctrine of reunion and recognition of living Christians with dead relatives at the coming of Christ, assuring them that Jesus would not take the living believers up to heaven until He had first raised up from their graves their dead pious friends : hence, says Paul, the dead in Christ shall rise first—not in order of preceding the wicked dead, of whom not one word is spoken in the connection—but first in order of the ascension of living and dead saints, to meet Christ in the air : so Paul says, "we shall be caught up together, to meet the Lord in the air, and so ever be with the Lord."

As to the two resurrections spoken of in Rev. xx., we understand them thus : two systems occupy the attention of the writer from the xi. to the xx. chapters ; the first, the witnesses who testify against the corruptions of antichrist, who constitutes the other system and who persecutes the saints for a period of 1,260 days—thought to be years. Those witnesses are said to be killed by the Beast, which means ecclesiastical Rome ; and in three and a half days the witnesses are called up to heaven, which means authority ; afterward the antichristian system is destroyed, and the saints reign : see Rev. xi., xix. and xx. chapters. Satan is then bound, and the principles of truth prevail. After a thousand years Satan is again loosed, and the system which has been powerless during that period, is now raised up into fresh life, and sets about its old work of persecution ; for this purpose it compasses the saints' camp about, determined to extirpate them from the earth, when fire comes down from heaven and destroys their armies.

The first resurrection, then, we understand to be, the raising up of the crushed out saints to power : the second resurrection is the resuscitation of the conspirators, ranged under the banner of the old defunct Beast, which formerly deluged the church with blood. God a second time disposes of this hell-born brood, and immediately after raises the dead, and judges the world, winding up the history of this sin-stained earth, and destroying it with fire ; as an old worn out vesture, folds it up, and sets it aside ; taking His people up to the heaven where Christ now is, and sending the wicked to the sad abode prepared for the devil and his angels. J. C.

[Our correspondent seems to have been unfortunate in his acquaintance with believers in the pre-millennial Second Advent, as they have been heterodox on other questions. We have been more highly favoured, as most of our Personal-Reign friends have been thoroughly Evangelical, and devoted workers for Christ. We do not agree with them. We cannot see their doctrines in the Bible. We discern serious dangers in some of the tendencies of such a belief. When it becomes *the* article of faith, and especially when it is associated with "fatal errors," we would lift up our warning voice. But we must not confound men like Bonar and McCheyne with Mormons and Destructionists.—ED.]

## Literary Notices.

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The American Congregational newspapers have undergone some changes recently that call for some notice here. In New York the *Independent* proclaims itself as no longer a denominational journal. The present editor, Mr. Theodore Tilton, lately stated, that during the incumbency of the triumvirate, Rev. Drs. Bacon, Thompson, and Storrs, by whom it was conducted for several years, the paper sunk not less than \$40,000! Since it has gone into commerce, politics, and "progress" generally, we suppose it has been making money, but there have been loud complaints of its failing to fulfil its original design. To such a pitch had these risen that the establishment of another New York paper, strictly denominational, was contemplated. Another proposal was to transfer to that city the *Recorder*, published for over fifty years in Boston, and representing what may be called the Old School wing of the body. Negotiations for this purpose were almost completed. But the latest phase of the movement is, that the *Recorder* has been amalgamated with the *Congregationalist*, also of Boston, a soundly evangelical but more youthful and lively sheet. It has had a circulation of nearly 20,000, the *Recorder* of 7,000. One of the editors of the latter is to remain on the staff. Rev. Dr. Dexter has resigned his pastorate in Boston, and will devote himself to the same work. No doubt the amalgamated journal will be a strong one. We greatly enjoy the *Congregationalist*. It is very full of matter, choice, and in great variety. It is abreast of the times, but not cut loose from old moorings. We can heartily recommend it to those who want an American paper. Price \$2 50. Address: 15 Cornhill, Boston. It is also proposed to have a first-class Congregational weekly in Chicago, for the Western States. They ought to be able to sustain one. There are already smaller journals in some of the States for local purposes. One of the best of our exchanges is the *Pacific*, of San Francisco, which is under Congregational influence, in every way a capital paper.

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*The Journal of Sacred Literature*, (quarterly, Williams & Norgate, 5s., or 17s. per annum,) begun by Dr. Kitto, continued by Dr. Burgess, has been for some years under the editorial charge of Rev. B. H. Cowper, a Congregational minister. Although the editor and contributors have received no compensation for their labours, a new series of the *Journal* has been begun, with, we understand, somewhat brighter prospects of support. It is now owned by members of "the trade," and they can and will push its sale far better than any clerical proprietor could do. It is not creditable that this publication, which is the only one in England exclusively devoted to sacred literature, should have languished so long. There is able writing in it, and the editor gives a hearing to some men of orthodoxy not unquestioned, believing that such persons as read the *Journal* wish to "prove all things," and can "hold fast that which is good." The following is the table of contents for April, the first number of the new series:—1. The Church and Working Men; 2. Rites and Ceremonies (I. Law and Liberty); 3. On the Eternity of Future Punishments, by Rev. C. Hope Robertson; 4. The Tripartite Nature of Man; 5. Mr. Hinton's Metaphysical Views; 6. The Breton Bible, by Dr. Tregelles; 7. Ritualism, by Rev. W. Kirkus; 8. Plea for a Revised Translation of the Scriptures; 9. The Pantheism of Auguste Comte, by J. W. Jackson, F.A.S.L.; 10. The State of Parties in the Church of England,

by Rev. C. A. Row; 11. The Book of Job, a Revised Translation, by Rev. J. M. Rodwell, M.A.; 12. The Liturgy of St. Celestine, Bishop of Rome, Syriac Text, edited by Dr. W. Wright; 13. Correspondence; 14. Reviews and Notices of Books."

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One of the most convincing proofs of the genuineness of the Canonical Gospels is found in a comparison of these with spurious memoirs of the life of our Saviour. Rev. B. Harris Cowper, editor of the *Journal of Sacred Literature*, has done a good service in translating from the Greek, Latin and Syriac Originals, with Notes, Scripture References, and Prolegomena, *The Apocryphal Gospels, and other documents relating to the history of Christ.* (Williams & Norgate, 7s. 6d.)

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A second series of *The Church and the World* is announced as nearly ready. Under the same editorship are also to be issued a series of *Tracts for the Day*, the first two of which will be entitled, *Priestly Absolution Scriptural*, and *Purgatory*. "These essays will be addressed to educated and intelligent Catholics, who, as loyal and intelligent members of the Church of England, are unable to accept the popular explanation of her doctrines, and decline to be bound by the popular misrepresentations of her discipline. They will aim at stating in plain language the reasons which make the Religionism of the day untenable; and will illustrate and defend the historical Belief and traditional Practice of Christendom."

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Archbishop Manning has published a new work, entitled, *England and Christendom.* (Longmans, 10s. 6d.)

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Rev. James Buchanan, D.D., Professor of Divinity in New College, Edinburgh, in a volume on *The Doctrine of Justification*, (T. & T. Clark, 10s. 6d.) furnishes "an outline of its history, and of its exposition from Scripture, with special reference to recent attacks on the Theology of the Reformation." This doctrine has been subjected to very searching investigation of late years by various writers. Dr. Buchanan has claims upon us for respectful hearing.

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*Fasti Sacri; a Key to the Chronology of the New Testament*, by Thomas Lewin, M.A., F.S.A., (Longmans, imperial Svo., pp. 514, double columns, 42s.) is noticed by reviewers of various schools in the highest terms, for its copious learning and lucid order. It covers a period of 140 years.

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A valuable work on the Divinity of our Lord, in its relations to the other truths of the Christian system, has lately appeared—"Emmanuel; or, the Incarnation of the Son of God the Foundation of Immutable Truth," by Rev. M. F. Sadler. (Bell & Daldy, 10s. 6d.)

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Students of the history of the English language will find valuable help in a volume lately issued from the Clarendon press, Oxford, Mr. R. Morris' *Specimens of Early English, selected from the Chief English Authors, A.D. 1250-1400*, with a grammatical introduction, notes and glossary,—a complete apparatus for the study of the selections.

## British and Foreign Record.

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ENGLISH UNION MEETING.—We are compelled to go to press before receiving even the first instalment of the reports of the Annual Meeting of the Congregational Union of England and Wales, or that of the Colonial Missionary Society. The former was held on Tuesday and Friday, 7th and 10th ult. The latter, on the 13th., the speakers announced being Rev. J. G. Rogers, Fred. Tomkins, M.A., D.C.L., Rev. E. Paxton Hood, Rev. W. Marshall, Rev. G. D. McGregor, and F. Allport Esq.

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DEATH OF MR. POORE.—“On the 27th of March (says the *English Independent*,) this much respected and useful minister expired. He was in the 51st year of his age. He was educated for the ministry at Highbury College, and for some years fulfilled the duties of the pastorate at Manchester; but was at length induced to become an agent of the Colonial Missionary Society, and, in company with Mr. Fletcher, of Manchester, he visited the Australian churches, and from that time forward his labours on behalf of congregationalism and evangelical truth, in the various British dependencies, were unceasing. Either in journeying from place to place for the establishment and encouragement of colonial churches themselves, in pleading for them, and seeking out suitable ministers at home, or in conducting the affairs of the Society, he spent himself in the service to which he had given his heart.”

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THE LONDON MAY MEETINGS. The anniversaries were in full progress when our latest English papers arrived, and the reports show that the chief societies are in a prosperous state. Our space utterly forbids our attempting to report them, but we are consoled by the remembrance that so many more than formerly are reading the accounts in full. The Bible Society reports an income of £187,500, and a circulation of 52,000,000. The last brief war opened a wide and effectual door for its work on the Continent. The Church Missionary Society (Evangelical) reports an income of £150,000; the Wesleyan Missionary Society treads closely on its heels with £147,000. Both are conducted with vigour and efficiency. The Liberation Society is working with great success and greater hopefulness. It is organized with consummate skill. The London City Mission employs 350 missionaries. The Sunday School Union held a conference in connection with its anniversary.

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THE LATE DR. CAMPBELL. Rev. J. T. Byrne has published in the *Whitby Gazette* the following interesting reminiscence of a visit to Dr. Campbell.

When the writer visited England lately he called upon Dr. Campbell at his office in Bolt Court, Fleet street, and had three or four brief interviews with him. He certainly did not appear in his most amiable mood on one or two of these occasions, there being a roughness and abruptness about him which might induce some to come away with rather unfavorable impressions; but knowing there was a nobleness about him, a generosity, and a zeal for evangelical truth, which made him truly a “faithful man,” and seeing him intent upon duty and pressed with business, we made every allowance for seeming discourtesy. Our first visit to him was in the autumn of 1865. Having secured the use of the “Nonconformist” for a letter bearing upon our mission in behalf of the French Canadian Missionary Society, we aimed also, and not in vain, to secure the pages of the

“Patriot” and “British Standard.” It was with reference to the latter we first called on Dr. Campbell, whom we had not seen for twenty-eight years; but he was too much engaged then to hold any conversation. He was sitting at his desk; pen in hand, and a watch hanging by his side. We were struck with his earnestness.—We stated our object, and referred to the past, but he was too busy to allow of any details, said he had much to do in a little time, looking at the watch, and added: “If the angel Gabriel was to call, I should ask him to retire and walk upstairs.” He inserted our letter, however. The next time we called he was equally busy, but we contrived to secure his attention, and talked a little about Canadian affairs. The third visit was more successful, and seeing our earnestness and push, and what had been done, he added: “You won’t want any introductions; there is no fear of your making your way.”

THE TRIENNIAL CONVENTION of the Congregational Churches of the North-west was held recently in Chicago. This body, consisting of delegates, (clerical and lay), from the churches direct, conducts the affairs of the Chicago Seminary. The institution is reported as prosperous and efficient, and therefore needing more buildings, more funds, more books, more everything. Five of the graduating class of eighteen, were consecrated to the Foreign Missionary work, by a most impressive service.

THE FREE CHURCH MODERATOR ON CREEDS.—Rev. Mr. Wilson, of Dundee, Moderator of the Assembly of 1866, in the course of his opening address said: “When Jesus put the question to his disciples at Cesarea-Philippi, ‘Whom do ye say that I am?’ and elicited from them the confession uttered by John, ‘I believe that thou art the Christ, the Son of the living God,’ they had from that moment a Confession of Faith, brief, indeed, but very emphatic and significant. In all their future meetings they recognised one another as believing that great truth. It was the bond of union between them. In like manner our Confession of Faith is the basis of our organisation. But the Confession of Faith is not merely a bond of fellowship, and union within the Church: it is, moreover, a testimony to those who are without. It is a declaration to the whole world of what we understand to be the mind of God in His Word. It is a banner which God has given us to be displayed because of its truth. Such being the relation of the Church to the confession, nothing can be more obvious than that it does not restrict our liberty, either in investigating the mind of Christ or in following Him whithersoever He may lead us. *It expresses merely to the Church and to the world, that whereunto we have attained, what, so far as serves for the purpose of united action and witness-bearing, we believe to be the mind and will of our Lord. But in all this there are two things implied, which we must be careful never to lose sight of—1. That the Church finds the Confession to be in accordance with her present beliefs, to be an adequate expression of her present attainments in Divine knowledge. No confession of faith can ever be regarded by the Church as a final and paramount document. She must always vindicate her right to revise, to purge, to add to it. We claim no infallibility for it, or for ourselves, who declare our belief in the propositions which it contains. We lie open always to the teaching of the Divine Spirit. Nay, we believe in the progressive advancement of the Church into a more perfect knowledge of the truth. It is the Word of God only which abideth for ever. In the Bible we have a completed revelation, but we are slow of heart to apprehend all that God has taught us there. From the experience and errors of the past, as well as the better materials now provided for an intellectual investigation of Scripture, truth may possibly advance the Church and the world to such a position that a protest against some exploded errors may no longer be necessary, and a fuller statement of some truth may be desirable. *It is open to the Church at any time to say, We have obtained clearer light on one or other, or all the propositions contained in the Confession; we must review it; the time has come for us to frame a new bond of concord with each other—a new**

testimony to the world. If this freedom do not belong to us, then indeed we are in bondage to our Confession and renounce the liberty wherewith Christ has made us free. I speak thus in vindication of a great principle, and not at all in sympathy with those who profess already to have found that the Confession of Faith is not an adequate or true representation of the truth which they find in the Word of God. It is not by vague allegations to that effect that the Church is to be moved from her position, but by a demonstration from the Scriptures that we have misapprehended and misstated some truth which our confession declares to be in the bible, and which is not to be found there. 2. But it is implied in all that I have been stating that we are not at liberty to hold forth a Confession which we do not believe. (Applause.) For in such a case the Church is absolutely without a Confession. A confession which is not a Confession of our Faith can serve none of the purposes for which such a document is designed. It can neither certify to the world what truth the Church teaches, and holds to be Divine, nor does it indicate on what terms the office-bearers of the Church are associated. It ceases to be either a bond of union or a public testimony. It is lawful for the Church to revise her Confession and adjust it to her present attainments and inquiries, it is lawful for her altogether to abolish or dispense with a Confession, if, indeed, without one, any compacted organisation were possible; but to retain a Confession which has ceased to be believed can never be lawful. To adopt such a course is to practise a flagrant deception, and to trifle with the most sacred obligations, to defile the conscience, and destroy the vitality of the churches.

STATE AID TO RELIGION, AND DENOMINATIONAL EDUCATION IN NEW SOUTH WALES. —The Sydney Correspondent of the *Times*, a few months since, reported that Parliament had continued sitting during the month. The only question that has excited much discussion is that of State aid to religion, and this has been brought forward, not by the government, for the Cabinet is divided on the question, but by an irrepressible private member. The last Parliament passed a bill guaranteeing to all stipendiaries their existing stipends so long as they continue to officiate in the colony, but providing that no new stipends should be given. In the present Parliament there is a small majority in favor of such a statute for State support to religion as shall restrict it to the rural and less populous parts. But in the several debates on the subject the minority have talked against time and stretched the forms of the House to the utmost to postpone, if not to defeat, the introduction of the Bill. They have succeeded at last, in a thinnish House, in postponing it for two months, when there is to be a call of the House. They justify their obstructiveness by asserting that they represent a majority out of doors. This, of course, is vehemently denied on the other side. As a rule, the country districts show a majority in favor of state support to religion, while the towns show a majority against. The population is pretty nearly divided on the question, but as the country districts have a greater proportionate share in the representation, they make a stronger show in Parliament on this question. This fact is leading to a demand for equal electoral districts, and if the demand for state aid should be carried, the demand of the towns for representation on a population basis will be pressed with great vigour. Looked at denominationally, *the strength of the State religion party is to be found in the Catholic and Episcopalian bodies. A portion of the laity in each of these Churches, especially in the latter, is willing to surrender the State grant, as it is a bone of contention, but the clergy are unanimous in its favour. The Wesleyans do not care for it, and among the Presbyterians only the National Church favour it. The outside miscellaneous sects are all against it.*

The education question is also beginning to arouse a good deal of sectarian feeling, the Government having introduced a bill to the reorganize the existing machinery. At present we have two systems in operation, one known as the denominational system, and the other as the Irish national system. The two Boards rival each other in every district, and the effect is found to be that small schools are unnecessarily multiplied, while the remuneration of the teacher is

kept at a low ebb. The Government Bill proposes to have only one Board, but to give aid to denominational schools whenever they are reported to be efficient, and have a certain number of scholars. The effect of this would be to shut up the smaller and inferior denominational schools, and to consolidate them into larger common schools. To meet the religious difficulty the Government propose to devote one hour a day to religious teaching, and to arrange for the visits of clergymen at that hour. The bill has been introduced by the government, but not yet discussed in Parliament. Out of doors the principal opposition has been sounded by the Catholic Clergy, who boldly declare that they will never be satisfied except with separate schools. But among the clergy of other denominations there is a good deal of opposition to the extinction of the denominational basis of public schools. [The Government Bill has since been carried.]

Dr. Hatch, who has renounced Spiritualism and published a work exposing its abominations, says: 'It is a fact which Spiritualists have confessedly learned by experience, that the more their mediums give themselves up to the indulgence of every lustful desire, the more completely they are controlled by their familiar spirits, and the more fluent, sophistical, and interesting they become to their hearers.' He tells us that the '400 public mediums and spiritual lecturers' of the North, so far as he could learn, with but two reputed exceptions, 'are living in promiscuous commerce;' and that men and women who are lost to all shame, and of whom it is well known that they have repeatedly been guilty, not only of prostitutional and other vicious habits, but of such crimes as would have justly incarcerated them in the penitentiary, are put forward as the leading men and women among them.

WISCONSIN UNION RELIGIOUS CONVENTION.—This body, composed of ministers and delegates of evangelical churches of all denominations, met recently at Milwaukee. Its principal object was to discuss various practical questions pending before the religious public, and secure for their conclusions the moral weight of their mutual and concurrent Christian judgment. The different topics were introduced by careful, well-considered essays, followed by a free interchange of views. The nearly unanimous views which they put forth will have a good deal of interest for our readers. They upheld the sacredness of the Sabbath, and condemned car and steamboat running on that day, and travel on them; also all travel for business or pleasure, letter-writing, visiting the post office, and absence from religious worship. All use of strong drink was condemned; also the use and manufacture of wine, and the sin of those who rent their property for the liquor traffic. They regarded the theatre and opera as containing positive impurities and corruptions, and to be utterly discountenanced. They considered that there are various evil tendencies connected with dancing, even the most select, which sooner or later result in more or less evil whenever allowed in society," and disapproved of it. Card playing for amusement was censured, on the ground of evil associations and tendencies, and every species of gambling at fairs, for churches and benevolent institutions, was reprobated. The results reached by the convention exceeded the expectations of its friends.—*Religious Herald*.

REUNION QUESTION.—We published an extract from the *Presbyterian* last week on this subject. In response to its enquiry whether Albert Barnes is to be taken as an exponent of New School theology, the *American Presbyterian*, N. S., avows that he is. It adds: "In our judgment, there is no surer way to kill the whole scheme than to intimate the necessity of discrediting the theological works of Mr. Barnes as a preliminary or as a probable sequence of the movement."

The deliverance of the *Princeton Review* is said to be quite unfavorable to union. Perhaps as chilling an effect on the movement as could well be made has been caused by the remarks of Rev. E. P. Humphrey. He and his brother, Z. M. Humphrey, met each other at the fraternal gathering of the two denominations

at St. Louis, the one brother being O. S. and the other N. S., and both prominent men. But E. P. Humphrey tells his brethren in Kentucky that many voted for the committee on reunion because they felt that was a sure way to kill the project! He closes his paragraph on the subject by saying:—"We were fully persuaded that when this committee shall look closely into the matter, they will find, and the whole church will find, that the union proposed is impossible. It is my own thorough conviction that on the report of the committee the matter will be, in effect, indefinitely postponed, and that we shall best reach this result through this fair and equitable method of dealing with the subject."

[Notwithstanding, the two Assemblies, meeting last month, have agreed on a basis of Union, which must be ratified by the Presbyteries, however, before taking effect.]

A St. Petersburg letter in the Paris *Monde* announces, as a piece of good news, that a ukase has just abolished all the punishments which existed amongst persons abandoning the Russian state religion. This excellent measure has not yet been published, but in the next edition of the code all the articles relative to that subject will be suppressed, and in the meantime will cease to be applied.

THE GALLICAN CHURCH.—A Paris correspondent states that there are in France 79, 584 priests, and 108, 119 minor ecclesiastics, eighty-six archbishops, 3, 517 curés, and 189 vicars-general, belonging to the Roman Catholic Church. Of the clerical army of 79, 584 individuals only 35, 000 are paid by Government, the remaining portion being supported by the Church. The sum thus supplied amounts annually to 218,092,600*f*. The religious communities are divided into three classes—viz., the educational, hospitable, and contemplative. Of the latter there are 12, 141; these remain in a perpetual state of prayer and meditation. There are 1, 085 Jesuits in France; of these 282 meditate and pray, the rest teach. To judge by the names of the orders of nuns—as, for example, *Sœurs de Ste. Anne*, *Sœurs de Ste. Catherine*, &c.—it would appear that every saint at all noteworthy has 200 or 300 sisters employed in her service.

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## Official.

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### SPECIAL BUSINESS NOTICES.

For the information of all, we desire to state, that when a name is placed on our list of subscribers, it is continued after the year expires for which payment has been made, unless otherwise directed, and \$1 is marked on the address as then due for the next year.

Subscribers can always ascertain the amount they owe for the magazine, by a reference to the address slip, the figure to the *right* of the name, including the sum due by them to the end of the current volume, and when money has been received in advance for future volumes, the amount is placed to the *left* of the name.

Subscribers in the United States will please to remit with their subscriptions, 12 cents, to pay for postage to the lines.

Persons who receive the magazine with the letter *f* printed after their names, will please to understand that it is sent to them free of charge for subscription.

Contributions are solicited to the "FREE LIST" Fund, by which assistance the magazine is sent to friends who otherwise would not have the opportunity of reading it, and who gratefully appreciate this kind remembrance of them

## CONGREGATIONAL UNION OF CANADA.

The Fourteenth Annual Session of the Congregational Union will be held, (D.V.), in Kingston, C. W., in the Congregational Church, commencing on Thursday, June 6th, at 4 o'clock, P. M.

Members and Delegates are requested to be present, if possible, at the commencement of the session.

Arrangements, similar to those of last year, have been made with the Grand Trunk and Great Western Railways, for the conveyance of Ministers and Delegates to and from the place of meeting at reduced fares, particulars of which will shortly be sent with the statistical blanks. The arrangements with the steamboat companies are not yet completed, but the fares will, doubtless, be about in proportion of those of former years. Brethren will please bear in mind the several alterations of our Fourteenth Standing Rule, according to which the Finance Committee will be restricted to the payment of "travelling fares, *by the cheapest route,*" and only "after the final adjournment, except with the leave of the Union;" and further, that, by the same rule, delegates of "*contributing*" churches only are entitled to share in such payments. It is earnestly requested, therefore, that every church connected with the Union will take up a collection on its behalf, on the Sabbath previous to the Annual Meeting.

The Committee of the Union will meet in the vestry of the Church in Kingston, on the evening preceding the day of organization, at 7.30 o'clock.

Brantford, April 22nd, 1867.

JOHN WOOD, *Sec. C. U. of C.*

## CONGREGATIONAL MISSIONARY SOCIETY OF BRITISH NORTH AMERICA.

At its last meeting held in Montreal, June, 1866, this Society adjourned to meet at Kingston, C. W., as follows. Therefore notice is hereby given that

The Annual Meeting of the Congregational Missionary Society of British North America will be held in the Congregational Church, Kingston, C. W., on Thursday, June 6th, 1867, at 10 A. M., and will be continued by such adjournments as it may order.

HENRY WILKES, *Gen. Sec. Treas.*

K. M. FENWICK, *Home Sec.*

## COLLEGE ANNUAL MEETING.

The Annual Regular Meeting of the Congregational College of B. N. A. will be held at the Congregational Church, Kingston, on Saturday, June the 8th, 1867, at 11 A. M.

Any candidates for admission into the College, will be examined with reference thereto, during the Union meeting, by such members of the committee as are present.

GEORGE CORNISH, M. A., *Secretary.*

Montreal, May 13th, 1867.

## NEW CONGREGATIONAL HYMN BOOK.

My supply is again nearly exhausted. The few on hand will be sent to Kingston, together with samples to order from, should more be required.

Montrhal, May 21, 1867.

PETER W. WOOD.

## AMERICAN CONGREGATIONAL ECCLESIASTICAL MEETINGS, 1867.

Michigan, Kalamazoo, Wednesday, May 15; Indiana, Indianapolis, Thursday, May 16; Illinois, Champaign, Wednesday, May 22; Iowa, Muscatine, Wednesday, May 29; Rhode Island, Providence, Tuesday, June 11; Ohio, Columbus, Wednesday, June 12; Connecticut, New Milford, Tuesday, June 18; Vermont, St. Albans, Tuesday, June 18; Massachusetts Association, ———, Tuesday, June 25; Maine, Lewiston, Tuesday, June 25; Oregon, ———, (June?); New Hampshire, Nashua, Tuesday, August 27; Massachusetts, Conference, Fitchburg, September 10; Nova Scotia, Milton, N. S., Friday, September 13; New York, Warsaw, Tuesday, September 24; Wisconsin, Ripon, Wednesday, October 2; Missouri, Kansas City, Wednesday, October 16; California, ———, (October?); Minnesota, ———, (October?).—*Congregationalist*.

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### WANTED, VOL. V., CONGREGATIONAL LECTURE.

Stowell on "The Work of the Holy Spirit," No. XIV. of the first series of the Congregational Lecture, may be had in exchange for Redford's "Holy Scripture Verified," No V. of same series, on application to the Secretary of the Cong. Union, at Kingston, in June next.

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### CONGREGATIONAL UNION.

Ministers and delegates are requested to call at the vestry of the Congregational church on their arrival at the city, to receive information as to their temporary homes.

K. M. FENWICK.

Kingston, May 21, 1866.

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## News of the Churches.

**New Congregational Church, Guelph.**—The corner stone of the above building was formally laid on Friday afternoon, May 10th, by the Rev. Dr. Lillie. Very complete arrangements had been made for the accommodation of the spectators, three platforms with seats having been erected, and the tower of the building floored over for the occasion. The Union Jack floated over the central range of seats, and when the assembly, which was a very large one, was gathered, the scene was exceedingly lively and holiday looking. Programmes of the proceedings were distributed. At the appointed hour, the Revs. W. F. Clarke and Dr. Lillie were joined by Revs. R. Torrance, J. Hogg, W. S. Ball, J. Carroll, Geo. Graftey, and G. Wood of this town, together with Revs. W. Barrie, of Eramosa, and T. Pullar, of Hamilton, W. H. Allworth, of Paris, and J. Wood, of Brantford. Around them were a number of the leading men of the church and congregation here, and several visitors connected with Congregational Churches elsewhere, among whom were Messrs. C. Whitlaw, of Paris, W. Edgar, of Hamilton, J. E. Ellis, of Toronto, and J. Peters, of Eramosa. The proceedings began with the announcement of the 881st Hymn, New Congregational Hymn Book, "This stone to Thee in faith we lay, &c.," by Rev. J. Wood, of Brantford, which was heartily sung by the assembly to the tune of Old Hundred. The Scriptures were then read (Psalms 122 and 132) by Rev. W. H. Allworth, of Paris, when prayer was offered by the Rev. R. Torrance, after which the Rev.

W. F. Clarke, as Pastor of the Church and Chairman of the Building Committee, proceeded to deliver an address in substance as follows:—"This is a glad, I had almost said a proud day for the Congregationalists of Guelph. We have long laboured under the disadvantage of having a most incommodious and unsightly place of worship, and many difficulties were in the way of our getting a better. Chief among these difficulties were paucity of means, and inability to agree on that much vexed question of Church building operations, the question of site. Through the good hand of our God upon us these difficulties have been so far surmounted that we meet to-day to lay the foundation stone of a new Church, and already behold its walls rising toward heaven. Divine Providence has favoured our undertaking in many ways, so that we have the prospect of being able to erect a much better edifice than we dared to hope for, when we began to agitate the matter of building. The Congregational Church now in course of erection in Guelph, is a Gothic structure, seventy-six feet by forty-five, exclusive of the tower, which is fifteen feet six inches square, and, the steeple included, one hundred and thirty-three feet in extreme height. It has a basement with a lecture room forty-eight feet by forty-one, with two vestries and staircases, communicating with the church and pulpit above. The church will be finished in the Gothic style in all its details. The ceiling will be elliptical, with curved ribs to give the best effect to sound. Between each window will be a moulded Gothic corbel, supporting a moulded rib on the ceiling, under each principal rafter, and opposite each buttress. The church will be lighted on each side by five large ornamental traceried windows in two lights; the sashes will be of light cast iron, with quarry panes of glass bedded in putty. There will be seventy-six pews with accommodation for three hundred and fifty adults on the main floor, but from the ample space allowed for aisles and sitting room, it will be easy to accommodate a much larger number. There will be three aisles, comfortable open seats with ramped ends. The entrance to these aisles will be from the vestibule by three pair of cloth doors opening outwards. The pulpit will be on a platform raised two steps above the church floor, in a niche built so as to form a semi-circle in the wall, with circular seats, &c. On the front will be a screen handsomely wrought, having ten arches with cusplings, mouldings, columns, table mouldings, caps and bases, with reading desk, &c. The singing and organ gallery over the vestibule will have a richly ornamented front, and seat accommodation for fifty, making in all 400 roomy sittings. The main entrance to the Church will be through the tower, having a slight of eight steps to landing enclosed by folding doors, from which the vestibule is reached by a double staircase of nine steps, the singing gallery having a staircase at each end of the vestibule. The stone portion of the tower is sixty-six feet in height, having belfry and other windows in character the same as described to church. The exterior of the building will have a pleasing outline, having six buttresses on each side and eight at the tower, angles finished at the top by ornamental cut finials. The building material is of the well known Guelph Limestone of a superior quality. The estimated cost of the building is about Seven Thousand Dollars, of which sum \$6,800 is now under contract. Toward this amount we have already in pledged subscriptions, upwards of \$3,000. We have also whatever amount is realized from our present church property, about to be sold, which we estimate at from \$1,000 to \$2,000. The lot on which our new building is going up is entirely unencumbered, and we hope not to be more than \$2,000 in debt when the work is done. It is only right that some special instances of liberality by which we have been enabled to venture on so large an undertaking, should be mentioned on this occasion. God has graciously vouchsafed to us a spirit of liberality, zeal, and hearty co-operation, and hence we already behold results that excite both our wonder and our gratitude. First and foremost we are indebted to the Ladies' Aid Society, which may be said to have originated our church-building enterprise, and by its societies, sewing meetings, bazaars and concerts, not only kept the matter in constant prominence, but raised the sum of \$400, which is now in the hands of our Treasurer. Next we are under deep obligation to Mr. John Davidson and Mr. Stephen Boulton, who, in addition to generous contributions, have freely devoted

their practical knowledge and professional skill to the working out of our plans, and have managed so to blend a wise economy with a correct taste, that at a comparatively small cost we shall obtain a church-edifice of handsome, harmonious and symmetrical outline, that will be an ornament to the town, and a credit to the denomination. We are also indebted to Mr. James Goldie, who, in addition to a large subscription, has generously presented us the stone from his quarry on the People's Mills property, thus cheapening down our masonry contract to the extent of at least \$500. Last, but not least, we owe much to a few friends, who, in addition to their subscriptions toward the building, have presented us a clear deed of our new site, at a cost in cash down of \$1,000. The chief giver toward this purchase has been Mr. Charles Raymond. These and other tokens of the favouring hand of a gracious providence, may well lead us to "thank God and take courage," and to anticipate a successful issue to what has been so auspiciously begun. It will perhaps be interesting for me now to state that a bottle is about to be deposited in the cavity cut in the stone on which the corner-stone is to be placed, containing certain documents and publications. Engrossed on parchment is the following brief historical detail:

"On this 10th day of May, in the year of our Lord 1867, being the 30th year of the reign of Her Most Gracious Majesty Queen Victoria, Lord Monck being Governor of British North America, the Provinces whereof only await the Royal Proclamation to be confederated under the name and style of the Dominion of Canada, this corner-stone of an edifice to be used for the worship of Almighty God by a body of Christians known as the 'Guelph Congregational Church,' was laid, in the name of the Father and of the Son and of the Holy Ghost, by the Rev. Adam Lillie, D.D., Professor of Theology in the Congregational College of British North America. The Church was formed in the month of June, 1835, and consisted at first of eight persons, one of whom survives and is still a member of the Church. During the pastorate of the Rev. W. P. Wastell, the first church building was erected, being opened for divine worship, Feb., 5th 1840. In this place of worship the church has continued to meet until now. The present pastor entered upon his duties the first Sabbath in July, 1860. At this date the membership of the church numbers 86. Its officers are: William Fletcher Clarke, Pastor; Richard Baker, Robert Thompson, Edwin Newton, Samuel Hodgskin, Robert J. Jeanneret, and Charles Raymond, Deacons. The Trustees of the church property are: Thomas Hodgskin, Richard Baker, Samuel Hodgskin, Robert Thompson, and Edwin Newton. The Building Committee are: William Fletcher Clarke, Chairman; Edwin Newton, Secretary-Treasurer; Richard Baker, R. Thompson, S. Hodgskin, C. Raymond, R. J. Jeanneret, James Goldie, Thomas Lawrence, Alexander Thompson, W. McLaren, and John Davidson. The Architect and Superintendent is Stephen Boulton. The Contractors are: James Davidson, Mason; Stephen Boulton, Carpenter and Builder; W. Day, Plasterer; and W. H. Jacob, Painter and Glazier."

"The bottle also contains a number of the *Guelph Weekly Advertiser*, and *Daily Advertiser* of to-day, *Guelph Herald* and *Guelph Mercury*, the *Toronto Globe and Leader* of to-day, the *Canadian Independent* for May, the last number of the *Canada Farmer*, the *Sabbath School Dial* for May, the Confederation Bill, Canadian Congregational Reports for 1865-6; 'Congregationalism—a blessing is in it,' being the sermon preached before the Congregational Union of Canada at its last session, by Rev. W. F. Clarke; and the Declaration of Faith, Church Order and Discipline of the Congregational Churches of England and Wales."

Mr. Clarke then proceeded to say that they built this church in "faith, hope, and charity," briefly enlarging on each word.

The bottle having been placed in the cavity prepared for it, Mr. Stephen Boulton, the architect, handed the trowel to Rev. Dr. Lillie, who, by direction of the contractor, Mr. James Davidson, spread a quantity of mortar, and the stone was gently lowered to its appointed place. Dr. Lillie applied the mallet and declared the stone to be "well and truly laid." Resuming his place on the platform, he proceeded to deliver an able and elaborate address on the distinctive principles of the Congregational churches.

[We regret that our space forbids us to copy this valuable exposition, but the narrative of *facts* is as much as we can publish. We must content ourselves with saying that the said principles were defined to be, 1st The right of direct appeal to God's word on religious matters. 2nd The necessity of Scriptural evidence of renewed character, as a pre-requisite to church-membership. 3rd The right of every one whose life affords fair evidence of christian character to admission into the church. 4th The right of every company of believers organized under the office-bearers appointed by Christ, to be recognized as a church complete in itself. These principles were believed to be scriptural and beneficial, and to have stood the test of experience. It was therefore a duty to administer them wisely, to support them steadily, and to spread them as we had opportunity.—Ed. C. I.]

The Rev. J. Carroll then announced the hymn, "I love thy kingdom, Lord," &c. Prayer was offered and the benediction pronounced by the Rev. W. F. Clarke. Immediately on the conclusion of the ceremony, the members of the church and congregation, together with the ministers present and their wives, adjourned to the vestry of the chapel on Quebec street, where tea had been prepared by the "Ladies Aid Society." No charge was made for admission, and the repast, though the result of a happy thought on the eve of the laying of the stone, was an excellent one, reflecting the greatest credit on the fair providers of it. After tea, interesting addresses were delivered by Revs. J. Wood, of Brantford, W. S. Ball, of Guelph, W. H. Allworth, of Paris, J. Carroll and G. Graftey of Guelph, Dr. Lillie, and C. Whitlaw, Esq., of Paris. The utmost cordiality and good feeling prevailed, and the occasion was one of much interest and enjoyment. A well deserved vote of thanks to the ladies was moved by Mr. R. J. Jeanneret, seconded by Alex. Thompson, Esq., and carried by acclamation. Appropriate pieces of music by the choir were interspersed among the addresses and the meeting was brought to a close by prayer and the benediction.—*Guelph Weekly Advertiser*

Rev. C. Duff at Liverpool, Nova Scotia.—This good brother, on the 18th of April, sent us the following interesting report:—

I think it is high time I gave you some account of our *removal from Canada* (?) and of our new field of labour.

We left Toronto on Wednesday, January 15th, and arrived in Portland on Saturday afternoon, expecting to leave that evening for Halifax; but could not leave till Thursday evening of the following week. I found Dr. Carruthers on Sabbath afternoon preaching in the 1st Parish Church (Unitarian). After service I introduced myself to him as a brother from Canada on my way to Liverpool, N. S. He received me very kindly, and offered without any solicitation to be of service to me in any way in which he could. Dr. C. mentioned our case to his hostess, and we were forthwith invited to come and take up our abode with them, at about one-third of the fare it was costing us at, I think, the most reasonable hotel in Portland, the American. This we could not but regard as providential, for Mrs. D. was taken very ill the next day, and was only just able to leave her room by the time the steamer sailed. We thus found in Dr. C. as also in Mrs. Carruthers, and his hostess, Mrs. Farley, most agreeable company, and a most generous Christian spirit, during our otherwise irksome and painful detention in Portland. We had the opportunity also of learning his real position respecting his pastorate. His own church and a sister church had each lost their place of worship by the great fire. During his absence, the other church had made overtures to the 2nd Church, concerning an union of the two. This church was somewhat hostile to the Dr. on account of the stand which he had taken, as moderator of a council, against a pastor selected by this church, who held heretical views as to the future of the wicked. Both the Dr. and his people felt that this overture *in his absence* was in part a continuation of this hostility. Yet he felt that the union of the two churches was necessary for the best interest of the cause of Christ in that locality, as *two* strong churches could not be sustained. His own church had unanimously requested him to withdraw his resignation already in their hands, and the question was, "shall I personally take the responsibility of leaving, or shall we call a council to advise in the matter?"

We were candid enough, seeing the case had been submitted, to recommend a council. What has been done since, I have not heard. I might say more to you of Portland, and especially of that afternoon's worship in a building whose church was organized in 1727, the first in Maine, east of Wells, now Unitarian. The only two hymns in the book used by the regular congregation, on the death of Christ, were that of Watts', commencing, "He dies, the Friend of sinners dies," and one of Dr. Doddridge's, beginning, "Ye humble souls that seek the Lord." Thursday evening was beautiful and calm; and we sat outside on the open deck of the steamer as she left the harbour, viewing one of the most magnificent sunsets, it has been our pleasure to behold. We had calm water all the way to St. John (with the exception of about an hour's blow between eleven and twelve o'clock that night) at which city we arrived at 4 o'clock p. m. on Friday. That evening having taken tea, we rambled down as far as Union St. Church, and perceiving a light in the basement we went in, and found the Rev. F. Hastings acting as chairman of a Literary Society formed of the young people of his church, who were engaged in the discussing the question, "Would an undenominational state system of education be beneficial to N. B.?" Mr. James Woodrow opened the debate by reading a superb paper historical and argumentative in support of the affirmative; and the discussion was carried on with considerable spirit. Mr. H. is gathering around him some of the most intelligent of the city, and seems to be doing a good work for the Lord. We preached for him on Sabbath morning; and on Monday at 7 a. m., sailed for Digby in a small sailing packet, 45 miles from St. John, across the Bay of Fundy. This little fishing town in N. S. is famous chiefly for catching of the small herring that bear its name. That afternoon we went on to Annapolis 20 miles distant from Digby by land—10 by water. From Annapolis we started the next day for Liverpool in an open one horse sled along the road described by Rev. A. Duff in his letter to the "C. I.," on his visit to the Lower Provinces; and the next evening at half-past seven we arrived at Mr. Black's in Milton. That day our youngest child had been taken very ill; and though after a few days he seemed to take a turn for the better, he relapsed and lay for six weeks, in a very severe fever, before he really began to mend. He is now, however, entirely well. Just at the time of his turn for the better, our effects arrived from Canada—all of them, and in good condition. As soon as our child was well enough, we went to house-keeping in a new house kindly offered to us free of rent until next Fall by the owner, a young man of the Brooklyn congregation. It is a little out of the way—a mile from Brooklyn on the sea coast where they catch clams, lobsters, and codfish. The young ladies of the congregation prepared, carpeted, and matted a portion of it at their own expense; and we expect to dwell in our wilderness state until the new Parsonage at B. is ready for us next Fall. Our people in Liverpool are now taking the preliminary steps requisite for the building of a new place of worship. There are three congregations to be ministered to every Sabbath, the smallest of which is considerably larger than the one in Eramosa; and, consequently, my labours are not slight in attending only to the ordinary work of the field. But we had no sooner got into our house than a revival broke out in the lower congregation—Beach Meadows; and is one of the most wonderful and extensive revivals that it has ever been my privilege to have anything to do with. At our last church meeting we received twenty-seven into church fellowship—though some ten of these dated the beginning their religious experience at a much earlier period, and the work is still going on. The interest has largely extended up to the middle congregation, and to the Church of England settlement below. You cannot enter a house in the vicinity where you do not find either converts or seekers after salvation. We have been holding religious services every day for nearly four weeks. Mr. Black has attended when he has been able, but bad weather and a severe cold have prevented his doing so as much as he desired. To-day, Thursday (18th), I preach twice; to-morrow in the forenoon; Conference meeting on Saturday; and the regular Sabbath services on Sunday. My health is tolerably good notwithstanding these excessive labours. Truly God has done for us abundantly above what we can ask or conceive. To his name be all the

glory! My hands have been very full, since I came here, you can hardly conceive of it. I have visited every family connected with all these congregations; besides visits it has been necessary to make to inquirers. I have preached 53 sermons and delivered 4 missionary speeches—all in less than three months. Of course I do not expect to labour thus all the time.

I shall when time permits furnish you with some most interesting particulars connected with this great work. This church this year contributes \$57 to the missionary society in addition to their extra efforts to support their pastor, notwithstanding they complain that the last year has been the hardest for money which they have experienced for many years.

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**The Convention of the Young Mens' Christian Associations in the United States and British Provinces,** will be held in Montreal on Wednesday the 19th inst. It is expected that 100 associations, numbering some 16,000 members, will be represented on the occasion.

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**The Provincial Sabbath School Convention for 1867,** which is to be held in Toronto, will meet, we understand, on Tuesday, 8th October, this time being considered by the Executive Committee, to whom the matter was referred, as on the whole more suitable than any part of the previous month.

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**Canadian Baptist Foreign Mission.**—The Regular Baptist Churches of Canada are about to send an Alumnus of the Woodstock Institute as a missionary among the *Telogoos*, in India. Mr. Timpany is the gentleman who has the honour of leading in this work. The mission will be conducted through the denominational Foreign Missionary organization at Boston, so that while Canada will provide the man and the means, the experience of those well versed in such work will be freely at its command. This plan strikes us as wise, and one that might be followed with advantage by other bodies.

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**Victoria College.**—At the recent convocation of this institution, President Nelles stated that the sum of \$30,000 had been raised for the debt, which was now entirely removed. That was the first day since its commencement on which this could be said.

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**Vestry Meetings.**—At a number of the vestry meetings in the Diocese of Ontario, on Easter Monday, the course of Hon. J. Patton, in opposing the introduction of Ritualism, was warmly supported by votes of thanks to that gentleman.

Resolutions were also adopted, in several instances, in favour of giving the parishes a voice in the nomination of their ministers, which is now exclusively in the hands of the Bishop. As long as this is the case, and every clergyman's promotion depends on the will of his Diocesan, there can be little independence on the part of priests and deacons, while the laity are liable to have thrust upon them a most unwelcome pastor. The Bishop of Montreal allows parishes to *nominate* incumbents, reserving the actual appointment to himself. Professor Wilson of University College, has spoken in favour of the elective system. Something must be done in this direction, or the absolute monarchy of Lord Bishops will not always be a "paternal despotism."

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**Evangelical Alliance at London, C.W.**—The first annual meeting of this body was held on the 30th April. Its members have aimed at practical work of a kind in which all christians can unite. A city missionary has been employed; efforts have been made to reclaim fallen women; and relief has been given to the poor. Union prayer meetings and cottage meetings have been held from time to time. Correspondence has been had with other places throughout the Province.

The Primitive Methodists contemplate the establishment of a Theological Institution in Toronto. Some liberal friends in that city offer \$300 a year to sustain it, provided that the other circuits raise \$500 a year more. Leading men in the body rightly argue that light as well as heat is needed in a ministry for the present times, and that light will produce heat.

## Gleanings in Prose and Verse.

### THE DOMINION OF CANADA.

"Methinks I see in my mind a noble and pulesant nation rousing herself like a strong man after sleep, and shaking her invincible locks;—a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtle to discourse, not beneath the reach of any point that human capacity can soar to.  
"Methinks I see her as an eagle mowing her mighty youth, and kindling her undazzled eyes at the full mid day beam; purging and unscaling her sight at the fountain itself of heavenly radiance."—*Milton's "Arcopagitica."*

#### I.

O nation! young and fair and strong, arise  
To the full stature of thy greatness now!  
Thy glorious destiny doth thee endow  
With high prerogative. Before thee lies  
A future full of promise. Oh, be wise!  
Be great in all things good, and haste to sow  
The Present with rich germs from which may grow  
Sublime results and noble, high emprise.  
Oh! be it hence thy mission to advance  
The destinies of man, exalt the race,  
And teach down-trodden nations through the expanse  
Of the round earth to rise above their base  
And low estate, love Freedom's holy cause,  
And give to all men just and equal laws.

#### II.

Oh! let us plant in the fresh virgin earth  
Of this new world, a scion of that tree  
Beneath whose shade our fathers dwelt, a free  
And noble nation—of heroic birth.  
Let the Penates of our fathers' hearth  
Be hither borne; and let us bow the knee  
Still at our fathers' altars. O'er the sea  
Our hearts yearn fondly and revere their worth.  
And though far-faring from our father's house,  
Not forth in anger but in love we go.  
It lessens not our reverence, but doth rouse  
To deeper love than ever we did know.  
Not alien and-estranged, but sons are we  
Of that great Father-Land beyond the sea.

W. H. W. —*Christian Guardian.*

Plainville, April, 1867.

Speaking of the new Dominion of Canada, the *New York Independent* says:—  
"The population of the new confederation will be a fourth greater than was that of the thirteen states at the date of our independence. They are by no means so separated from each other, or so distinct in interest, as were our states at the formation of the constitution. They are sure to grow up into a great and powerful nation, if they remain apart from us. We believe there is no general desire on this side to enlarge our borders toward the north, though the destruction of the slave-power makes it possible, should it ever be desirable. That they may feel the

force of attraction toward the United States is by no means unlikely. But, whether they shall one day propose merging their existence in ours, or whether they shall prefer growing up into a rival conterminous power, this confederation is a most important epoch in the history of the continent, and we cannot doubt that from it will date a new era of its material and political prosperity."

**A SPIRITUALIST SABBATH SCHOOL.**—A correspondent of the Cohoes (N. Y.) *Cataract* gives the following description of one of the fantastic novelties of "progressive" religion. It indicates the sensuous character of spiritualism, which appeals to credulity and to sentiment for its support, and virtually ignores God and the Bible:

"We visited the Sabbath School connected with the Progressive Lyceum of Troy, which meets in Harmony Hall at 2 o'clock each Sunday afternoon. The institution is evidently well established and sustained, the best evidence that spiritualism in Troy, as here, has wealth and influence in its favour. The school was divided into twelve classes or groups, designated by small oval signs with flags attached, standing at the head of each class. Among the names of classes we noticed those of Shore Group, River Group, Ocean Group, Lake Group, Sea Group, &c., from which our readers will not infer that spiritualism in Troy has gone into liquidation, as these watery titles are evidently used only as substitutes for baptism, which rite is ignored by this school of Progressionists.

"Like all other schools, the exercises were commenced with singing, which was accompanied by a violin and base viol. We heard no prayer, but instead a poetical rhapsody commencing, "Touch the sunshine," was "silver chained" by the superintendent and scholars. Then followed the gymnastic exercises, which were designated by the leading gymnast as the "fifth series," and consisted only of a variety of motions with the arms. These were accompanied by music, and performed in excellent time and order.

"The recitations of the children consisted only of declamations of little scraps of verse, such as they or their parents might have selected. We heard repeated three or four times that highly spiritual and inspiring couplet,

"Come one, come all, this rock shall fly  
From its firm base as soon as I."

**GETTING AND GIVING.**—We must get daily strength and daily give it away, giving as we get, and getting as we give. Every new supply from God must be put out to use so as to become a new power from God. Thus will our might grow; thus will our work be done. Let us be content to work silently. No single word for Christ is lost; not a breath of prayer but leaves its mark. In Christ the whole universe is one vast telegraphic network. A tear dropped here is registered in heaven. A heart-throb here is noted there. A note struck here is reproduced there. A thought started here is again found there. Work done here tells there. Every word spoken and every deed done for the Master shall there be found again, and lost no more.—*Rev. C. Clemance.*

**MINISTERIAL "OIL SMELLER."**—The First United Presbyterian Synod of the West, recently in session in New Brighton, Pa., had before it the case of one or two of its ministers who had practised the profession of "oil smelling," as it is termed, or the determination (by what means is not stated) of places where oil can be found, locating wells, etc. The Synod, after due consideration, took the following action:—"Resolved, That Synod wholly disapproves of ministers of the gospel engaging in the business of an 'oil medium,' as being calculated to bring reproach on the church of Christ, and to injure the cause of religion. The *Presbyterian Banner*, giving the above, somewhat facetiously adds;—"We have known brethren of various denominations whose piety we should be sorry to doubt, who have succeeded in discovering where oil was *not*."