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THE

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No. 2.

THE IRISH CHURCH.

The question of the disestablishment of the Irish Church, now engrossing the attention of the British public, is one of world-wide interest. The principles involved in it are of such magnitude and importance to the interests of spiritual religion and of the human race, that it may well claim of us more than a passing notice. Briefly summed up, they may be stated in the following terms: Shall the Christian religion be left to be supported, as it undeniably was in Apostolic days, by the willingness of those who profess it, or shall the State endow and maintain it? Or, if the latter course be adopted, on what principle shall its patronage be bestowed,—the selection and establishment of a single sect, or the endowment of all alike?

With the corruption of Christianity, and the introduction of a less spiritual worship, the rights and duties of the churches were gradually lost sight of, until in an evil day, the well-intentioned but ill-advised Constantine proclaimed the Christian religion the religion of the Roman Empire. Soon the Church came to demand as her right the support which was first proffered as an act of Imperial generosity, and in due course, the Church of Rome, fully developing her impious pretensions, laid violent hands upon the reins of civil government, and compelled the State to give her whatever her lust of power and self coveted after, under the threat of excommunication. The Pope was supreme; Kings and Emperors were but his vassals, to hold his horse's stirrup, or wait barefoot at the gate of the Vatican until he should condescend to open it. The Church was without a rival, and never was over-scrupulous as to the nature or extent of her exactions.

The Reformation made but little change in regard to the principle of such endowments. At first the only difference apparent in England was

that Henry the VIII. became Pope instead of Leo,—a very doubtful improvement! The Reformed faith was declared by Act of Parliament to be the religion of the land, and the semi-Protestant Church of England stepped into the silver slippers of the Church of Rome, and from that hour to the present has continued to wear them.

Three centuries, however, have totally changed the aspect of the case. The Church of England is no longer without a rival. Dissenters and churchmen are now about equally divided, and the question naturally forces itself upon public attention, if religion is to be endowed at all, to which of these rival bodies shall the patronage of the State be extended?

The Irish Establishment occupies a position more anomalous still. It has not, and never has had, even the flimsy plea of its sister establishments in England and Scotland for Government support, viz., that of being the church of the majority. But little more than *one-tenth* of the people of Ireland make any pretence of connection with it, while of that tenth, probably one-half never enter the doors of her sanctuaries. A recent contributor to the *North British Review* declares, upon the authority of Parliamentary returns, that there are over 780 parishes in Ireland whose incumbents enjoy an income of £300 sterling (about \$1,500) each, where the number of adherents of the Established Church, all told—men, women and children—*will not average 20 persons*. We wonder how long Canadians would patiently endure taxation for the support of an ecclesiastical establishment at such a rate, especially of one as odious to them in its character as the Church of England is to the great mass of the people of Ireland!

These, however, are only incidental circumstances in the case; the principle involved would be the same were the proportions reversed, and the minority taxed for the maintenance of the religion of the majority, although in the latter instance the injustice might not be equally apparent. It is manifestly wrong and utterly at variance with the cardinal principle of Protestantism—the right of private judgment in the interpretation of Holy Scripture—to compel any man to subscribe, either with his pen or with his purse, to the support and propagation of what he does not believe.

Into the discussion of the general question of church establishments, from a scriptural point of view, or of their influence upon spiritual religion, we have not space to enter. We are willing to admit, or at least we do not care to deny, that it is possible to conceive of circumstances in which they might work to advantage in the furtherance of the cause

of truth and godliness, although we are inclined to think that such a happy condition of things will never be reached till the dawn of the *Millenium*, when the help of such "nursing-fathers and nursing-mothers" as kings and queens have generally proved, will be no longer needed. We must look at things as they are, however, and not as they might be.

There are only two ways open to a government in endowing the institutions of religion;—the selection and establishment of *one* denomination, as in the exclusive possession of the Apostolic faith and ordinances, or the support of *all* denominations irrespective of creed or practice. The former of these methods has been the one almost exclusively adopted hitherto by Protestant and Roman Catholic governments alike, and, on the whole, we take it to be the lesser evil of the two. "Concurrent endowment" of all sects, which, we are sorry to observe, appears to meet with growing favour in the British Parliament, seems to us to have a tendency to destroy all distinctions between truth and error, and to educate the public mind to the belief that all forms of religious worship are equally acceptable to God. Besides, if all Christian sects are to be endowed, on what principle of justice can the support of the State be withheld from Jews and Mormons in Britain, or from Buddhists and Mahomedans in India? Where will such a system end, but in profound contempt for all religion as one gigantic imposture?

On the other hand, the endowing and establishing of one denomination, to the exclusion of all the rest, involves, first, the responsibility of selecting the one that alone possesses the right to be regarded as "the true church," and that by men who, to say the least, have never been remarkable for their attention to Scriptural studies; second, the infliction of grievous injustice upon all "dissenters," who, as a general rule, have always taken rank among the best and most conscientious citizens—for no one but a conscientious man will refuse money from the public treasury; and lastly, the bringing of the Church so established into bondage to the State, since no government in the world will ever endow a church without expecting from it a *quid pro quo* in the shape of a voice in the appointment of its bishops, in the regulation of its ecclesiastical affairs, or in the direct political support of its adherents.

One point more: Has not the Established Church been the very "bulwark of Protestantism," and will not the disestablishment of it in Ireland destroy it, and hand over that unfortunate country, bound hand and foot, to the embrace of Popery? So the Bishops would have us believe. We should, perhaps, be more ready to believe them if they had done

more during the two centuries of their supremacy to convert the Irish people, and if the Church of England had not bred more Popery these last thirty years than all other denominations together. Bulwark of Protestantism, indeed! What is it worth if it be so eaten with *dry rot* that it will fall under its own weight the moment it is deprived of State support?

The *Saturday Review* well remarks upon this point:—

“Here is a religion which has had all the advantages of State support for three centuries, which is professed by persons holding nine-tenths of the Irish soil, and which, as its friends allege, is secured by the impassioned support of all the most intelligent, thriving, and prosperous part of the Irish population; and yet it is going to die out like the wick of a burnt-up candle if it is now placed on an equality with other religions! Supposing the Irish Protestants really believed in Irish Protestantism, would they dishonour their religion by the most distant approach to stating anything of the sort? They profess, further, to believe that, besides these great eternal and mundane advantages, they have got the overwhelming spiritual advantage of being in exclusive possession of the truth. The Gospel in its purity is committed to their sole charge, and yet this embodiment of truth, this genuine unadulterated Gospel, backed up by almost all the landed wealth of the country, by the inherited traditions of centuries, and by the vast preponderance of Irish education and Irish industrial energy, is to melt away like dew before the sun, unless the secular arm of the State will throw down all its adversaries before it. No body of sincere and moderately intelligent Protestants ever before spoke with such outrageous contempt of Protestantism. If they are right, they have got hold of the most puny, rickety abortion of a religion that ever offered itself as the child of the spiritual longings of civilised man.”

It is only just to say, however, that the Irish clergy have been much less corrupted by Puseyism than their brethren in England, but that very consideration only gives us the more confidence that disestablishment, instead of destroying, or even weakening, the church, will tend, as it has done in this country, to infuse new life into it, and give it an influence that it never could have so long as it was supported by taxes exacted from an unwilling people.

NARRATIVE OF THE STATE OF RELIGION IN THE CONGREGATIONAL CHURCHES OF ONTARIO AND QUEBEC, FOR THE YEAR 1868-9.

The year under review is a remarkable one in the history of Congregationalism in these Provinces. There have been more accessions to membership on profession of faith, more accessions to our ministerial force, more pastoral changes, and perhaps more noteworthy circumstances than in any former year. On a review of the year, we may say emphatically that God has been with us. Most of the changes we note have been pleasing ones; and the blessing of growth in the churches by conversions from the world, is one we would all wish and pray for in connection with every one of the churches.

Taking a rapid glance over the whole field, beginning at the western frontier of Ontario, we find a small church in *Tilbury East*, (Edgeworth) in which Rev. W. Burgess ministers, with a French Romanist population around. At *Warwick and Forest*, Rev. John Salmon, B.A., has been settled during the year, succeeding Rev. D. Macallum, who, during the same period has settled at *Markham* and *Unionville*. At *Warwick* a neat brick chapel has been built, and opened for worship. At *Watford*, Mr. Salmon reports "a committee has been formed for the building of a new chapel, and \$400 is already subscribed." At the *Robinson Settlement*, another of his stations, a new chapel has also been resolved upon. Thirteen have been added to the church at *Warwick*, and twelve conversions at *Forest* and other stations, have also gladdened our brother's heart. The Lord is there, greatly reviving his work.

At *London*, the year has been one of great blessing and increase. Vigorous revival efforts, carried on in the winter, resulted in a large number of conversions. *Fifty-one* were added to the church on profession of faith in Christ. The pastor, Rev. J. A. R. Dickson, reports a new parsonage to cost \$2,200 as building. The school-room has also been enlarged. Everything is in a flourishing condition in connection with the church. May such blessings multiply and extend!

Between *London* and *Lake Erie* is *Southwold*, where Rev. John I. Hindley, B.A., has just been ordained in the pastoral office. Our young brother enters upon an interesting field, with our prayers for his success. Six have been added on profession during the year.

Looking northward, we find a new stone chapel now, after some delays, fairly under way at *Owen Sound*. Twenty miles east, on *Georgian Bay*, is *Meaford*, where the church has been vacant for three years, but now supplied, for the vacation, by a student. Rev. M. S. Gray, of *Orangeville*, had supplied the pulpit for about a year, once a month, travelling 126 miles each time to do so. He reports that everything has, at present, a promising appearance. Farther north, at *Colpoys Bay*, Rev. L. Kribs writes that want of accommodation compelled him to build a small chapel during the year at one of his stations. He holds service in it, but is not able as yet to finish it. At the home station the members had a time of great spiritual refreshing during the winter. Though no marked accessions to the church, the attendance is gaining as new settlers come in.

At *Osprey*, south of *Meaford*, is a vacant church, but at present supplied under a temporary arrangement. Northwest of *Lake Simcoe* is the missionary field of Rev. J. G. Sanderson. In *Oro First* he reports his new church building nearly completed and to be opened in a few weeks. In *Oro Second* the chapel erected only two or three years ago, is already too small and will be enlarged this year. In *Vespra* Mr. S. reports nine added on profession, and a spirit of deep earnestness as pervading the people.

At *Stratford*, Rev. E. C. W. McColl, B.A., has been ordained during the year. The church has been gaining a little in numerical strength, and in spiritual things affairs look promising. Mr. McColl notes a very pleasing instance of conversion, and rejoices that certain complications, which had marred the progress and harmony of the church, had been all happily adjusted.

At *Guelph*, seven have been received on profession, and the church site has been enlarged. In *Eramosa*, now associated with *Guelph* under the pastoral care of Rev. W. F. Clarke, the congregations are reported good, "with often much apparent interest and feeling;" Mr. C. continues—"the edge of the cloud of mercy whence a shower of blessing has descended on the neighboring village of *Fergus*, has touched the borders of this congregation; and we are hopeful of more decisive and precious results than yet appear." In the neighboring churches of *Fergus* and *Garafraxa South* the most precious results have attended the great religious awakening following the efforts of Mr. D. Russell and Mr. C. Carroll, Evangelists. Rev. Enoch Barker, who returned from the Lower Provinces during the year, and became the pastor of *Garafraxa South* church thus writes: "The Lord is blessing this whole community with a very abundant outpouring of the Holy Spirit, of which our stations are enjoying a fair share. The main results must come in next year's report." In *Garafraxa South* twenty-four members have been dismissed to form a new church at *Douglas*. We learn, however, from later sources, that this loss has been more than made up by the addition of about thirty converts, on profession of faith, and that a church organization has been completed at *Fergus* with twenty-eight members.

Douglas is a new church, organized a little over a year ago, being a set-off from *Garafraxa South* church. Rev. R. Brown, the pastor, writes: "God has blessed us in spiritual things; eleven have been added to our membership and more are on the way; the revival shower has just reached us." The brethren have a new brick chapel in hand; the materials are on the ground, and the contract let. *Garafraxa North* is also under Mr. Brown's care. The attendance is better than last year; and a station lately taken up is reported with an encouraging attendance.

Brantford has been blessed with a great revival. The awakening first manifested itself in connection with the visit of Mr. Carroll, the Evangelist. The good work, however, had begun in some hearts before his arrival, though not known to others till afterwards. The visits of Rev. Messrs. Allworth and Dickson were much blessed, as also meetings once a week at the house of the pastor, Rev. J. Wood, for the young people, of whom a large number have been added to the church and are giving pleasing evidences of the reality of their change of heart. About thirty out of the fifty-nine additions by profession, are from the Sabbath-school and Bible-class. The prayer meetings are reported as "being about three times as large as formerly." In *Paris*, the year has been one of pleasantness and peace; prayer-meetings improving; six additions to the church.

From *Scotland* we have the most cheering accounts. In January, Rev. W. Hay removed from *Belleville*, and resumed his former pastorate. Special services were held in the latter part of the winter, in which the divine blessing was signally manifested. Mr. Hay says, "a large number of sinners have been hopefully converted. The interest still continues, and so far we have received twenty-seven new members by profession." In all, thirty-three have been received during the year. The building has now become too small, and will be enlarged and improved.

An attempt is being made to resuscitate the dormant cause in the town of *Simcoe*, from which place we await further news with interest. *Bur-*

ford has suffered a great loss in the death of one of its deacons, Mr. Aaron McWilliams. We join in the prayer of the pastor, Rev. John Brown, "that his family may lift their father's mantle and wear it in the service of their father's God." *Barton* church changed its ecclesiastical relation in July last, and is now Presbyterian. A number of the former members meet in the old meeting-house in *Glanford* from Sabbath to Sabbath, and will probably organize in church form before long.

In the *Hamilton* church the year has been one of harmony, spirituality, and activity. Especially a good work has been manifested among the young. Many of these have been spiritually impressed, some have received Christ, and the prospect is that a goodly number will, during the year now commencing, be gathered into the fold of Christ. Others who had long heard the gospel have declared themselves on the Lord's side. The Sabbath-school, and especially the young men's Bible-class, was never so promising of results. Eight have been added to the church on profession of faith. The amount raised for all purposes is considerably in excess of any former year. In *Churchill*, associated with *Georgetown*, under the care of Rev. J. Unsworth, the pastor says, "We received six into fellowship last church-meeting; others are coming; congregations better; more interest in the Word; increased liberality; and conversion of persons who have long sat under the Word."

A new church has been organized at *Orangeville*, and, in connection with the church in *South Caledon*, is under the pastoral care of Rev. M. S. Gray. Our brother has entered upon a wide field, and with laborious activity is endeavoring to cultivate it for the Master. *Alton* has been greatly tried by sickness and death in the congregation. Four new members have been received on profession. *Newmarket* is without a pastor, though at present temporarily supplied with preaching. *Pine Grove* and *Thisletown* have just been left vacant by the removal of Rev. Robert Hay to Illinois, to labor in the ministry there.

In *Toronto* the churches enjoy prosperity. In *Zion Church*, a Dorcas Society, the Sunday School, and Tract Distribution are vigorous and useful. Some conversions are noted, and other indications of increased spirituality. Large improvements have also been made in the church edifice. *Bond Street Church* has enjoyed a season of refreshing. Special services were held in February, during the visit of Messrs. Russell and Needham, Evangelists. The pastor says new candidates for admission have come forward, and a richer blessing is still looked for. The Bible-class is very encouraging, and the church has, for the fifth time, spontaneously increased his salary.

The *Northern Church* has had the large increase of 46 members on profession of faith in Christ. Not once, during the year, has the Lord's Supper been observed without the reception of new members. And the young converts are active in the service of the Lord Jesus. The three churches have lately entered into closer and united arrangements for prosecuting God's work in the city, and had lately a united Communion service, the influence of which was felt to be blessed.

Markham and *Unionville* have enjoyed a large refreshing of the Spirit. Rev. D. Macallum settled as pastor of these churches a few months ago. Special services were held for six weeks, in which the pastor was assisted by Brethren Dickson, Pullar, Manly and Wood. Thirteen have

already joined the church; and some, who have found peace, will connect themselves with other churches. The neighbouring church at *Stouffville* has also been greatly revived. Eight persons gave evidence of conversion as the result of some special services, and were admitted into membership. Two members have been called home during the year, and died rejoicing in the Saviour. The pastor, Rev. B. W. Day, has opened a new station at *Altona*, with fair prospects of success. The debt on the new parsonage at *Stouffville* has been nearly extinguished.

At *Whitby*, where the church had been without a pastor for a length of time, Rev. S. T. Gibbs has been happily settled during the year. Six members have been added, four of them on profession. Sabbath School re-organized, Union S. School promoted, and chapel improved internally. *Belleville* church has been without a pastor for some months, since the removal of Rev. W. Hay to *Scotland* village. Let us hope this important centre may be speedily supplied. At *Ottawa*, Rev. Edward Ebbs was, in the good Providence of God, settled as pastor in August last. Our accounts from the seat of Government are very encouraging. Attendance increased, temperance movement onward, and fifteen persons have given good evidence of conversion to God. At *Brockville*, the pastor reports several accessions to the church of young people on profession of faith, and adds significantly, "A review of six years' labour in my Bible class brings to light, that of the additions during that time to the church by profession of faith, *two-thirds* have been from the Bible class." The pastor, Rev. A. Macgregor, has been a regular visitant at the gaol, and finds in this humble sphere of labour much encouragement. A committee of young men have undertaken the work of assisting the Deacons in the financial department of the church with very marked and favourable results.

Rev. W. M. Peacock, late of the Congregational College, is about being ordained as pastor in the churches at *Indian Lands* and *Vankleeck Hill*. *Martintown* is without a pastor, but supplied for the summer by a student. Of *Lanark Village*, Rev. R. Lewis writes encouragingly. The attendance is good, and the word is heard attentively. The S. School is large, and the "Band of Hope" thriving. A new parsonage is building, and the contributions of the church have been exceedingly liberal. *Lanark First* church has been greatly tried by removal away of families, and failure of crops, yet they "have done what they could." The congregations are good and peace reigns.

Of *Zion Church*, Montreal, Rev. Dr. Wilkes reports that it is now a year since they entered their renovated church building, and have had therein a well filled sanctuary. A debt incurred of \$10,000, partly by the erection of the *Eastern Church*, has been felt as discouraging by some of the members; added to which, there has been much depression in commercial circles. "Yet," Dr. W. adds, "the Lord has revived us, and added a good number of the young members of our families. And we know of several who have been brought to Christ in the midst of us, who were only temporarily resident, and will make their profession of faith elsewhere. Thus the cloud has a silver lining, and we close the year chastened and comforted." The *Eastern Church* is a branch of *Zion Church*, organized in 1867. "City Mission" work is a prominent feature in the operations of this church. Rev. H. J. Colwell began his

labours in June last. He reports an increasing attendance, and adds, "Nearly every month we receive one or more persons into church fellowship, and the prospects are encouraging." The church edifice, a neat brick building, capable of seating 350 persons, was built during the year by the parent church.

The other churches in the Province of Quebec at which we glance, taken in alphabetical order, are:—

Cowansville, where the pastor, Rev. C. P. Watson, has been cheered by six additions on profession of faith.

Danville—Here the Rev. A. J. Parker has laboured for precisely forty years. A month or two ago he felt constrained to tender a resignation of his pastorate. He says:—"Probably my days may be passed here, and my bones rest here, where God appointed my lot, and where he has given me to share much of his loving kindness." Sabbath School and Temperance work are sustained by this church with unusual vigour. No fewer than eight deaths are reported during the year among the membership.

At *Eaton*, Rev. E. J. Sherrill reports the continual and discouraging removal away of members, especially the young. Yet the Sabbath attendance is very good, though the population is neither large nor increasing. Mr. S. adds, "The name of every member of our church is on the Teetotal Temperance Pledge. We believe there is a moral power in the pledge."

In *Granby*, a blessed work of grace has been going on. A number of conversions resulted. Five persons were proposed for fellowship, and five others followed. These, with three others previously proposed, were all admitted at the last meeting of the church; two of them also receiving christian baptism. On 21st April, the church and the whole community was thrown into the greatest consternation and grief by the falling of the bridge into the Yamaska River during a great flood, whereby one member of the church, and three others who were constant communicants, three other adults, and four children, were precipitated into the raging torrent, and sank to rise no more on earth. The pastor, Rev. J. Howell, hopes this awful event may yet be sanctified to the good of the living. Some have come to him for religious conversation, and others stand proposed for membership. He has obtained the help of a student for the summer, and hopes for the best results.

Melbourne has received five new members on profession. *St. Andrews* has been without a pastor for two years, and is still vacant.

The following figures will give some comparisons with the previous year. In many of them a cheering increase is seen:—

	1868.	1869.
No. of Preaching Stations.....	130	133
Sabbath Services.....	129	140
Weekly Services.....	73	71
Hearers at all Stations.....	13,780	12,904
Additions to Churches by Profession.....	219	428
[Do. 1864.....	289	
1865.....	273	
1866.....	197	
1867.....	242]	
Total additions.....	369	567

	1868.	1869.
Removals from all causes.....	255	245
Total Membership.....	3,682	4,034
Baptisms.....	335	397
Sabbath Schools.....	67	70
Teachers.....	584	571
Scholars.....	5,264	5,603
Chapels.....	88	83
Sittings.....	21,085	19,965
Value in dollars.....	238,345	257,450
Money raised for all purposes.....	\$56,512	\$59,349

There are some imperfections in these figures, as for example, in the number of chapels, there cannot be five fewer than last year. But churches without pastors often neglect to send in their returns. Some churches omitted returns (or partially omitted them) last year, and some this year, hence discrepancies. But on the review of the whole, we are constrained to say that God has been very gracious to us, and blessed us with a large measure of denominational and spiritual increase. To Him be all the praise!

W. W. SMITH,
Statistical Secretary,
Cong. Union O. & Q.

June, 1869.

CONCERNING REVIVALS.

A PAPER READ BEFORE THE CONGREGATIONAL UNION OF ONTARIO
 AND QUEBEC, 14TH JUNE, 1869.

BY THE REV. W. W. SMITH.

PART I.

The term Revival, in the somewhat technical sense in which it is now used, is comparatively modern. The *thing* has always existed; the *name* by which it at present is known is that of a Revival or Awakening. The name infers a previous deadness or spiritual sleep; and the existence of such a state is at once the warrant and the necessity for vigorous effort for Christ—in other words “Revival” effort.

EXISTENCE OF REVIVALS.

Revivals exist, and have existed, and therefore we seek not to draw the attention of the churches to some fanciful theory, or something merely possible or contingent. We seek to set them pondering on a reality; something that is occurring and has occurred around them, and before them, in other churches or in their own; something, by means of which souls have been brought to the Saviour, churches built up, saints strengthened and refreshed, errors combated and destroyed;—and yet something that needs guidance and prayer, humility and watchfulness;—for wherever the soil is deeply stirred, and the corn grows greenly, the tares are sure to be thickly sown, and struggle strong for life! Within the last twelve months, many churches, especially in the Western Province, have enjoyed marked revivals of religion; the ordinary means of grace have been supplemented by frequent and

special services ; the ordinary rate of increase in the church has been greatly surpassed : prayer meetings have become a delight ; members, new and old, have begun to work, as they never wrought before, for God ; children in the Sabbath Schools have been brought to God ; whole families have been born again. Like the man of God of old let us say, " We will now turn aside, and see this great sight."

MISAPPREHENSIONS.

There are many misapprehensions concerning the nature and effects of Revivals. Naturally, there are many of these in the *world*. The world, as such, never understood Christ, and does not yet. The world can understand a religion that teaches men morality and gentleness, and to a mind already refined by civilization,

" Adds a grace where grace is wanting ;"

but it cannot understand the need of being born again, of a far deeper realization of sin than ever entered into the conception of the children of this world—or of the infinite need of a sacrificial offering in Christ for guilt, the punishment for which were otherwise infinite. So, when men see souls on every hand yielding to the Holy Spirit ; and those who before, (they thought, in their indiscriminate charity) were already worthy of heaven, confess themselves sinners and undone, and hear them cry for mercy, they think and say there must be delusion, if not hypocrisy. A man to keep on good terms with the world, must not be too zealous for the building up of the Church, though he may be as forward as he may chose about building the Church's house of worship. A man may be an active member of a Bible Society, though he must not ask people personally and pressingly whether they have received God's promises as their own, and given their hearts, by a total surrender, to Christ. In fact, men have admitted the outside of Christianity, and allowed themselves, with some degree of complacency, to be called by its name, but its spirit is as far as ever it was from penetrating their hearts, and changing their lives. They are afraid of admitting the experience of real christians, and especially of new converts, to be genuine, because it condemns their own. They are afraid, when converts are joyfully asking each other when, and how, and with what feelings they were brought to Christ, that some one might ask them concerning their hopes ; when, alas ! hopes they have none ; and having no hope themselves, try to persuade themselves that the possession of a hope in Christ—an assured hope of acceptance, is the foolish product of an excited imagination. The world first argues wrongly, and then acts upon its error. The world believes that the whole end of Christianity is to make men good ; that if a man is good, he will gain heaven ; and it matters not how that goodness were obtained, so that it is possessed. That they who are " spiritual," and they who are " carnal," they would have us believe, will equally be saved, if they possess the same amount of moral goodness ; only that he who professes spirituality has a vast amount more of hypocrisy and cant, self-righteousness and delusion about him ; and can only be saved at the sacrifice of it all, and in the face of astounding difficulties. The opposition of the world then, to Revivals, while we cannot say it *proves* their worth and genuineness, is at least

one of those *prima facie* inferences and evidences pointing strongly in that direction. It is the "true bill" against itself, and in favor of Christ, which the world unwittingly puts into our hands. God's word returns the "verdict," and the Holy Spirit pronounces the decree, "These are not of the world, even as Christ is not of the world."

Formalists misapprehend Revivals, for the same reason that they misapprehend everything that is spiritual. They seem often afraid that a man should have "too much religion"—more so than that he should have too little. These often join with scoffers in denouncing all zealous efforts to win souls.

But stranger than these, is the opposition and dread of revivals on the part of real *christians*. Some christians, though they have put on the wedding garment, and sat down at the King's table, are shocked at the conduct of those who eat with appetite and praise the viands, and make it a point of conscience with themselves to pick only at crumbs. Christians whose faith is somewhat dim, who have never seen revivals, and only know them by their reported extravagances, are quite firm in their opinion that the "ordinary means of grace" are sufficient, that they alone should be used, and anything more is unwarranted and presumptuous. There is a double error here. First, there is no authority for the assertion that "the ordinary means," (by which we are to understand the minimum of Gospel effort,) is enough; and secondly, who is to define the point of effort beyond which a man has neither authority nor moral necessity to go? Paul's "ordinary means" was preaching and labouring night and day, and this rule he followed for himself; the rule he gives us for our guidance is to do good as we "have opportunity"; and many a christian's "opportunity" comes every day in the week, though he only makes use of it, and that sparingly, one day in seven.

There are christians of another class, who have been converted in a whirlwind of excitement at some revival effort where noise was abundant. They are suspicious of all effort that does not proceed in noise, and of all conversions and experiences which are quiet and deep rather than pronounced and vehement. Yet, as we shall have further occasion to remark, neither noise nor quietness are necessarily a part of a genuine Revival; it may be judged by better tests.

VARIOUS ASPECTS OF REVIVALS.

As the outward and visible circumstances of one convert's experience may be quite different from another, so one revival in one place, at one time or in one community, may be quite different in its course of working from another. In a community where the people have been well indoctrinated in the word, where morality stands high, the Sabbath well observed, the house of God frequented, and the Bible studied,—it can scarcely be but that a revival will be, to the outside observer, calm. In an ungodly community, where God's name, and word, and day, are openly and generally profaned; where "revellings, banquettings and abominable idolatries" of the heart and life hold unlimited sway,—it must be, in the nature of things, that a revival there will be with strong emotions, cries and tears, great and visible throes of conviction: to be followed by rapturous shoutings, and uncontrolled (perhaps uncontrollable) extravagances of speech and gesture. In the Apostles' times, men were charged

with madness, and the world has too well remembered its ancient taunt. *These extravagances are not desirable; but far less desirable are the former ignorance, ungodliness and degradation, that made these emotions a natural sequence when once conviction took hold on the conscience.* A third type of revival is where deadly and pernicious errors in doctrine have permeated the community. Here there is neither the calmness of the one, where the Spirit of God is making the seed long buried to spring up and bear blessed fruit—nor the agonized distortions of the other, where a horrible life of abominable sin rises up between the soul and God,—but a deep anxiety to know *what the truth is*; a casting away of human philosophy and man-made salvation; a going back again to the foundation-truth of *Christianity*, Jesus dying *for the sinner*, truth despised for its very simplicity; and a determination henceforth, in the very lack and sorest need of wisdom, to “ask of God, who giveth to all men liberally, and upbraideth not.” This type of revival will present much of discussion on points of doctrine (a proceeding very unwise, if not perilous, in either of the other cases), though the wise worker will know that every separate error does not need to be met with a separate truth,—that two or three of the grand, glorious, fundamental, soul-saving truths of the Bible, can meet the sinuosities of every error, and can dislodge them all!

ARE REVIVALS DESIRABLE?

If it should be asked “Are Revivals desirable?” our answer would be, *Are they possible? Are they found to be blessed? If so, yes!* That they are possible, has been evidenced, in our own day, by the Revivals all over the United States from 1830 to 1834, hundreds of the converts of which are preaching the Gospel now, and thousands more of whom have gone to rest, leaving behind them this testimony that they pleased God. Evidenced also, more recently by the Revivals that grew out of the Fulton street daily prayer-meetings in New York. Evidenced by the Belfast Revivals; and by the Revivals, which, during the two or three years following, swept all over Scotland. And abundantly evidenced during the last twelve months in Canada. That they are blessed in their effects, we can but refer to the testimony of many who have been converted, or (converted before) have had their graces quickened and refreshed by these Revivals. We see that churches have been built up, in numbers, in zeal, in wisdom and will for carrying on Christ’s work in the world; and that as year after year passes away, we find as large a proportion of these thus added to the churches, prove the reality of their conversion, by a steady walking with God, as of those who come into the churches “by profession” in the absence of Revival movements.

Thus we say, because they are possible, and because they are blessed, they are *desirable*. And yet this argument does not carry conviction to the minds of some christians. Their objection would be something like this: “Paul spoke of some who preached Christ out of contention; he rejoiced in the effects of such preaching, because some were converted by it; but he did not rejoice at the thing itself. They *ought* to have preached Christ out of good will. *Then* he would have rejoiced, both

over the means used, and the results of those means. So with *Revivals*. We rejoice at conversions through them. But we do not rejoice in the movements themselves. They are undesirable excitements. We would rather see the same zeal expended in the ordinary path of the Church's work." Now, this objection is faulty, for the same amount of zeal could not be expended, in what such persons would call the "ordinary work" of the Church, without making it an "extraordinary" work in their estimation; and the very marrow of their argument is that all extraordinary efforts are to be discouraged, because they disparage the settled and authorized means of Gospel grace. If deep and burning love for souls,—fervent prayer, secret and social,—a desire for more frequent preaching, and a wish to know whether the preaching is received with a desire to act on it, leading to enquiries, personal and individual at the close of the sermon,—lead (almost universally) to what is called a "Revival," and if in that Revival souls are converted and Christ is glorified, then we say "It is of God; let us pray for such a movement everywhere!" Yet we do not shut our eyes to the fact that there are dangers to be avoided in Revival efforts.

DANGERS.

There may be danger from intemperate language toward those without; or those who do not sympathize with the movement. All such language is wrong, and carries its own punishment with it. Just as surely as the Spirit of God is working mightily in a community, Satan will be hard at work too. And one of his most effectual means of hindering and stopping the work, is to get the human leaders in it to denounce others who do not help them. A glance backward at their own history would convince them of their error. There was a time, perhaps, when they themselves were hostile to all such movements; and, more than anything else, the meek behaviour of those they assailed, won their love, disarmed their resentment, and led them to come and see for themselves; and seeing, to believe. If one pelts me in my prayer, and I stop to throw the pebbles back, my prayer is spoiled and he is embittered, and the spirit is conscious of a double wrong! Instances are not wanting of hopeful Revivals being checked in mid career, by intemperate and uncharitable words, or some little miserable dispute, among Christians.

There are dangers too, to the chief workers in these Revival efforts. They may become inflated through success. O! that everyone were like Paul, glorying in his work yet never glorying in himself! But as even in Paul's case, "a thorn in the flesh" was necessary, in order that he should continue to glory aright, so neither does the Lord now forget his servants; but when the thorn is necessary, he provides it! Great success has a tendency to disorder the christian mind, except when mixed with much prayer, and the blessing which such prayer specially craves, humility.

And there is a danger to the churches of depending on periodical efforts at special times, and largely intermitting exertion at other times. This too is wrong, and should be avoided. A church that has put forth a three-months' special effort, and enjoyed a three-months' Revival, will find abundant employment for the next nine months in consolidating the work of the last Revival, and earnestly preparing for the next. There

are awakened ones left at the close of every Revival: they need labouring with. There are converts brought in, weak in faith: they need watching and nourishing. There may be some departments of church-effort that during the Revival have been less attended to than usual: these must now have a little extra attention. A Revival is like a victory in the field. If not followed up it may yield little benefit. The church that goes to sleep at the end of a special Revival effort, did not deserve to have a Revival. We may depend upon a Revival for the work it actually *does*. It is a special means to a special end. But the Church has many departments of labour, and therefore cannot and must not commit to one set of means the whole and varied interests of Christ's cause. This would be an answer to those who feel ready to say to us, "If Revivals are so *good*, why do you not labour at them, in every church, all the year round?" Another answer is, that we cannot; the labour on the part of the ministers and evangelists conducting such meetings is so great, that they cannot be continued from day to day all the year. It is like the harvest to the farmer: the toil and strain is enormous; but it is necessary for the securing of the crop, and it is gladly borne; but such exertion could not be continued always!

(*To be continued.*)

SERMON TO YOUNG MEN.

The Rev. Theodore Cuyler, M. D., of Brooklyn, New York, delivered a sermon in the Bond street Congregational Church, on Sabbath evening, July 11th, taking for his text 10 chap. 1 verse, Proverbs:—

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."

The words, home and mother, touch a tender chord in our heart. Our earliest remembrance clings to home and mother, and with them are our earliest recollections connected. We can remember her who prayed for her offspring out of the fullness of a mother's heart. Wedded love, however pure, depends on mutual agreement; but a mother gives all her love for the sheer love of her offspring. From the day of birth till the last service she renders her dying child, her's is a love which knows no change. Husband and wife frequently quarrel on most trivial matters; but it must be a terrible crime which can wring the love of a mother for a son from her heart. She clings to him in spite of everything. We, who have known a mother's love, where do we turn for love and sympathy when in distress but to the mother who bore us. The text tells us that there is sometimes a heaviness, a sorrow in a mother's heart. The original word means grief. Solomon tells us of a sorrow that makes the heart to stoop; so have we seen a mother stoop under the weight of a grief which could not be thrown aside. It bathes her cheeks with tears, and bows her form prematurely. A foolish son causes her trouble. If this son were an idiot or a cripple she could have borne it better, for helplessness inspires tenderness; but it is another kind of foolishness which is here meant. The Bible applies the word in a different sense.

According to the Scriptural meaning, many a person in this city, would be considered a fool, who is esteemed a clever fellow. The Scriptural term fool means a determinedly wicked person. The fool is wiser in his own conceit than his teachers. He despises all counsel, all admonition, all good examples. Let his father attend prayer meetings, he prefers cards; let other young men save their money, he prefers dress, drinking and horse-racing. He prefers the company of the strange woman to his own family, and knows no deeper pleasure than he finds in the wine-cup. A talented man, in one of his sober moments, wrote on a wine-glass with a diamond:—

“ Within this cup destruction hides,
And in its depth does ruin swim,
Around its fume perdition glides,
And death is dancing on its brim.”

This was the opinion of a drunkard in a sober moment; but the foolish young man with cup in hand says, life is short, it is time enough to sober down when youth has fled and death is near. He is a connoisseur of tobacco, tells lewd stories and jests, is posted in all fashionable sports, and is a walking directory of all the drinking saloons in the city, and the depths under and beyond them. His ambition is to outdash all his associates, and he considers the end of his existence is to enjoy life, cost what it may. But underneath all his fashionable exterior lies a selfish, wayward heart. He is brilliant without, but rotten at the heart. His companions call him a fine, generous fellow; but he cannot refuse himself one pleasure to save his mother the sorrow of years. He is a costly boy, not in money—that is the least consideration—but in ruin and disgrace, and in the heaviness of his mother. Many a heavy breast has been caused by Sabbath-breaking husbands and sons, who, each Sabbath, go a step nearer to perdition. Every merry haunt that pleasure lights up makes some home the darker, every night of pleasure costs some one a night of anguish. None know more of this than pastors and doctors, for they are better acquainted with the inner private life of the people. The reverend speaker related an incident which occurred to himself, when he was called by a heart-broken mother to see her son, who was brought home drunk for the first time. He was penitent in the morning and promised this should be the last time, and by loving counsel and prayers from that mother he was saved and became a God-fearing youth.

When we see a talented young man go down from one depth to another in sin, we see in him the foolish son who is the heaviness of his mother. When we see a young man sneering at the ancient faith and affecting scepticism—a beardless boy trying to play the infidel—we predict that the career of that man will be heaviness to his mother. The bitterest drop in a mother's cup when a son dies in his sins, is that he goes to the bar of God without repentance and without hope. Would to God that each young man would become a Christian, before setting out in life. How seldom does any young man succeed in life who refuses to accept the counsel of a Christian mother. It is a terrible symptom when a child can trample on the heart that bore him, for under the curse of such disobedience no man can thrive. If a mother's love is so strong and her authority so sacred, she should be listened to and obeyed; but does

every mother set a proper example to her household ? If, as is too often the case, she is the slave of fashion ; if she casts off the fear of God, she can expect nothing better than to raise a foolish son. A great responsibility rests with every parent, let them use their sacred trust aright. Let the mother first seek the kingdom of Heaven, and then endeavor to obtain the new life in the hearts of her children before any earthly treasure. Let her keep her own heart anchored to the throne of God.

The continued impenitence of a husband or of a child has weighed heavily on many a woman's heart, when she has on communion day seen the husband and children of others coming forward to Christ, and her own standing aloof. There is but one resort in such a case, throw the burden on God. He is the last and only resort, and He never turns away from those who earnestly seek Him. Many a young man in this church may have listened to the counsels and prayers of a departed mother, and have heard the still small voice appealing to them to return to God. Are they still impenitent ? Maybe they have come this night to hear from a stranger's lips the same counsels they have frequently heard from a mother's. To these he would point to Christ, and entreat them to return to Him. He would take them to the bedside of a dying mother and entreat them once more to hearken to her prayers :—

Lay my boy upon my bosom,
 Let me feel his sweet, warm breath,
 For a strange chill o'er me passes,
 And I feel the hand of death.
 I would gaze upon my treasure,
 Scarcely given e'er I go,
 Feel the darling's rosy fingers
 Wander o'er this cheek of snow.

I'm passing o'er the waters ;
 But the shining shore appears—
 Wrestle with thy grief my husband,
 Let me kiss away thy tears.
 Tell him sometimes of his mother,
 And the prayers she breathes to-day,
 I would keep this hand upon him
 When the tempter leads astray.

Lead him sometimes where I'm lying.
 I will answer to the call,
 And the grace that I have prayed for,
 May upon his spirit fall.
 Let him not forget his mother,
 When I'm sleeping 'neath the sod !
 Let him not forget to meet me,
 At the right hand of my God.

Great is the love of a mother for her son, and the Master's love is the only love which surpasses it. The arms which were extended on the cross for our sins are now held out to embrace us.

A Highland mother, whose daughter had been lost in the dark depths of a great town, left her home and followed her, and found her at last. The daughter accompanied her home ; but in an evil hour fled from home again and plunged once more into the vortex of ruin. One night the mother sat at a late hour by the decaying embers of her cottage fire,

when suddenly the door opened and a bare foot was heard to tread on the cottage floor. She started and looked back, and, lo, her daughter stood before her. When the first flood of tears was over, and the first explanations given, she said "Mither! mither! when I came home at this dead hour of the night, I found the door open."

"Daughter," said the mother, "ever since you went away the door was never closed. I didn't know but you might come and find it locked, and go away again, and so it has never been closed."

Young man, the pierced hand keeps the door of heaven open now. Enter, believe, and accept; it is the way, and the life everlasting. It may not always be open, come now, to-night! Close not thine eyes, nor sleep, until thou hast entered that open door of mercy and found acceptance, and Jesus has thee safe.—*Toronto Daily Telegraph.*

THE PYRAMIDS AND THE PENTATEUCH.

The Astronomer-Royal of Scotland, J. Piazzi Smith, after months of the most assiduous measurements, repeated again and again with the best instruments, by himself and his wife, and their assistants, alleges that the following facts are patent and demonstrable to-day to any scientific investigator:—

1. That the Great Pyramid, which the traditions of eastern nations connect with Seth, is perfectly plain and devoid of all those carvings and ornaments with which the Egyptians delighted to decorate their tombs; that it is provided with a thorough system of ventilation, quite unnecessary on the common supposition that it was simply the tomb of a king; that the passages leading to the Great Chamber are lined with white stone, as if to lead to the discovery of its contents; that it is of a different construction from all other tombs, having the smallest door, forty-one by forty-seven inches, to the largest building in the world; and that these facts show that it was not built merely for a burying place, as Egyptologists allege.

2. That while the mass of the Pyramid is built with pretty good stone and excellent masonry, laid in horizontal courses, the entrance passage is laid with stone much harder and finer, cemented with finer cement, and with joints ground so truly, and fitted so closely along an axial line, that the point of a pen-knife cannot be inserted between them, and that this entrance passage has been laid, not horizontally, but at such a vertical angle, and such an azimuth, as to point exactly to the star *a Draconis*, when it was at the lowest point of its daily circle around the Pole, in the year when that star's distance from the Pole amounted to only three degrees, forty-two minutes; that the Great Gallery of the Pyramid rises again with an angle, and with its seven over-lappings points southward to the precise spot in the heavens in which the constellation of the Pleiades—called in the Bible the "pivot," and supposed by modern astronomers to be the centre of the revolution of our sun and the other stars of our firmament—stood at midnight of the autumnal equinox in the year B. C. 2170, the same year in which *a Draconis* was three degrees, forty-two minutes distant from the Pole; that neither of these stars has been in the same position since, nor will *a Draconis*

again be in line with the Pyramid Passage until a cycle of over 25,000 years repeats itself; and that these Pyramid builders understood accurately the Precession of the Equinoxes—one of the most difficult problems of astronomy.

3. That the vertical height of the Great Pyramids is to the length of the four sides, as the radius to the circumference of a circle; and that the size has been so proportioned as to indicate the annual number of the earth's rotations on its axis, in terms of a certain unit of linear measures, whereof the precise round number of 10,000,000 measures the semi-axis of rotation; this unit of length was the sacred cubit of the Hebrews, different from the cubit of the Egyptians and all other nations, but identical, upon division by the square of the Pyramid number of five by five, with the inches of our Anglo-Saxon ancestors, and with the present inch to within one-thousandth part. It is unnecessary to indicate to the scientific reader the significance of this discovery, or to contrast it with the attempt of the French academy to establish a metric system on an arc of the earth's circumference, erroneously measured.

4. That a certain hollow, empty, lidless stone in the central chamber of the Great Pyramid, well adapted from its box-like shape, to be a standard measure of capacity, measures precisely the contents of one laver, or four homers of the Hebrews, and also one calder, or four quarters of the Anglo-Saxon, to such a nicety that the present quarters by which the British farmer sells his wheat in Mark Lane, and which have nothing corresponding to them in existing British metrology, are accurate fourth-parts or quarters of the contents of the sacred coffer in the Pyramid, and also of the Ark of the Covenant, which was precisely of the same size.

Other scientific mysteries, half developed, await but progress in science to comprehend them, such as the relation of the earth's density to its measurement; but the above are patent, demonstrable, undeniable, and imperishable. Again, we ask, are such architecture, and mathematics, and scientific astronomy, and physical geography, and applied metrology, the playthings of the infant human race? For, let it not be forgotten, this is confessedly the oldest monument of mankind's history, which thus silently displays to the astonished scholars of this proud nineteenth century a science in advance of their own. No wonder that the reflecting part of the development-philosophers stand astonished before this dumb witness of God; which for forty centuries has hidden from the degraded children of its builders the most sublime truths of natural science imperishably built into its indestructible masonry, to reveal them, in the fullness of time, to the strangers from a far land, at the precise time that revelation would be needed to silence the atheistic folly of a boastful mushroom science, denying the Heavenly Father of mankind, asserting our self-education without a revelation from God, and denying the Bible account of God's dealings with the world before the flood. It confounds even Renan, and wrings from him this remarkable confession; "When one thinks of this civilization of the Fourth Dynasty, which had no known infancy; that this art, of which there remain innumerable monuments, had no archaic period, that the Egypt of Cheops and Chephren is superior, in a sense, to all which followed, one is seized with dizziness!"

Aye! Must it even come to that? Must the deniers of God be ever put to confusion, in whatever field they urge their war against him? No wonder the infidel is seized with dizziness as he stands beside this ample evidence of the scientific culture of a buried world! Must he at length, after a life of scoffing, turn back to that old narrative, so humbling to proud, godless man, of God-created, God-instructed men, who lived a millennium, and so learned more in one lifetime than many generations of modern two-century did in universities, men who built monster ships, and giant cities, and pyramidal observatories, and measured the heavens, and weighed the solid globe, and grew proud of this fruit of the tree of knowledge, and would be as gods, refusing the restraints of moral law—of men of renown, whose vices equalled their talents, and ripened with their ungodly civilization, until humanity groaned under their heartless oppression, and the God whom they had despised caused a convulsion of the nature which they worshipped instead of Him, in which their memorial perished with them, and they and their monuments sunk into the depths of the sea? And must we, in this pyramid, read another chapter in continuance of this sad, awful story—of the survivors of this dreadful destruction again multiplying in the earth, scattered by some divine impulse to remote shores, carrying with them the wrecks of antediluvian science and skill, and that instinct for gigantic buildings which never could have originated with a short-lived race, and those godless habits which centuries of sensual civilization and refinement had produced? As these patriarchs sadly viewed the increasing vices, and enfeebled minds, and puny bodies of their sickly short-lived sons and grandsons whom they followed to their untimely graves, did they resolve, before death's inexorable summons consigned them also to oblivion, to erect one imperishable monument of that earthly wisdom they had learned from their God-instructed fathers? A monument which bears no man's name, a memorial of the collective physical science of the human race!

Yes! there it lifts its majestic head amidst the ruins of the cities of its sons, and casts its shades of proud contempt upon the ignorant, dirty, degraded vicious beggars and thieves, and cut-throats, their offspring! There it stands, an imperishable memorial of the value of ungodly science; its very stones crying out that materialism, so far from making a necessary progress towards civilization, cannot even preserve the civilization it has inherited; but that generation after generation, growing baser and viler under its influence, will at length lose all remembrance of the design of their noblest monuments, will use the most sacred cathedral of art as a quarry for materials for their stables, until growing even too vicious and indolent for energetic sacrilege, they will earn a precarious livelihood by the plunder of their tombs, and shed each other's blood for the privilege of peddling their forefathers' bones. As he stands, awestricken and confounded, in the presence of these desolations of nations, over which the Great Pyramid rears its mournful majesty, a solemn voice thrills his soul, saying, "Choose thy portion, sceptic! The Pyramid or the Pentateuch! The desolate tomb of mummied Egypt, or the life-giving Church of the living God!"—*Princeton Review.*

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Continued from page 37.)

But Cuthbert had never learned to soar. It was proved, in his case, that the noblest tendencies, if misdirected, may prove the greatest curse to their possessor. His senses, more than his soul, were affected by beautiful sights and sounds. The senses must be in subjection ere the soul can rise. To be sensually satisfied is to clip the soul's wings,—is to ensure moral and spiritual blindness; in other words, the inward sense should ever control the outward, and not the outward lead and reign over the spiritual. Cuthbert had a sensitive, luxurious nature; he shrank from inflicting or enduring pain of any kind; and was sadly wanting in decision and courage. The gentleness of his manners, especially towards the poor and sick, made the people of Bruges love and reverence him; while none of the simple-hearted women that knelt before the sacred relic, believed more implicitly in its genuineness, or trusted more entirely in every dogma of the Romish Church, than did he.

Arrived at the city prison, Cuthbert was readily admitted, and taking the keys from the turnkey, showed how well acquainted he was with the topography of the place, by proceeding at once to the sculptor's cell. The prison was as gloomy a structure as could well be imagined: built entirely of stone, and miserably deficient in cleanliness and light: narrow loop-holes, high up in the wall, stood in the place of windows for both cells and passages.

The prisoner had been placed in a dungeon specially prepared for the lodgement of heretics. The key turned noiselessly in the lock; as noiselessly the door moved on its hinges, and Cuthbert stood within the cell. Had the sculptor been awake he could not have heard the priest's entrance; but on advancing a few steps, and peering into the darkest corner of the room, Cuthbert saw that he was fast asleep. Gazing intently upon the unconscious face of his friend, the priest's old affection for the companion of former days returned with double warmth.

It might be wrong to care so much for a heretic, instead of regarding him with contempt and abhorrence; but Cuthbert was unaccustomed to curb his impulses, and if he ever harboured an impious thought, it was when he mentally accused the Church of over-severity towards Protestants. This one, he had come so confidently to restore to the right path, was lying on a heap of straw, which, with a stool, was all the furniture in the place; but he was slumbering as peacefully as if his bed had been of down; and as the priest watched, a smile came over the sleeper's face, and he murmured something in his dreams, of which Cuthbert only caught the words, "Who shall separate us?" Not knowing the Scriptures, he could not complete the triumphant sentence; and if he could have done so, he would not have understood why the glowing words had soothed the captive to rest last night, and were now glowing his dreams.

"Hans," said Cuthbert, touching the sleeper's arm.

Slowly Hans awoke, as if reluctant to lose his bright visions, and looked confusedly around him; but as he lifted his hand to his brow, the links of an iron chain fastened to his wrist met the priest's eye, and their harsh clank grated on his ear.

"Never mind, Cuthbert," said Hans, quietly, as he noticed his friend's indignant glance; "it is only part of the cross. My spirit did indeed rise against these fetters, last night, when they put them on me, and my heart swelled almost to bursting, at the indignity. Was I not safe enough in this strong cage without these shackles?"

"I did not know that these chains had been ordered to be put on you, Hans, or I would have petitioned this morning for your release from them."

"It is better that you should not interfere, Cuthbert. I value your friendship, but it will not be much consolation to me, if you draw upon yourself anger and suspicion, by showing to much sympathy for my fate."

"But, indeed, Hans, the whole council are mercifully disposed towards you. I come as their messenger, and they bade me tell you how willing the Church is to forgive your rash words."

"She did not show great clemency, last night, when these irons were fastened on my wrists," replied Hans, with a half smile, "and what are the conditions of forgiveness?"

"Only one thing is required of you, the Church will not even lay on you either penances or fine, if you will kneel in La Chapelle, before the shrine of 'Du Sang de Dieu,' making the sign of the cross. The citizens will then know that you are restored to the favour of the Church, and absolved from the foul sin of blasphemy. Oh, Hans! you will not refuse? you have not *really* forsaken the true faith, and given yourself over to the evil one? It is a small thing we ask; will you risk life, or what you value even more than life, your fame, rather than perform this simple act of obedience?"

"That simple act would not appease your angry brethren; and besides, a thousand other things would be implied by my obedience. If you think it such a small and insignificant matter to make the sign of the cross, why should its omission peril my liberty and my life? And, Cuthbert, I should act a lie, and prove myself a traitor and a coward, unworthy of your respect. Those were not rash words—I spoke them deliberately. I cannot sell my soul to free my limbs."

The priest felt his confidence failing, and brought forward his most powerful arguments. "Then you will give up *everything* for the sake of this detestable heresy—honour, fortune, and immortal renown? They are still within your grasp; to-morrow they may be beyond your reach. Can you bear to think of spending long years in utter solitude (if even your life is granted), dreaming over the happy past and the golden future that once were yours? How will your genius fret and chafe under its iron bands, when your soul is filled with glorious images such as never sculptor carved or painter limned; creations, that if given to the world, would make it ring with the name of the sculptor of Bruges! And you will sit and see your offspring born, only to fade and pass away, instead of finding immortality in stone or marble. Your soul consumed and wasted by its own fire; your heart, full of music, breaking with its own unuttered burdens of song!"

Ah! wily priest, you knew the chords you were playing upon; you knew how wildly and painfully they would respond to your touch. Hans could not hide the anguish he felt, and Cuthbert's hopes rose again, as he followed up his supposed advantage.

"You cannot really have bidden your idolized art farewell, for ever? As I came here this morning, I looked into your studio, and everywhere I saw the traces of your fertile brain. I know it will grieve you, but I must tell you that it is determined by the council, in the event of your continuing to refuse their clemency, that all your works shall be destroyed, wherever they may be found; that the name and memory of a blasphemer may be buried in oblivion."

Cuthbert eagerly watched the effect of this last appeal, for Hans had started, and clasped his hands together with a gesture of impatience and suffering. For a few moments he was silent, then fixing his bright steadfast eyes upon the priest, he said, sadly—

"You have studied me well, Cuthbert, and know my weaknesses; but I have lately put on armour that your weapons can never pierce. You know my love for my fair mistress—art; but there is a yet stronger love within me than my genius could ever inspire, a love that never breaks the heart that cherishes it; *that will comfort me when I am lonely, that will light up my darkness, and teach me to sing 'songs in the night.'* I may suffer, and even weep, Cuthbert, at times—for human nature is strong; but I know I shall not be utterly desolate and forsaken—from the ashes of my worldly ambition will rise a purer, loftier hope. And my works—though I love them almost as a man loves his firstborn—not to save *them* must I stain my soul, and disobey my Lord. He will remember every stroke, when I stand before Him to be judged of the 'deeds done in the body.' And while I have reason to hope that my name is written in heaven, I can bear to think of being forgotten in this world. Would the perjury of one of her sons reflect glory on our beloved city? No, not to enrich *her* will I sacrifice honesty and truth."

The priest felt he had signally failed in his mission. Hans was not mad, nor did he seem likely to yield to persuasion; one look at his determined air, as he leant against the wall of his cell, told Cuthbert that the tender mercies of the Church would not prevail. But would severity be any more successful? He believed not, but it must be resorted to, if this defiance continued. He ought to have been angry, but only regret filled his heart; and again he spoke in supplicating tones, as if he sought a boon for himself, and had changed places with the prisoner.

"No, Cuthbert," said Hans, hearing him to the end; "no, I am sorry you came on such an errand, although I thank you for the kindness and forbearance you have shown. Go and tell those that sent you, that Hans, the sculptor, does not fear the Inquisition, does not fear the loss of fame, but that he *does* fear to act a lie, that he *does* fear to break the first commandment of the Lord."

As he finished speaking, Hans turned away, as if he had said enough himself, and wished to hear no more. Cuthbert, feeling further remonstrance would be worse than useless, left the cell without another word.

* * * * *

Three or four months of great suspense wore away, and still Hans

was not handed over to the Inquisition. Now and then a priest visited him, and used threats and entreaties to induce him to change his resolution, but without effect; and none showed the forbearance that Cuthbert had done. The summer and autumn passed, and still the prisoner was not brought to trial; the townspeople asked one another what had become of him, and then shuddered, when the name of the detested Order was whispered. But the truth was, that the Spanish king had sent private directions to have the sculptor kept a close prisoner, until the time of his own purposed visit to Flanders, when he would try the effect of his own kingly persuasions on this rebellious, but still valued subject.

The king's visit, however, was delayed; winter set in, and the projected journey could not be undertaken, until the following spring. It was a long winter to Hans, kept in uncertainty concerning his fate; and when the priests ceased their visits, there was nothing to disturb the painful sameness of his life; to walk the length of his cell, dragging his chain, was poor exercise for the manly limbs that used to delight in activity. The light had been scanty enough in summer, now it was perpetual twilight, even at noon; and Hans had his seasons of gloom, as Cuthbert had foretold, but he also had his times of peace and joy. No crime lay heavy on his soul; he suffered for conscience sake, and his sufferings had no sting in them. For hours he would sit absorbed in thought, with his face buried in his hands; then the prison walls would vanish, and memory would lead back to scenes of happiness in the past, or his strong imagination bore him away to the boundless realms of his own creation; and when his enraptured soul awoke, after these sweet visions, he would shake his chain and laugh, exclaiming, "I am still *free!* they cannot bind my memory, they cannot manacle my free spirit." But sometimes his fancy only led him forth to tantalise and sadden, showing him mockingly "all that he *might* have been, all that he might have done;" and then he awoke feeble and unnerved, to shed such tears as only disappointment can wring from us. This always drove the captive to his knees, to pour out his grief in prayer,—prayer that brought heaven down into that dark spot. Hans knew that though no human eye rested upon him, day by day, yet that he was constantly surrounded by witnesses; evil spirits watched him, and would be glad to see him murmur and despair; good angels were there to see how the soldier bore himself in the battle; Jesus was there, sitting over against the furnace, waiting to see the dross consumed, and His own image reflected in the pure silver.

(To be continued.)

"TRUE DUNCAN."

There was once a little boy named Duncan. The boys used to call him "*True Duncan,*" because he would never tell a lie. One day, during dinner-hour, he was playing with an axe in the school-yard, and while he was chopping a stick, the master's cat, old Tabby, came along. Duncan let the axe fall right on poor Tabby, and instantly killed the pretty creature.

What to do he knew not. She was the master's pet, and used to sit on a cushion at his side, while he was hearing the lessons.

Duncan stood and looked at the poor dead animal. His face grew red, and the tears stood in his eyes. All the boys came running up, and every one had something to say. One of them was heard whispering to the others, thus—

"Now, boys, we shall see whether Duncan can't make up a fib as well as the rest of us."

"Not he," said Tom Pooley, who was Duncan's friend. "Not he; I'll warrant you, Duncan will be as true as gold."

John Jones stepped up, and said—"Here, boys, I'll just fling her into the alley, and we can tell Mr. Cole that the butcher's dog killed her; you know he nearly worried her to death last week."

Some of the boys thought that this would do very well. But Duncan looked quite angry. His cheeks swelled, and his face grew redder than before.

"No!" said he; "no! Do you think I would tell a *lie*? It would be a *lie*—a LIE!" Each time he used the word his voice grew louder.

Then he gently took up the poor thing in his arms, and carried her into the schoolroom. The boys followed to see what would happen.

The master looked up, and said,—“What is this? my poor Tabby killed? *Who could have done me such an injury?*”

All were silent for a little while. As soon as Duncan could get his voice, he said,—

“Mr. Cole, I am very sorry, but this is the truth—I killed poor Tabby. Indeed, sir, I am *very* sorry. I ought to have been more careful, for I saw her rubbing her side against the log. I am more sorry than I can tell you, sir.”

Every one expected to see Mr. Cole get very angry, take down his rattan, and give Duncan a sound thrashing. But instead of this, he put on a pleasant smile, and said,—

“Duncan, you are a brave boy! I saw and heard all that passed in the yard, from my window above. I had rather lose a hundred cats than miss such an example of truth and honour in my school. Your best reward is what you now feel in your own conscience; but I beg you to accept this handsome penknife, as a token of my approbation.

Duncan took out his handkerchief, and wiped his eyes.

The boys could not restrain themselves any longer; and when Tom Pooley cried, “Three cheers for True Duncan,” they all joined, and made the school-house ring with a hearty hurrah.

The master then said,—“My boys, I am glad you know what is right, and that you approve of it; though I am afraid some of you could not have done it. Learn from this time that nothing can make a lie necessary. Suppose Duncan had taken your evil advice, and come to me with a lie; it would have been instantly detected, and instead of the *honour of truth*, he would have only the *shame of falsehood*.”—*Rev. R. Newton, D. D.*

THERE IS A GOD.

Not long ago, I went with four little children into a watchmaker's shop, and there a man brought out a little box, and put a key into a

small hole in the side of it, and wound it up. He then set down the box, and touched a spring, and the top flew open, and a little bird, not as large as a humming-bird, hopped out, and flapped its wings, and sang, or seemed to sing, a pretty tune. It was very small and very beautiful. The little boys and girls that were with me were much pleased. Mary said: "I wish I had it. I would give a dollar for it." She was told the price of it was six hundred dollars. Jane asked: "Who made it?" Mr. Smith, the watchmaker, told her it was made by a man in Geneva, in Switzerland. We all left the store in good spirits, and went out to a grove. Here were many living birds. Every one of them could hop from tree to tree. They could all make some noise. The notes of most of them were very sweet. We all walked through the grove, and found some pretty flowers. We then came to a cool spring, and took a drink of water. I thought it was a good time to talk. So I said: "If a man in Geneva made the bird in the box, how came all the living birds here? Did they make themselves?" Charles said: "How could they make themselves? I saw in my book the other day that nothing can make nothing." "Well," said I, "did the man in Geneva make them?" Jane answered: "No; he never saw them. He never saw such birds as these." I then said: "Did they just grow without any one making them?" Charles replied, "How could they?" Mary said, "I can tell you how they came here; God made them. I know there is a God, because there are so many pretty birds." I added: "You are all right, my children. There is a God. He has made everything good, and we ought to believe that He is. His works are all around us. They are many, and great, and wise. Let us never doubt that there is a God."

STEPHEN ALLEN'S POCKET PIECE.*

Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortune excepted) within your income.

When you retire to bed think over what you have been doing during the day.

Make no haste to be rich, if you would prosper. Small and steady gains give a competency with a tranquil mind.

Never play at any game of chance. Avoid temptation, through fear you may not withstand it.

*In the pocket-book of the Hon. Stephen Allen, who was drowned from on board the Henry Clay, was found a printed slip, apparently cut from a newspaper, of which the above is a copy. It is worthy to be placed in every newspaper, and engraven on the heart of every young man.

Earn money before you spend it. Never run into debt, unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not put off, until to-morrow that which should be done to-day. Do not marry until you are able to support a wife. Never speak ill of any one. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week.

 DEATH.

Out of the shadows of sadness,
 Into the sunshine of gladness,
 Into the light of the Blest—
 Out of the land of the dreary,
 Out of the world of the weary,
 Into the rapture of rest.

Out of to-day's sin and sorrow
 Into a blissful to-morrow,
 Into a day without gloom ;
 Out of a land filled with sighing—
 Land of the dead and the dying—
 Into a land without tomb.

Out of a life of commotion,
 Tempest-swept oft as the ocean,
 Dark with the wrecks drifting o'er,
 Into a land calm and quiet,
 Never a storm cometh nigh it—
 Never a wreck on its shore.

Out of a land in whose bowers,
 Perish and fade all the flowers—
 Out of the land of decay—
 Into the Eden where fairest
 Of flow'rets, and sweetest and rarest,
 Never shall wither away.

Out of the world of the wailing,
 Thronged with the anguished and ailing,
 Out of the world of the sad,
 Into the world that rejoices—
 World of bright visions and voices—
 Into the world of the glad:

Out of a life ever lornful,
 Out of a land ever mournful,
 Where in bleak exile we roam,
 Into a joyland above us,
 Where there's a father to love us—
 Into "Our Home, Sweet Home.—*Ex.*

 IS CONGREGATIONALISM SECTARIANISM ?

To be a Baptist, one must believe in Immersion. To be a Methodist, in Falling from Grace, etc. To be an Episcopalian, in Episcopacy. To

be a Presbyterian, in Election, and Predestination, etc. To be a Christian or Disciple, in some other peculiarity. And so every denomination has its own peculiar, distinguishing tenets. But they can ALL join and work in a Congregational church without giving up any of their views or doctrines. This cannot be said of any other denomination. To become a Sectarian one must profess some peculiar distinguishing views of divine truth. But *evidence of love to God and devotion to His cause*, is the only requisite condition of membership in a Congregational church. All orthodox Christians can unite in a Congregational church and have often done so. We affirm, therefore, that a Congregational church cannot properly be called a Sectarian church. It is called after no man—nor does it take its name from any peculiar doctrines, and views of Christian duty. Its members may believe in Sprinkling, Pouring, or Immersion—in Perseverance, or Falling from Grace—in infant, or only in adult baptism—in the First or Seventh day Sabbath—in communion every Sabbath, every month, or once in three or six months—in women's taking part in social meetings, or not—in kneeling or standing in prayer—etc., etc.—and yet all work harmoniously in a Congregational church. It is *not* “denominational,” in the offensive sense—for, as we have shown, it may include them ALL, if they give evidence of loving and obeying the divine Master.—*Advance.*

Literary Notices.

Among the many Biblical manuals appearing from time to time, honourable mention should be made of the *Companion to the Bible* by Rev. E. P. Barrows, D.D., formerly Professor of Sacred Literature in Andover Seminary. (New York: American Tract Society, \$1.50). The topics dealt with are the Evidences of Revealed Religion; General and Special Introduction to the Books of the Old and New Testaments; and the Principles of Biblical Interpretation. The author is an able and experienced teacher in this branch of theological study, and deals with his subject in reference to the latest forms of critical scepticism. The work is within a compass, and at a price, that enable non-professional students to possess themselves of it.

Hours with the Youngest, is the title of two volumes by Miss Mary Harvey Gill, as aids to infant class teachers. The writer has had large experience in this department, and is a favourite contributor to Sunday School periodicals. The volumes are distinguished as “A Year in the Infant School,” and “A Second Year in the Infant School.” We have no doubt that they will be helpful to those who are engaged in what is generally thought the most difficult class in a school to teach. (Philadelphia: J. C. Gannings & Co. \$1.25 each).

Mr. Binney's *Weigh House Sermons*, 1829–1869, are to be republished in a cheaper form.

The lectures on *Foreign Missions* which Dr. Rufus Anderson, late Foreign Secretary of the American Board, has been delivering at various Theological Seminaries, are now published. (New York: C. Scribner & Co. \$1.75). They form a very comprehensive treatise on the "relations and claims" of the missionary work. Their author stands confessedly in the front rank of administrators, and condenses into this volume the experience of some forty years' intimate acquaintance with the work.

Many of our readers will remember the interest excited in America and Britain, some years ago, by "The Philosophy of the plan of Salvation." A work published anonymously in the first instance, but afterwards avowed by Rev. J. B. Walker, D.D., of Ohio. More recently, the same author sent forth another work, "God Revealed in Creation and in Christ." And now the third volume of the projected series has appeared, viz.:—*The Doctrine of the Holy Spirit*. (Chicago: Church and Goodman). Whatever Dr. Walker writes is pretty sure to be worth reading, for he has the rare faculty of being at once lucid, logical, and concise. His books are singularly well packed, consisting of weighty thought in the fewest words. The studies of such a man on a theme of such present interest are worthy the attention of theologians.

The late Rev. Alfred J. Morris, of Holloway and Bowden, was one of our most gifted preachers. Another volume of his original and suggestive sermons has been published—*The Open Secret*. Sermons dealing mostly with the Heart of Christ and Christianity. (London: Arthur Miall).

A new English translation of Dr. Julien Muller's *Christian Doctrine of Sin*, will be hailed by those who have lost themselves in the mazes of the former version. The work itself needs no description or recommendation of our's, since it was recognized at once as a classic. The present translation is from the fifth German edition, and is executed by Rev. W. Urwick, M.A. (Edinburgh: T. and T. Clark. Two vols.)

The "Sunday Library" of Messrs. Macmillan & Co., the prospectus of which we noticed some time ago, goes on steadily and successfully. Some half-a-dozen volumes have already appeared. Among the latest is, *The Christian Singers of Germany*, by Catherine Winkworth, to whom we have been indebted for the "Theologia Germanica" and the "Lyria Germanica." In the present work she has given an outline of the immense treasures of sacred song laid up in the land of Luther. Probably no better manual on the subject has appeared.

THE RIVER OF LIFE, (67 pp. 18mo.) by the Rev. J. C. Seymour, of Ingersoll, Ont., is an exceedingly interesting, and well written exposition of Ezekiel's vision, (chap. 47) and sets forth, in a series of graphic pen-pictures, the ruin of man through the Fall, and his regeneration and recovery through the Gospel. The whole subject is skilfully handled, in a popular style, and Mr. Seymour's little book will doubtless have, as it deserves, an extensive circulation.

British and Foreign Record.

It is scarcely safe, in these days of telegraphic cables and daily ocean steamers, for a slowly moving Monthly to attempt to speak of the latest phase of a great question, of which some new aspect is presented day by day; but at the date of the present writing (July 22), we seem to catch a glimpse of the "beginning of the end" of the Irish Church question. And that end is, another victory for popular government, another advance in church liberty. The Lords have fought against swallowing the bitter pill as desperately as, in these smooth days of ours, men almost ever fight. But it was of no use, and they saw it. Disestablished the church must be; the British people were grimly resolved on that, and the more their will was thwarted, the sterner became their resolve; for there was involved not merely the doing justice to Ireland, momentous as that was, but the fundamental right of the overwhelming majority of the nation to rule itself in its own way, unfettered by a few hereditary peers. In the struggle—we suppose we may now call it "the late" struggle—some things have been violently shaken; but these have been neither the throne—for Victoria emerges from every crisis with higher renown as a constitutional sovereign—nor the Commons, but the Peerage. The day has gone by when ancient privileges are respected, simply because they are ancient; and the essential reasonableness and present utility of venerable institutions must be made apparent, if they are to remain. That a man is his father's son will not be accepted as a reason why he should rule, if the son is a foolish son, if he gives no heed to affairs of state, if he squanders a noble patrimony, and only votes to prevent some grand reform. If such be a much more frequent result of entailing large estates, it will be considered that no advantage is gained for the costly price of keeping the mass of the people without an inch of their native soil. It is an unhappy thing that all these vested interests tend to corruption. This Irish Church has been the bulwark of all the oppressions that have been practised on the Irish people. And no one is so haughty, so full of assertion of the powers of the nobility, as the man who but yesterday stood among the multitude. Democratic constitutions, as dwellers on the American continent have good cause to know, do not ensure purity and wisdom in the Legislature or the Executive. This last decision of the House of Lords gives us strong reason to hope that England will still pursue her well-worn way,

"By custom broadening slowly down,
"From precedent to precedent,"

the feudal gradually melting into the popular, and the people becoming better qualified for the exercise of power. There is no one system of government for all nations and for all times, and it were utter quackery to force any one pattern upon all peoples. Yet it is inspiring to find that that system of constitutional government, which our Mother England has so slowly and so painfully acquired for herself, is the model which all other nations in Europe are fast coming to imitate. Italy was the first in our generation; Russia the second; then, in a measure,

Prussia ; next, and more thoroughly, Austria ; afterwards, Spain ; and now, even France ! How false their doctrine who say that the sea girt isle is losing her rank among the nations, because, forsooth, she keeps fewer men in arms than they, when her constitution is moulding the whole continent ! But a truce to politics ; this much was irrepressible.

The University Tests Bill has been made this Session to take a wider scope, taking in the Colleges as well as the University. It has at length received the support of Mr. Gladstone. The opening of the Fellowships passed in Committee of the Commons by a vote of 216 to 95.

The Grants for Ecclesiastical purposes in the Colonies are undergoing severe scrutiny. The Mother Country has borne a heavy expense, in providing a costly staff of Church dignitaries and clergy in the multiplied dependencies of the Empire ; but it is found that the returns,—whether in the shape of loyalty, good government or religion, are not at all commensurate with the outlay. The established or subsidised churches are always on the side of the petty oligarchies that spring up in every colony, and always aid in repressing liberty and supporting privilege. The British tax-payer is always struggling to free himself from these encumbrances ; and the Colonists are generally found quite unwilling to take up or keep on the yoke. In the West Indies and British Guiana, £100,000 a year are thus expended, of which £20,000 comes from “home.” The usual plan is that of “concurrent endowment” ; and it is not a little significant to find the *saine quaternion* at the public treasury in the tropics that we have seen here in quadruple alliance, namely, the Papists, the Anglicans, the Kirk and the Wesleyans. To their honour be it said, the Independents, Baptists, Moravians, and several other bodies, are *never* found touching public money, notwithstanding, as in Canada of old time, gubernatorial blandishments. But the system is doomed. It is bad political economy. It is bad ecclesiastical policy. Voluntaryism, self-government and equality are the order of the day, and must prevail everywhere, first in the Colonies, but finally in Britain also.

AMERICAN HOME MISSIONARY SOCIETY.—The recent report of this Society shows an increase of receipts over those of the previous year of \$26,813, and over those of *any* previous year of \$23,199. The number of Missionaries is 972—an increase over the last year of 64, and the largest increase for any one of the last 27 years. The increase in the number of missionaries the last two years is 126—an unprecedented advance in this or in any other Society. Seventy-four churches have been organized by the missionaries. Sixty have become self-supporting. There has also been a corresponding advance in the amount raised by missionary churches for purposes of benevolence ; in the number of church edifices built, of parsonages provided, of revivals enjoyed, and of candidates preparing for the ministry.

THE AMERICAN SUNDAY SCHOOL UNION has expended over a million and a half of dollars in the prosecution of its work. In the district that embraces Illinois, Iowa, Kansas, Nebraska, Missouri and Arkansas, it has in the last twenty-three years organized, visited or aided 23,500 schools, that have gathered 1,215,369 scholars and had 172,126 teachers. It has distributed books to the amount of \$202,578,35, of which \$55,021,92 was given to new and feeble schools.

AMERICAN TRACT SOCIETY.—The 44th annual meeting of the American Tract Society was held at the Madison Square Presbyterian Church, and was largely attended. The president, Bishop McIlvaine, occupied the chair, and the Rev. Dr. Muhlenberg opened the proceedings with prayer. Moses Allen, Esq., then read the treasurer's report. The receipts for the year, in gifts and legacies, amount to \$127,267,88; for sales, \$359,119,94; making with balance, in the treasury, \$488,023,02. Expended in manufacturing and issuing, \$325,722,14; colporteurs, agencies, and depository, \$101,842,68; cash for foreign and pagan lands, \$6,500; all other expenses as by the treasurer's report, \$52,561,04; total \$486,625,86; balance in the treasury, \$1,397,16. The total receipts from foreign sources were \$6,500. The Rev. Messrs. Hallock and Stevenson, secretaries, read an abstract of the annual report as follows: During the year the Society has prospered in all its departments, both at home and abroad. Many new publications have been issued in the year, including 306 books and tracts in English, German, Spanish, Portuguese, Italian, Danish, Turkish, and Koormangie Koordish, of which 37 are volumes. Printed during the year, 807,000 volumes; 9,493,400 publications. Total printed in 44 years, 23,684,379 volumes; 306,302,287 publications. Printed of the American Messenger, 174,833 monthly; child's paper, 355,583; Botschafter, or Messenger in German, 34,416; total periodicals monthly, 564, 833. Publications on the Society's list were 4,230, of which 838 are volumes; besides 3,862 in 141 languages and dialects, approved for circulation abroad. Gratuitous distribution for the year, \$61,322,19 in grants to missionaries and Christians in foreign lands, to the shipping for foreign ports, and to seamen and others. During the year 291 colporteurs, including 72 students from 35 colleges and theological seminaries, have laboured in 31 of the United States and in some of the adjoining British Provinces. They held or addressed 8,789 religious meetings; made 245,415 family visits; conversed on personal religion or prayed with 166,228 families.—*Tribune*.

DR. TYNG'S SABBATH SCHOOL.—The reward of keeping a faithful Sabbath school record is well illustrated in the life of Rev. Dr. Tyng. Since he assumed charge of St. George's Church, New York, the Sunday schools of his parish have included in all more than 20,000 scholars, yet he can shew to-day the attendance of any individual of that entire number, for any Sabbath of the quarter of a century of his pastorate. Such a record enables Dr. Tyng to point to more than fifty ministers of the gospel, who have been led along from the infant class into the pulpit; and to more than a thousand of his scholars who have entered the fold of Jesus. Such records enabled George H. Stuart of Philadelphia to tell some years since, of twenty-five ministers of Christ, nine missionaries to India and China, and five others in preparation for the ministry, gone from his Sunday school during his connection with it.

LAY REPRESENTATION.—The voting of the Methodist churches on the question of lay representation is going on this month. Curiously enough the women are allowed to vote. It will be worth something if we are told how they vote. In Chicago, the churches are about unanimous in favor of the proposed change, there being hardly enough votes against lay representation to constitute an exception to the rule.—*Advance*.

REVISION OF THE PRAYER BOOK.—A conference of some two hundred ministers and laymen, members of the Protestant Episcopal Church, has just been held at Chicago. It was presided over by Felix R. Brunot of Pittsburg, Pa., and seems to have been composed of earnest men, although some of the Episcopalian journals congratulate themselves on the fact that nobody of much eminence was present. The conference, besides a general pledge to use all

proper efforts for the preservation of the purity of worship of their church, unanimously adopted the following :

Resolved, As the opinion of this Conference, that a careful revision of the "Book of Common Prayer" is needful to the best interests of the Protestant Episcopal Church.

Resolved, That all words or phrases seeming to teach that the Christian ministry is a priesthood, or the Lord's supper a sacrifice, or that regeneration is inseparable from baptism, should be removed from the Prayer Book.

It is clear to the outside observer that there is a very deep significance in the fact that two hundred representative Episcopalians could be gathered together in the United States, who should with one accord, take the ground which these resolutions indicate. Retreat is for them impossible, and unless they shall prove to have sympathizers enough to divide the church, their own retirement or expulsion must be sure, at no very distant day. In either case the cause of Evangelical religion can hardly fail to be the gainer.

Correspondence.

INTERNATIONAL CONVENTION OF Y. M. C. ASSOCIATIONS. (EDITORIAL CORRESPONDENCE.)

PORTLAND, ME., JULY 16, 1869.

Opportunity having offered for pleasantly and usefully spending three weeks in St. John, N. B., and vicinity, we left home on the 13th July, determining to devote a day or two on our way to the annual meeting of the Young Men's International Convention, now in session in the State St. Congregational Church in this city. We were too late for the opening exercises, and morning session of Thursday; but we consoled ourselves by the reflection, that although the process of organization is most important as a matter of business, it is usually not very interesting, and that we had, probably, lost but little by our absence, beyond the very admirable address (as it was described to us) by the Rev. Dr. Carruthers, once of Montreal, but for many years past, the pastor of the second Congregational Church of this city, known, since the great fire of 1865, as the Payson Memorial Church.

When we entered the building, we found the Convention engaged in eager discussion. The scene was an inspiring one. The large building was crowded to overflowing with an attentive and most intelligent audience, reminding us more than any other that we ever saw of the audiences we have seen at Mr. Binney's church in London; the great majority being, of course, young men. The number of delegates present is said to be about 600, and a finer body of men, or one animated by a nobler or more thoroughly christian spirit, we never saw.

The British and the American flags blend in friendly folds over the chair, occupied by Mr. W. E. Dodge, jr., of New York, a worthy son of a worthy sire, foremost, both of them, in every good work. Behind the chair hangs a beautiful satin banner, embroidered by the ladies of Hartford, Conn., and presented to the Convention, having the cross entwined with a vine, and bearing the motto, "Jesus in everything, and everything in Jesus." Prominent among the officers and leading spirits of the Convention are Major-Gen. O. O. Howard, of the Freedman's Bureau, Washington; Gen. C. B. Fiske, of St. Louis; M. H. Thane Miller, of Cincinnati, for four years the admirable Chairman of the Convention; Dr. Howard Crosby, of New York; D. L. Moody, of Chicago; and a host of others from the various county and State Associations. And last, but not least, our own Prof. Wilson, of Toronto University, together with a sprinkling of our more prominent young

men (not as large a delegation as there should have been) from our Canadian Associations.

Mr. M. H. Hodder also represents the Y. M. C. Association of London, England, having come out as its delegate to this Convention, and last evening made a most effective address, which was responded to by the Rev. Edward Hawes, of Philadelphia, who extended to him the right hand of welcome and sympathy, the vast audience rising to their feet impromptu, and singing the well-known verse,—

“Blest be the tie that binds
Our hearts in Christian love.”

The growing importance of the Associations represented in this Convention, may be judged of best by the following facts and figures extracted from the report of the Executive Committee:—

The number of Associations existing in this continent is reported as 659. In Maine the number is 28. Thirteen Associations now own and occupy buildings, fitted for their work, possessing a cash value of \$1,399,000; nineteen report building funds, fifteen state the sum as \$62,931; twenty-seven report 64,146 volumes in their libraries, valued at \$121,805; one hundred and sixty-nine report their current expenses at \$190,507; one hundred and thirteen report courses of sermons; sixteen course of sections; fifty-nine have a daily prayer meeting—others have four to five each week; fifty-nine have open-air meetings; one hundred report 3,554 conversions.

It is impossible to give anything like a succinct account of the proceedings, especially as we are compelled by the sailing of the St. John's steamer to leave the Convention before it closes its sessions. All we can do at present is to indicate some of the topics that have been, or are yet to be, up for discussion, and give some of the general impressions received while listening to the discussions they have called forth. These have been, thus far:—

The need of buildings constructed for and owned by the Associations, and the plans for the accumulation of building funds.—Monthly social and business meetings of the Associations; the objects of each, and how each best conducted.—What forms of Christian effort, outside the special work for which the Associations are organized, have been most successful, and how have these been prosecuted. And there yet remain on the docket the questions—How may the German young men of the country be reached by our influence? And—The relation of the Associations on this continent to each other, as independent organizations, but similarly constituted, and having a common work and aim; and their united power in promoting the cause of Christ among the young men of America.

No one can listen long to these discussions without being struck with the exceeding *promptness* and *directness* of the addresses. The *three* or *five* minutes rule has, doubtless, something to do with it; but apart from this, our American friends seem to possess the faculty of condensing and pointing their words on such occasions, in a degree which some of our Canadian Conventions might do well to aim at and imitate. Any one losing sight of the question before the house is sure to be followed by a tinkle of the bell, and the speaker is gently reminded that he must speak to the point or sit down.

The same thing is true of their method of conducting and sustaining prayer-meetings—of which there have been two daily, one at 6 a.m., and one at 8. Not a moment is lost. Two or three often begin to pray, or to speak, at the same moment. A dozen prayers, and as many addresses and verses are compressed into the hour, and thus the interest never flags. We go away regretting the shortness of the meeting, and longing for the next.

We are glad also to note the thoroughly evangelical *ring* of all the addresses and devotional exercises. Whatever there may be in some of the pulpits of the United States, there is no uncertain sound in the gospel as uttered by the members of the Convention. This was admirably elicited in a discussion this morning on the terms of active membership in the Associations. The

word "evangelical" not being considered sufficiently definite, it was so amended as to leave no way for a Unitarian, or a Universalist, to get round it, except by concealing or disavowing his erroneous views. Two or three voices were lifted up in opposition to any such amendment, but they were overborne by an overwhelming majority in favour of a more strict definition of the term.

We could not help several times lifting up our hearts to God in secret thanksgiving that there were such young men all over the United States and Canada, who were "not ashamed of the gospel of Christ," and to whom it had been made the power of God unto salvation,—young men so full of the spirit of work and of prayer as these appeared to be. We may have something more to say about their modes of working in a future communication.

W.

"UNION" GATHERING AT BROCKET HOUSE.

One of the most pleasant features of the late Union in Montreal, was a Social Gathering at Brocket House, the residence of John Leeming, Esq., on Tuesday evening, 15th June, and which well deserves a place in the transactions of our annual coming together. There was nothing formal or official about it, Mr. Leeming having merely made it known that he would be glad to have as many of the ministers as could make it convenient to stay in the city over Tuesday night, and their wives, to spend the evening at Brocket House. No cards of invitation were sent out, and no exactions of "evening dress" imposed or expected. Including a sprinkling of Montreal friends, and a few Delegates, about sixty persons were present. Those who came early were provided with an excellent tea, and those who came later, and had no needs in that direction, were ushered at once into Mr. Leeming's comfortable parlours. Though we took no "notes" of proceedings (too much pleased and interested, and bent on enjoyment to do so), yet we can recall the names of some twenty-eight or thirty ministers who were there. Several ministers' wives were also present; which latter, indeed, was a very pleasant feature of the recent Union as a whole. It is a problem worth solving, whether evening parties can be so conducted as to honour our Christianity, and leave no sting behind. This party went far toward settling the question with those who were present. A fine religious tone ran through it all. In the library, a dozen would be gathered round the *piano*, who, under happier auspices than they of old, had heard and repeated the request, "Sing us one of the Songs of Zion;" while in either parlour little knots of friends were busy discussing matters, lay and clerical, rural and urban, with a heartiness and good humour most edifying, and something more, to the many sauntering about the well-filled rooms. We say *something more*, for the saunterers would be sure to be drawn sooner or later into some of the snug corners where such lively little "parties within a party" were being held.

After an hour or two spent in this way, Mr. Leeming begged to be heard. He expressed the very great pleasure Mrs. Leeming and himself had had in meeting so many valued friends of the Union, and hoped that the example now set, and which he had long meditated, of finishing the Union with a social gathering of this kind, would be followed every year, wherever the Union might be held. He would have a word or two from two or three friends, before asking Dr. Wilkes to conduct worship; after which he would ask them to take some ice-cream, etc., before separating. Rev. J. G. Manly, of Toronto; Rev. W. F. Clarke, of Guelph; Mr. Dougall, editor of the *Montreal Witness*; and Rev. Mr. Lafleur, of the Grand Ligne Baptist Mission, made short impromptu addresses. Mr. Clarke's theme was ministers' wives, which he handled in a sparkling style. Mr. Dougall spoke from a city standpoint, and was full of sympathy for the trials and labours of backwood's ministerial life. Mr. Manly was solid and instructive. Mr. Lafleur took all hearts by

storm, by the labours of his colleagues and himself among the French Canadian Romanists. It seems too bad, in this day of light and liberty, that because they will keep open a place at the Lord's Table for all who walk with God, whether they have been immersed or not, the Missionaries at Grand Ligne are to be repudiated and left without support, on the part of the Baptists of Upper Canada. We trust, now that the facts are known, others will supply "their lack of service," and that those self-denying friends of the cross will evangelize the whole of the French parishes south of the St. Lawrence, as the F. C. Mission is trying to do on the north (for there are really no rival interests between these two Societies).

The company then united with Dr. Wilkes in devotional exercises. *Parting* was now the thought in everyone's mind, for the pleasantest evening comes to an end. There was probably not a single person present who does not practice and advocate total-abstinence principles, and, therefore, when the ice-creams and cakes were handed round, none looked or longed for the ensnaring wine-cup. Adieus were made and departures taken, and at half-past eleven the rooms were clear, except of those who were "Union guests," at the house; and everyone, ever since, has been warm in the praises of Brocket House hospitality, and the pleasant social *finale*. Mr. Leeming has thus endeavoured, by the precedent of this year, to make part and parcel of our Union proceedings.

W. W. S.

Official.

Congregational College of B. N. A.—1. The Session of 1869-70 will begin in the Literary Department on Tuesday, September the 14th, and in the Theological Department on Wednesday, October the 13th, 1869.

2. Candidates for admission are requested to forward to the Secretary their applications, together with the documents required by Section 1, Chap. IV. of the College By-laws, on or before August 20th, 1869.

GEORGE CORNISH, M. A.,
Secretary.

Montreal, July 15th, 1869.

Notice.—At the last meeting of the College Alumni, it having been resolved to procure and place in the Library at the College at Montreal, a frame containing photographs of the Alumni; the brethren are requested "to secure the shadow ere the substance fades," and to send the result to the address of "Rev. S. N. Jackson, Drawer No. 277, P. O., Montreal.

In order to ensure uniformity of plan it has been thought desirable that the photographs sent should all be vignettes.

R. T. THOMAS,
Secretary, Alumni, C. C.
B. N. A.

21 Grenville st., Toronto, July 13th, 1869.

Congregational Union of Nova Scotia and New Brunswick.—The twenty-second Anniversary of the Congregational Union of N. S. & N. B., will (D.V.) be held at Yarmouth, N. S., commencing on Friday evening, 10th September, and will probably be continued till the Tuesday or Wednesday following.

The steamer "Linda" will leave St. John for Yarmouth on Friday 10th September, at 6 o'clock A. M. It is fully expected that all the friends at-

tending the Union will be taken from St. John to Yarmouth and back for one fare.

Ministers, delegates and friends, who purpose being present at the meetings will be kind enough to communicate with the Rev. Archibald Buysee, Yarmouth, N. S., that he may make the necessary arrangements for their accommodation.

ROBERT WILSON,
Secretary.

Convention of the Prov. Association of Protestant Teachers, Quebec.—We are requested to state for the information of Teachers, School Commissioners, School Secretaries, Boards of Examiners, and all interested in Educational work, that the Annual Convention of the Provincial Association of Protestant Teachers, of the Province of Quebec, will be held in Waterloo, Q., on Wednesday and Thursday, the 25th and 26th of August. It is expected that this gathering will be very interesting and useful, and all Teachers should endeavour to attend. Any offers of Essays to be read, or proposal of subjects to be discussed at the Convention, will be gladly received for the consideration of the Central Executive Committee, by R. W. Laing, Esq. of Waterloo, Chairman of Local Committee of Arrangements, or by Mr. Archibald Duff, Jr. of Montreal, Secretary of the Provincial Association.

News of the Churches.

Zion Literary Society, Toronto.—This is an Association formed among the young men of Zion Church and congregation, for mutual improvement. It was organized in December, 1868, and holds weekly meetings for essays, readings, and debates, besides routine business; and public meetings, monthly, and half-yearly. A *Conversazione* was held in the Lecture Room of the Church on Monday, June 28, at which about 400 were present. The President, Mr. George Pim, occupied the chair, and commenced the proceedings by giving a brief sketch of the operations of the Society, which was followed by readings, in prose and poetry, by several of the members. After an intermission, the company assembled in the church, where they were addressed by the pastor, the Rev. J. G. Manly. The Secretary read the semi-annual report of the Society, and a select choir, of about thirty performers, sang a number of anthems most effectively, Mr. John Lawson presiding at the organ, and the evening's proceedings were closed with the National Anthem.

Ministerial Changes.—Rev. W. W. Smith, of Listowel, has accepted an invitation from the church at Pine Grove, to become its pastor; and expects to begin his ministerial duties there early in the present month.

Lecture and Presentation.—The Vespra Union Temperance Society held their Monthly meeting in the Union Church, second concession, on the evening of the 3rd inst. The meeting was of more than usual interest, and deserves to be thus recorded. This Society, under the able presidency of Mr. Locke, and an efficient committee, is prosecuting the Temperance enterprise with energy and success. On the occasion referred to the meeting was large and earnest. Mr. Ronald, of Minnissing, was called to the chair, and after a few introductory remarks, pressing the claims of Temperance on old and young, he called on the Rev. J. G. Sanderson, of Rugby, who in an admirable lecture on "True Manhood," shewed in eloquent terms, that none of the types of manhood developed by the civilisation of the nations of antiquity,

came near to our idea of perfection. That this perfect type of man was only produced by the teachings and example of the Lord Jesus Christ. The rev. lecturer in the most convincing manner showed that we could only be true men, as to virtue, courage and real manliness, by having our character moulded and our lives regulated by the precepts of the Saviour; and that thus fashioned we were truly equipped for the battle of life, and fitted for the life which is to come.

Mr. Sanderson has been very successful in his pastoral labors in this neighbourhood. A healthy working church exists under his fostering care. In all his labours he is well supported by his excellent lady. Mrs. Sanderson has been unwearied in her efforts for the improvement of the young in Psalmody, etc., and to testify the esteem in which she is held for her Christian character and usefulness, the friends here had made arrangements to present her with a handsome testimonial, consisting of an elegant electro-plated tea pot, cream jug, sugar basin, and toast rack. These beautiful articles were arranged on the table, at the close of the lecture, and in the name of the subscribers, were presented by the chairman, who in a few appropriate words, spoke of Mrs. Sanderson's qualities and usefulness, and the love in which she is held by all.

Mr. Sanderson, in a fine and manly speech, replied on behalf of Mrs. S., and a most agreeable meeting was brought to a close by prayer and the benediction.—*Barrie Examiner.*

Georgetown.—We learn that the Rev. Mr. Unsworth, the respected Pastor of the Congregational Church, is about to visit England for a few months. Previous to his departure, his friends in this neighbourhood presented him with a purse containing \$200, for which liberal donation Mr. Unsworth desires to return his sincere thanks. During his absence, the Church will be supplied by clergymen from Toronto and elsewhere, of which due notice will from time to time be given. Mr. Unsworth is a gentleman greatly respected by all denominations, and in wishing him a safe and pleasant passage, and that when he returns to his labours his health will have greatly improved, we are but speaking the sentiments of every person of the community.—*Georgetown Herald.*

The Synod of the Presbyterian Church of Canada met in St. Andrew's Church, Hamilton, the Rev. Dr. Jenkins, of Montreal, presiding. The retiring Moderator, Rev. Robert Dobie, preached a suitable and impressive discourse from the words, "The priest's lips should keep knowledge" (Mal. 2, 7). The chief topics before the Synod were the amendment of the 17th Article of the Polity of the Church, relating to the removal of Ministers no longer comfortably or usefully settled, and the proposals made by the Managers in regard to the Temporalities Fund. According to the report presented, there is a deficiency of over \$6,000 per annum, which the Managers propose, with the Synod's concurrence, to meet by a more direct and vigorous appeal to all their congregations, and by asking the wealthier ministers of the churches to forego the claims which they may have upon the fund, (their people make up the sums thus relinquished,) and distributing the amounts thus saved among infirm and disabled ministers, and pastors of feeble and dependent churches. The debate was able and earnest, lasting through three entire sessions of the Synod; but ultimately the conservative element prevailed, and action was deferred until next year.

For the first time in its history, Synod observed the Lord's supper together, though not without something in the shape of remonstrance from one or two of the older ministers at such an innovation!

Rev. Dr. Ormiston conveyed to the Synod the kindly salutations of the C. P. Synod, which met in the same city a week later. The next meeting is to be in St. Paul's Church, Montreal.

Synod of the Canada Presbyterian Church.—At the recent meeting of this body in Hamilton, several very important appeal cases, and reports from renmits to Presbyteries, were disposed of.

The appeal of the Rev. W. T. Murdoch, of Galt, against the decision of the Guelph Presbytery, with regard to the great revival movement within its bounds, occupied five entire sessions, and was finally decided by a resolution dismissing the appeal, but recommending the use of all proper caution as to the means employed in the promotion of such efforts. This resolution seems to have been construed by Mr. Murdoch as a gentle admonition of the pastor of Knox Church, Galt, and his co-labourers in the recent awakening, and was probably accepted as the best way out of a difficulty which neither party was very well able to solve. Hence it was carried *nem. con.* The verdict of the Court will probably do neither good nor harm, but the discussion, and the facts brought out by it, will undoubtedly do great good, and we therefore congratulate the friends of spiritual religion in Galt on the result.

The organ question was again hotly debated, on a reference from the Presbytery of Montreal, asking Synod to declare whether last year's resolutions, laying the papers on the table, really gave Kirk Sessions liberty to use instrumental music or not, pending a decision on the general question. Rev. Dr. Irvine made an eloquent defence of his congregation, reciting the history of the case; and warning the Synod of the probable consequences of further interference with their expressed wishes and determination. Such interference, he argued, would weaken their confidence in the justice of the Synod, inasmuch as there are now *six* organs or instruments in regular use on the Lord's Day within the bounds of the Synod, besides many others in Sabbath Schools; and it could hardly be wrong, he contended, to use it *upstairs*, if it were right to use it *downstairs*. And "I fear—I greatly fear,"—continued the Dr., "the consequences which will ensue from your attempt to silence that instrument in Knox Church. The people have borne and forborne; but there must be a limit even to patience. It ceases at a certain point to be a grace, and I implore of you not to overtax it. This Court may, by a majority, carry another severe measure; they may, with a rigorous hand, crush Knox Church out of existence; but if it should see fit to encounter such a responsibility, it will have plenty of such work to do. Before many years, others will assert their liberty, or retire from your communion."

Bold words these for a blue Presbyterian! Dr. Irvine is evidently fast coming to the conclusion that the Synod has a Divine right to do what it pleases, if it only pleases to do *right*.

His appeal, however, was in vain, for a motion by Principal Willis was carried, declaring in substance that the action of Synod in 1868 leaves the constitutional law as it was before; and that the Presbytery of Montreal was warranted in expecting of all sessions and congregations conformity to the existing order, until it should be modified or altered in due course. Nothing therefore is left for Knox Church but to obey or secede.

The questions concerning a new Hymn Book, and marriage with a deceased wife's sister, and some others, were, in consequence of the length of these discussions, left over till next year.

The Synod interchanged friendly greetings with that of the Kirk of Scotland, and the desire was expressed on both sides for a union of the two bodies, and a resolution was adopted, on motion of Rev. D. Inglis, looking toward the formation, ere long, of "a British American Presbyterian Church," embracing both branches of the Presbyterian family.

The Rev. Donald Fraser, of Inverness, formerly of Coté St. Church Montreal, was also present as a delegate from the Free Church of Scotland.

The Home Mission Report shows 77 mission fields, 170 preaching stations, and an average attendance of 19,613. Collections and donations for 1868-9 from all their congregations \$30,411, of which the Colleges received \$5683; Widows' Fund, \$2730; Home Missions, \$10,236; amount raised for all pur-

poses, \$385,000; average stipend of ministers, \$673; total membership, 46,271.

The C. P. Church is henceforth to have a General Assembly, embracing four Synods, each Presbytery to be represented by one-third of its members. It will meet in Toronto in 1870.

Baptist.—The Rev. Dr. Davidson, Secretary of the Baptist Missionary Convention of Ontario, and the Rev. Thomas Baldwin, of Ingersoll, have been sent by that Convention as a deputation to the Red River Settlement for the purpose of “spying out the land,” and of preparing the way for future missionary operations in that vast region of country, so soon to become an integral part of the Dominion of Canada. Might not other Missionary Societies imitate this spirited example with advantage? The Rev. J. McLaurin is about to join Mr. Timpany among the Teloogoos. The seven Associations in connection with this body have held their annual meetings, but we have not space for a separate notice of each, and have no way of gathering up into one view the operations of the denomination as a whole.

The same remark applies to the proceedings of the several Conferences of the EPISCOPAL METHODIST body, and some others.

Obituary.

“DIED.—On Dominion Day, (July 1, 1869), at Speedside, Eramosa, James Peters, aged 68.”

The above obituary notice will be read with surprise and regret by many ministers and members of the Congregational Churches of Canada, to whom the deceased was well and widely known. His death leaves a gap, not only in the church to which he belonged, but in the denomination to which he was cordially attached.

James Peters was born near Wigan, Lancashire, England, March 14 1801. He, with his father's family, emigrated to America in the year 1819, settling at Tioga Point, Pennsylvania, where he was married to Hannah Johnson January 1, 1823, who died March 15, 1867. Mr. Peters removed to Canada in 1823 and settled in Eramosa, where he has resided ever since. He was one of the founders of the Speedside Congregational Church, and a deacon of it from its organization until his death. This event was more the result of a general decay of natural vigour, than of any particular disease. For a few months he had been failing, but not until some three weeks of his decease, was his recovery despaired of. A most exemplary and edifying acquiescence in the will of God marked his last days, he rested for all on Christ, and most emphatically his “end was peace.”

Along with some human frailties and imperfections, Mr. Peters possessed many sterling excellencies. He was a man of true piety, settled principles, strong common sense, unusual intelligence, and untiring energy. A thorough Congregationalist, he was devoid of bigotry, and always ready in any practicable way to promote Christian union. The best room in his house was the prophet's chamber, and many ministers of our own and other denominations, who have shared his generous hospitality, will remember him affectionately as “Gains mine host, and of the whole church.” His well-known face will be missed at our Union Meetings, as will his terse characteristic communications in the pages of the *Canadian Independent*. He was a man who could be ill-spared, yet “He who does all things well,” has in wisdom and love removed him. We cannot supply his place, but it is left us to pray to Him who can, “Help Lord for the godly man ceaseth, for the faithful fail from among the children of men.”