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THE

Canadian Independent.

VOL. XIII.

TORONTO, NOVEMBER, 1866.

No. 5.

THE GAPS IN THE RANKS.

On the 31st of August, 1863, we happened to be in Brooklyn, Long Island. It was shortly after the disgraceful negro riots in New York, and several regiments from the army of the Potomac had been hastily ordered to that city to preserve the peace. They had just fought in the battle of Gettysburg, and the other engagements which took place during Lee's invasion of Pennsylvania. On the last day of the month the troops were paraded in order to making out the pay-rolls, and a very affecting spectacle did that simple ceremony present. The several companies of a regiment were formed as if consisting of their full strength, but with this result: at the right hand stood an officer with a few men in line, then a gap, then one man, then another gap, then another man, then a longer gap, and away out at the extreme left the last solitary man. The weather-beaten faces and the ragged and motley uniforms told their own story of hardships in the wilderness and perils in the field. But those empty spaces, how much more eloquently did they speak of the sick, the captured, the wounded, and the dead! The eye saw only the remnant on parade, the heart saw the missing ones in the hospital, the prison, and the grave.

That long line of a few widely-separated men comes back again to our memory, as we look at the condition of our ministerial ranks in these Provinces, especially in Canada. The nature of the field keeps most of us far apart from each other. But other causes have been at work. The consequences, present and prospective, are very serious. It behoves us to look the matter fairly in the face, to detect the reasons for these losses, and, if possible to find a remedy.

Death has said to two of our brethren, within a month, "Come up higher." Our little band of labourers had been marvellously "holden in life" for a long time,—the Widows' Fund was seven years without a claim,—but now the King is mustering the weary veterans out of the service. Two ministers who were at the Union Meeting on the 14th of June, were laid in their

graves before the 1st of October! Last month we published an obituary notice of Rev. G. B. Bucher; in this number appears one of Rev. J. Forsyth. Both were labouring in the Eastern Townships. Both had joined us from other denominations. We know not on whom the lot is appointed next to fall. It may be on one of the elders; it may be on one of the youngest of the company of preachers. 'But every one should heed the warning, to set his house in order, and to be ready to give an account of his stewardship.

We have suffered losses also by removals beyond our boundaries. England, Australia, and especially the United States, have drawn heavily upon us. We do not think of the Maritime Provinces as outside of our field; yet the Canadian Churches feel the want of those who have gone in that direction. We acknowledge the force of the earnest plea made by Rev. E. Ebbs, on another page, especially in view of the signal instance to which he refers. Nor can we deny that there is some portion of that belittlement of spirit which is a danger of residence in a narrow colony, in the objections we have sometimes heard against the College, that the Alumni do not all remain in British North America. These Provinces, all together, do not furnish as many Churches as many an English County; not nearly so many as most of the Northern and Western States. What would be thought of the supporters of an English or American College if they complained of its students going beyond the limits of the County, the Kingdom, or the State, in which it was situated? All these things we do not lose sight of. Yet, on the other hand, it must be remembered that this is a Missionary field, and that our students are educated primarily and specially for service on that field, which has a strong *first claim* upon them.

There have been a few, but, all things considered, a *very* few, ministers lost to our Denomination by going over to other Churches. In view of the many discouragements at home, and the many attractions elsewhere, the staunch fidelity to their distinctive principles of this body of men is deserving of more honour than it has received. Nor do we feel in duty bound to cast stones at those who have changed their ecclesiastical relations. "To their own Master they stand or fall." If their change has been purely conscientious, they could but follow their own light. If in any case it has been otherwise, "I will repay, saith the Lord!"

In that day "when the Lord shall bring to light the hidden things of darkness, and every man shall have praise of God," there will be revelations of quiet daily toils and sufferings for Jesus' sake, in some of the homes of these Missionaries, (and that more on the part of the wives chained to their own kitchens, than of their husbands whose travels have been relieved by generous hospitality,) which will amaze many. Some that have removed had borne their hardships till bearing was no longer possible; not a few that have remained have held fast to their post with a grip that would not be

shaken off. Higher positions, larger salaries, and more numerous congregations, have tempted them in vain.

But while we may thus explain and excuse the absence of individuals once of our company, the fact remains in its bearings on the cause. What can be done to keep and to attract labourers for this field? Perhaps we may sum up the necessities of the case in two words,—Ministers want to *work* and to *live*.

As to their work, it must be admitted, that in most places the congregations which they can expect to serve will be smaller than those of other bodies, or those which they could often obtain abroad. But numbers are not everything, and if *principle* forbids us to enter the ministry of the Churches of the majority, we must make the best of our lot. A thoroughly faithful man in our ministry acquires an influence in his own locality, especially if he have been long settled, which is by no means represented by the number of his constant hearers. Even in the towns and cities, which are often more difficult fields in this respect than those in the country, labour and patience will "in due time" be rewarded by growing numbers. Were it not almost indelicate, we could prove this by referring to examples at the present hour, especially where there has been a patient continuance in well-doing. Although the Provinces are being covered so rapidly by the agents of various Churches, there is no want of destitute places, nor will there be for many a year to come.

But there is more difficulty in relation to *living* than to working. It is not from choice, but from dire necessity, that, as some may think, we are led to harp so often on this one string. We have had good opportunities of knowing the truth on this matter, and we can in all good conscience affirm, that those in whose behalf we write are neither an indolent nor a mercenary class of men. But it is a minister's duty to provide for those of his own house; and "the Lord hath ordained, that they which preach the Gospel should live of the Gospel."

It must not be disguised, for it is a most material element in the case, that the unwillingness of Ministers to be dependent on the Missionary Society, or to receive from it more than the smallest possible grant, has been, in many cases, a chronic source of unsettlement. The Canadian dispensers of the funds have always kept the screws turned about as tightly as flesh and blood could bear; and when the cry has come across the water for "one turn more," something has had to snap, and of course a minister can be made to "give" more easily than a Society or a Church.

We want therefore two amendments. First, that the Churches more justly appreciate the claims of the teachers on the taught. There has been great remissness in this matter in many quarters, parsimony in giving, negligence in collecting, untruthful delay in paying; and though we would plead for all reasonable tolerance for the hardness of men's hearts, it is neither right nor

wholesome for a Missionary Society to make up all deficiencies hence arising. On this matter, however, we will not enlarge, as it is dealt with on this page by a competent hand.

The second amendment we have to propose, is, that our Missionary Society should take the initiative in a movement for raising the rate of compensation usually given to our Ministers. The English delegates of 1865 were amazed at the small salaries usually paid to men whom they recognised as able, laborious, and in every way worthy. The present scale was framed in cheaper times, and when the general style of living among the people was much plainer than now. *It must be raised, or we shall lose more of our best men.* We understand that the policy of "consolidation," which carried all before it among ourselves, includes an abandonment of the starvation system, and the adoption of our Lord's maxim, "The labourer is worthy of his hire." Nor have we any doubt or fear that it will be equally acceptable in England, *provided only and always, that the Missionary Churches contribute their full share of the increased maintenance.* If we are in error on this point, it amounts to an abandonment of the field on the part of our British brethren.

Though not naturally prone to take very sanguine views of things, we must say that we see many signs of hope. It is true that we still have to chronicle removals, but of these the causes are not of yesterday. The Churches are doing better. The Missionary Society is on the right track. The tone of the whole body is improving. Let young men be encouraged to come forward to the Ministry. Let those who have been tempted to leave their fields ponder the matter well before they so decide. There will be difficulties everywhere. Often it is "better to bear the ills we have, than fly to others that we know not of." And let us all earnestly pray the Lord of the harvest to send forth labourers into his harvest, that our failing ranks may be recruited, and we may go up, united and strong, to the help of the Lord against the mighty!

MINISTERIAL SUPPORT.

The Report of the Committee of the Union presented in June last contained, among others, the suggestion, that a Committee consisting chiefly of lay delegates, be appointed to devise means for raising the standard of ministerial support. A Committee was subsequently appointed with this object in view, but for some reason it never reported. It is to be hoped, however, that the subject will not be allowed to drop, inasmuch as it is one of pressing and vital importance to the interests of the denomination at the present time; and perhaps, in default of any action at the Union meeting, there is no better way of promoting the object for which the Committee was appointed, than by calling attention to it through the columns of the *Canadian Independent*.

Very few persons will dispute the fact that the average of the salaries of our ministers in this Province, is too low. The Report just referred to

declared that, excluding the pastors of city charges, the average, as nearly as could be ascertained, was under \$500 per annum; that in many instances it was not over \$400; while, in a few cases, it did not reach even that sum.

Now, we are far from desiring to see an overpaid ministry, or one independent, pecuniarily, of the churches to which they minister. That is a danger quite imaginary in this country, at least for some time to come. The students in our college have been, for the most part, the sons of those belonging to the poorer and middle classes; the richer class, and those who "seek great things for themselves," have generally turned their attention to pursuits more congenial to their tastes, and more likely to gratify their ambition. And our churches have been quite as blameless of holding out temptation of that kind, as our students and pastors have been of running after it. So that in every way the danger of that sort of worldliness among our ministry has fairly been reduced to a *minimum*.

But there is a worldliness of which our ministers do stand in danger—not the "other-worldliness" of the *Westminster Review*, but that growing out of the possession of *too little* of this world's goods, and one scarcely less paralyzing to effort than that arising from the enjoyment of *too much*. A large family and a small purse are almost as damaging to the pulpit, as the opposite condition is to the pew.

We are aware that there are some persons who think that a salary of from \$400 to \$500 is, or ought to be, quite sufficient to keep any ordinary family respectably and comfortably. We have occasionally met with such. They are generally of the farming class, who have no *rent* to pay, and whose *bread, meat, fuel* and *clothing* are almost entirely produced upon their own farms; and their own outlay not being very great, they conclude that such a salary as that named is abundant, and that any minister who does not think so must be "unco worldly."

Now, be it remembered that very few of our ministers have a parsonage, much less a farm, from the products of which to feed and clothe their families; while, on the other hand, their expenditure necessarily includes many items almost unknown to the majority of the people. *House-rent*, and the keep of a *horse*, which cost the farmer no cash outlay, and are therefore not reckoned at all in his expenditure, often consume *one-third* of a minister's income. His *library*, so essential to his growth and freshness as a preacher of the gospel, needs to be constantly replenished with the latest and best publications within his reach; and even a few good books every year make a large draft upon his resources. Then, a minister and his family are expected to *dress* well, as well, at least, as the most respectable of his congregation, even if their means are five times as great. He must also *live* well, or some of those who share his hospitality will make remarks, and scandalize his wife as "no cook," or "a poor manager." He must be a pattern of *liberality* towards every good object, general as well as denominational. He is necessitated to *travel* much, to do which wears out a great deal of clothing, and costs a great deal of money. And lastly, being like the Levites of old, without any portion among his brethren, and his family, therefore, without the provision which he, in common with every man, ought to endeavour to make for them in the event of his death, he will probably *insure his life*, and secure, by annual payment of a large sum of money, the competency which his parishioner leaves behind him in his farm.

Now, put all these *extras* together—rent, horse-keep, library, dress, life-assurance, travelling expenses, and the various claims upon his benevolence

and hospitality, and it will certainly be no extravagant estimate if we say that *one-half of his salary is gone*, before he begins to feed and clothe his family!

Look a little further. How is it with the pastor's wife? Let us enter their home. Here is a family of young children—we will suppose four or five in number. One half of their income is spent in the way we have described, and there remains only \$200 or \$250 out of which to keep house. His wife needs, and ought to have a servant. The farmer's wife has, so has the doctor's, the lawyer's, and the tradesman's—but how is the expense to be borne out of so small a balance? It is worse still if she be in delicate health, as many ministers' wives are, from nothing but the overtaking of their strength in their attempt to do without help.

Then, the minister's wife is expected to take the lead in all the different departments of female effort. She must "visit"—not the sick alone, but the whole congregation—she must lead the female prayer-meeting—must have a class in Sabbath-school—must take her share of the collecting, and her "beat" in tract distribution. But with whom are those little children to be left the meanwhile? Behold her dilemma! Her place unfilled, and her work undone—or, support her family "respectably," and keep a servant, on \$200 a year! Who wouldn't be a minister's wife?

We shall return to this subject in next number.

W.

THE ELEMENTS OF A CHURCH'S SUCCESS.

(AN ESSAY READ BY REV. T. M. REIKIE TO THE CENTRAL ASSOCIATION, AT TORONTO, OCTOBER 10, 1866.)

Success! how ardently sought! how frequently missed! A church's success, not that of an individual, is the question to be brought up in this essay. There are features which are worn in common by both; still speciality rests with our present inquiry. Do we look to the men who have left a record of their deeds on the page of the world's history, able statesmen, victorious soldiers, pioneers of civilization, enterprising merchants, untiring tradesmen,—whence their success? Their thoughts, their time, their whole attention, were directed to one grand object; it engrossed them, it took hold of their very heart, rendering them full of matter, wise in forethought, insensible to danger, eloquent in speech, keen, pushing, self-denying; thus did they secure the end for which they toiled. A recent writer in *Macmillan's Magazine*, on the question, "Why the Prussians were victorious," says:

"The plain, simple, unvarnished truth I take to be, that the Prussians uniformly defeated the Austrians, because, man for man, they were better and braver and stronger soldiers. They were not so well drilled, they were worse dressed, they were not so rapid in their movements, they were far less soldier-like looking, but they were much more ready to encounter danger, they were animated with a far higher and more intelligent courage. Physically, they were stronger, stouter, and more powerful men than their opponents; mentally they were immeasurably superior to the mixed hordes of Croats and Bohemians and Hungarians arrayed against them. They knew, or fancied they knew—which comes much to the same thing—what they were fighting about; they had a strong sense of duty; they were steady, orderly, God-fearing men. From the highest General to the lowest private, they had learned how to obey; and they had implicit confidence that their officers, whether able or not, were prepared to do their duty also. All estimates of the men I have yet seen seem to me to leave out of sight the power

of what I may call the religious element of the Prussian army. You may call it superstition, or bigotry, or fanaticism, as you choose, but no person who has studied the subject cordially can deny that the Prussian soldiers had a sort of reliance in their own cause, as being that of duty and religion, which was entirely wanting among the Austrians. The phrase of 'Holy Prussia,' about which we in England have laughed so often, when it was used by the King in his addresses to the people, had a real meaning and purport for the Prussian peasant. And so the Prussian armies, in my judgment, conquered for much the same reason that the Puritans conquered the Cavaliers, the Dutch conquered the Spaniards, the Federals conquered the Confederates—because they were more in earnest, more thoughtful, more willing to risk their lives for a principle, whether true or false, more imbued with a sense of duty."

We can easily see that an application of the same principles to the work of a Church by the whole membership would produce mighty issues, and win great moral and spiritual victories. This suggests the need of our understanding distinctly what the true success of a Church consists in. It is in our view twofold; embracing the growth of the membership in spiritual excellency, and the conversion of individuals from a state of sin. This is well described in a verse in the 9th chapter of the Acts: "Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." The removal of all causes of friction in the working of the machinery is like the rest enjoyed by these first true and apostolic Churches, for however much the power of truth will force its way in spite of persecution and hindrances generally, it stands to reason that better results will flow out of favourable circumstances than the adverse. A Church then that is truly prosperous is advancing in these—inherent vitality, energy, earnestness, and growth by the accession of men and women from the world. High and solemn interests are involved in this, even glory to God in the highest, peace on earth, and good will among men. Earnest souls may well ask—how can this success be best attained? What are the elements of a Church's success? We reply,—

1st. UNITY.—It is needful to maintain a firm and unbroken front to the enemy, to move in one phalanx, and to foster internally all that promotes peace and brotherly affection. How thrilling the prayer of the Saviour, recorded in the 17th of John, "Neither pray I for these alone, but for them also who shall believe on me through their word; *that they all may be one; as thou Father, art in me, and I in thee, they also may be one in us: that the world may believe that thou hast sent me.* And the glory which thou gavest me I have given them; *that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them; as thou hast loved me.*" Nothing can more impressively show the value of union in promoting success. The utmost vigilance is therefore demanded to check the least tendency to division. When parties are formed, one is of Paul, another of Apollos, a third of Cephas, and a fourth of Christ. Contentions and strifes come, but the Spirit flies from the scene. With common hopes and sympathies, blessed enjoyments and hallowed anticipations, a united people hold out good cause as of old for the heathen to say, "See how these Christians love one another." While adverting to this element of success, it may be in keeping to mention as embraced in it, *co-operation* between a pastor and his flock. A minister's hands must be sustained. It were vain for him to toil single handed, or in the face of opposition.

2nd. **HOLINESS.**—Too much importance cannot be placed on this. A Church being large is not always successful; neither being small, the contrary. Strength does not necessarily dwell in numbers. Weakness may arise from the fact that *many* are added to the Church, but they are those brought in by laxity of discipline, not those joined to the Lord. Power dwells in holy principle and consistent godly living. Hence the necessity of building the Church of proper material; gold, silver, precious stones stand the test, while wood, hay, stubble will be destroyed. It has been said, "The mightiest human power for the evangelization of men lies mainly dormant yet. The most puissant weapon of the Holy Ghost rests unsheathed in its scabbard. There it rests and rusts; and without it both truth and the Spirit are unarmed and unvictorious. This grand auxiliary of the truth, this pointed and conquering blade of the Spirit, this slumberous force yet to be roused and harnessed to the waiting car of salvation, is a holy, harmless, unrebukable Church, shining with inward spiritual illumination, and holding forth the word of life." It is vain to expect a Church of such a character unless religion is personal, real, and deep, in the membership. That being gained and preserved, there comes into play a power of incalculable good; an agency is at work that goes forth to win many victories. Many attacks have been made by infidelity on the citadel of truth, the most popular of which have ever been those that pointed to the inconsistencies of nominal Christians, and the unholy alliances of professed Churches of Christ with the secular arm for purposes of ease, wealth and honour. Of these it is a complete refutation, to be able to point to the living illustrations of the religion of Jesus as seen in those who truly live for eternity. Abstract statements may go for little amid the ever pressing activities of an age peculiarly practical; then, by having living epistles of Christ, holy men and women whose lives show the change that is found in heart felt religion, you can obtain a hearing, work conviction, and bring to Jesus others who without these arguments drawn from the power and value of religion seen and felt thus in their neighbours and acquaintances, would refuse to admit that there is anything more in it than what is conventional and hypocritical. This power for good, a holy, living membership, diffuses itself all around; it presides in the sweet home circle, it walks our streets, it mingles with the traffickers in the market and the shop, it diffuses itself throughout society, speaking gently, ceaselessly, strongly for Christ and his cross.

3rd. **PRAYERFULNESS.**—Previous to the outpouring of the Holy Spirit on the day of Pentecost, the disciples had continued with one accord in prayer and supplication, by which we are taught the important connection existing between prayer and success in a Church. We never look for a quickening without some pleader in Israel whose cry goes up to the hearer of prayer. In closing a sublime description of the blessings of the new covenant, the prophet Ezekiel adds, "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." It is one of the sad signs of a state of declension among a people to find the prayer meeting neglected and without vigour. Faith in prayer leads to the unceasing use of it. For every purpose of aggression and consolidation it is indispensable. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

4th. **LIBERALITY.**—The liberal soul shall be made fat. The prophet Malachi denounces as robbery of God the keeping back of property from the service of the Most High. It is remarkable that a portion of a gracious promise is often pleaded for a revival, namely, “pour us out a blessing, that there shall not be room enough to receive it;” yet this stands in connection with the enforcement of religious obligation in giving. The procedure on the part of God which that text assures us of, is based on procedure on the part of man which it enjoins, “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” The spirit of self-denial and of devoted consecration to Christ demands action from the followers of the Lamb of a far more decided character than what is common. A success exceeding the brightest experience of the past would speedily appear were all the Lord’s people swallowed up with the thought of spending and being spent for Him. The niggardliness that gives the copper to the Almighty, and keeps the silver and the gold for self, will be sent empty away. The liberal deviseth liberal things, and by liberal things he shall stand.

5th. **ABASEMENT.**—“The temple of the Lord, the temple of the Lord, the temple of the Lord are we,” may be a cry that takes with the uninquiring and superficial to draw them around self-vaunting and pretentious systems, but which is met with a frown by Him who walketh in the midst of the golden candlesticks. True humility is an element of spiritual success. Much, very much, will depend on the spirit of the Church for the advancement thereof. For the Master to smile on those cherishing a wrong state of mind, is impossible. Did it occur, it were to build up in sin. People sometimes wonder why the Church is not revived, when if the success they desire appeared it would fix them down in pride and carnal ease. If a Church adopts what seems the easiest method of producing an excitement on religious questions in their locality, and saves the members from self-examination, deep abasement, and humiliation of spirit before the Lord, then whatever may be obtained from such a mode of procedure, it leaves the power of godliness enfeebled. Ministers of the gospel! what need exists of heart searching and deep abasement before the Lord! What a charge is yours! “Let the priests, the ministers of the Lord, weep between the porch and the altar and let them say, Spare thy people, O Lord, and give not thine heritage to reproach.” Messengers of the Churches and all the people—“Saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God?”

6th. **FAITHFULNESS.**—“It is required in stewards, that a man be found faithful.” Work of a character affecting the weal or woe of souls for eternity, should be done with singleness of purpose, nor will its faithful discharge meet with disappointment. “Be ye steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.” In every department of Church work faithfulness must have its reward—regular and punctual attendance at all the public

services, including devotional and business meetings of the Church—the performance of allotted work in the Sabbath School or of a missionary character, the warm-hearted love that loses no opportunity of speaking to persons to win them to Jesus—in short, every faithful exhibition of truth shall be successful in some way, since God's word shall not return to him void but shall prosper in that whereunto he hath sent it. Too much weight cannot be placed on the necessity of using whatever influence the Church has to bring to salvation all it can reach. No member should remain idle; present effort by one and all would put a new aspect on many Churches. When urged onward to deeds of generous enterprise and holy action, constrained by the love of Christ, a Church will surely find its happiness and peace in obedience. Action indicates life, progress, growth, prosperity.

“There is a fire-fly in the southern clime
Which shineth only when upon the wing;
So is it with the mind: when once we rest,
We darken. On! said God unto the soul,
As to the earth, forever! On it goes,
A rejoicing native of the infinite—
As a bird of air—an orb of heaven.”

7th, and lastly. DEPENDENCE ON GOD.—Faith rejoices in the preciousness of the gospel—Christ and Him crucified. While the cross is clearly exhibited, a strong and constant reliance should be placed on the work of the Holy Spirit. Our age is distinguished by an intense worship of power, yet it is to a great extent merely human. Boastfulness points to achievements of a gigantic character as giving ground for glorying in men—the Alps are tunneled, the greatest rivers are bridged over, the broad Atlantic has a telegraph laid beneath its waters. From all this has sprung a tendency to glorify the creature, shutting out the Creator. Now, while this is going on in the physical world, may there not be something similar in the Church? Trust is placed too often in the power of man to melt to tears, to stir up feeling, producing a mere excitement which proves as the morning cloud and as the early dew. Refuge is taken in good resolutions, keeping the soul away from Christ. Places of worship, styles of architecture, modes of conducting meetings, music, forms of prayer, changes of the ministry, and so forth, are popular, it may be, to secure success. It is well to obtain every advantage in commending the truth to men; we should get all the power we can, we should call to our aid whatever is mighty; but remember, the triumph of truth in the soul is only through the *power of God*. The ministration of the Spirit is our sheet anchor. Not by might, nor by power, but by my Spirit, saith the Lord. Paul planted, Apollos watered, God gave the increase. True success is always ascribed then to God. Let us look for the making bare of that arm that overturns the mightiest obstacles and secures the triumph of the truth. “The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

HOW IS IT WITH YOUR CLASS?—We were recently listening to a pastor's account of a most precious revival. In describing its characteristics, he said: “The means which have been most blessed have been the private efforts of individuals. Sabbath-school teachers, in particular, have been very faithful with their classes in private interviews.”

THE PULPIT AND THE PEW; OR, MORAL FRICTION.

In every relation of life there are mutual opportunities and obligations. Much of human happiness depends on a clear preception of what ought to be done under the circumstances in which we are placed, and an honest endeavour to do it. Peace is frequently interrupted by a failure in discriminating, or in performing the duties which arise out of our respective relations to each other.

Many of the duties arising from the relation of pastor and people, are plain enough; but there are others more delicately marked, numberless undefined courtesies, which can be best understood by refined and sympathetic natures.

If the people are for the most part without a delicate consideration for others' feelings, they will think, if they pay their minister his salary according to agreement, they have discharged their whole duty to him: what more can be required? If the minister should happen to be like them, not very sensitive, but what is significantly termed "thick-skinned," he will satisfy himself with preaching according to agreement, will perform general duties, visit about as much as he thinks will be required, and pocket all sorts of unpleasant things. He will get what he can from the people; and they will get what they can from him. There will be no love wasted on either side, there will be an equilibrium. Things will move on thus, until one or the other party thinks a change would be pleasant, or beneficial; then there will be no lack of reasons to justify the movement.

It is however very different where pastor and people are *unlike* in mental structure. A sensitive pastor, and an apathetic people; or an impassive man in the pulpit, and a congregation largely composed of sensitive persons. Then there will be constant friction, violations of little courtesies, thoughtless neglect of christian comity, cold and inconsiderate requirements on the one hand, and discontented complainings on the other.

The pulpit and the pew exert a reflex influence on each other. A good minister may be spoiled by an unreasonable people. A kind generous people may shrivel up in the arid atmosphere of a complaining ungrateful minister.

Many overlook or undervalue the influence of little things. Little courtesies form the warp of human happiness, a fair interchange of which acts like oil in reducing the moral friction of our mutual bearings on each other. Some ministers habitually set themselves over against the people, not as one with them, having identical interests and aims. These view the pastoral relation chiefly in respect to the obligations of the flock to their minister, as though, not the glory of Christ, but the comfort and happiness of the pastor, were the great ends of church organization. Such ministers do a great deal of managing, but sympathize very little with their people in their secular troubles, and make no allowance for their delinquencies. If the flock show them kindness, it will be received as matters of course, as the payment of a debt, but will fail to quiet the voice of complaint or to render the relation agreeable.

Some ministers consider it essential to their proper influence, not only that they maintain a dignified bearing, but that they keep up a sort of ecclesiastical caste, surrounding themselves with a mysterious sanctity, which renders them utterly unapproachable to the timid and humble, more like priests or brahmins than the Divine Master who went about among the people doing good, eating and drinking as others. Reserve begets reserve. Such ministers know little of the people, because the people know little of them. Only in the special seasons of sickness or bereavement, when others know and

sympathize as well as he, will such a minister be in a position to console and advise.

Another cause of friction is the tendency which some men exhibit to make parties and work up antagonisms. In such cases one or more of the deacons is attached on the minister's side, while the others, by a sort of natural reversion, become the champions of the people. Many a party in a church against a minister, is just a counterpart or reflection of another which he has formed in his own interest. Partizanship in a church works disaster whether it begins with the pulpit or the pew. Unfortunately the people are often to blame, they often array themselves *first*, and the minister's party takes the field in *defence*.

People are sometimes exacting and unsympathetic, having among them Shylocks, who must have the pound of flesh agreed for, whatever the consequence to the minister. "A bargain is a bargain." A minister should not get sick, or require relaxation. Some regard him as being hired, and feel as though it was their business to make him "accomplish as a hireling his day." The work of the minister is misunderstood, when thought of or spoken about as mere physical exertion. If performed as it should be, it absorbs all his mental powers; it requires constant prayerful thought. Ordinarily, they only can be successful, who make the work the great absorbent of their energies; the great central idea to which the subordinate powers all bend. If any work or anxiety foreign to that which is the great object of the minister's life be thrown in, it will be a disturbing force, diverting the energies from their proper functions.

An inconsiderate people will not spare the minister, will add many things to his work from which he should be exempted, will be disregarding of his anxieties, will speak and act towards him as to a man always at leisure, "on hand for a job." All this is harassing, strikes at the root of his efficiency. It is not so much the work as the worry that prostrates a minister and makes him powerless for good. Why should he be treated as though he was an idler? If he grow slack and be discouraged—and he is human—let not the people lay more upon him, but turn in themselves, and with vigorous co-operation convince him that he does not work single-handed. Nothing will stir up an indolent minister like an active, working church.

It is a specific, and no quack nostrum; let it be tried. Let some church that suspect that their minister does not do enough, agree together, and arise in their might, and all work for the increase of the congregation and the Sabbath-school, and for the direct salvation of souls. If the pastor does not *set them* an example, let them try the force of their examples on him, and verify the proverb, "Like people, like priest." He will catch their spirit, and not be outdone.

Somebody whispers, Would it not be better to pray for him? That *may* be the dictate of indolence. Some will pray who will not work. A working church will be certain to be a praying one. Men do not substitute work for prayer, though they sometimes substitute prayer for work, neglecting the active duties of christianity and soothing their consciences by praying as a sort of atonement. Who ever heard of a working christian that was not a praying one? Some christians may learn a lesson from *Æsop's* fable of "Jupiter and the Waggoner."

An unsympathetic people will be very careful that their minister does not get too high an opinion of himself. They will contrive to let him know every little annoying thing said about himself or his sermons, because it may be use-

ful to him; but if any thing is said in his praise, indicating his success, it will be carefully suppressed, lest he hear it, and it make him vain. Thus many a man who is on the whole acceptable and useful, is led by this cruel policy to feel that he is useless or undervalued, and becomes discouraged. People ought to know that nothing stimulates a minister to effort like the knowledge that he is useful and appreciated, that his labours are not in vain.

The wife of a minister may do as much to maintain peace between him and his people, or disturb it, as any other individual. She is a power for evil or for good. Her indiscretions are reflected on him. He must be identified with her imprudencés; for he must defend her from the malign consequences they awaken. If she become inimical to the people, it will be impossible for him to avoid a share in the hostility. Let her avoid imprudence, and let the people avoid impertinence. She has the same right to dress herself or her children to her mind, as any other in the church. A prudent church will not meddle in their minister's domestic matters, unless there is something scandalous to demand it; a prudent minister will not give occasion. Every right-feeling man is justly jealous of his private rights, and a meddling interference will be resisted. Mutual good sense will avoid the friction.

Nothing can secure smooth and pleasant working between the pastor and his flock but love. This lessens the attrition, lubricating the mental surfaces that come in contact. In many respects the interests of the minister and the church are one; whatever induces discomfort to the one, will entail damage on the other. Let the people "esteem him very highly in love for his work's sake." And let the pastor "watch in all things, endure affliction, do the work of an evangelist, make full proof of his ministry, and not seek his own profit, but the profit of many, that they may be saved, giving no offence in anything, that the ministry be not blamed."

W. H. A.

Paris, August, 1866.

PLAN FOR PSALMODY EXERCISES.—No. 2—(Continued).

MUSIC FOR THE MILLION.

Presuming that the instructions given in paper No. 1, in the October number of the *Independent*, have been thoroughly understood, and that the exercises on the scale, together with the examples given, have been properly acquired, the class will be prepared for a step in advance.

It has been stated and it must be constantly borne in mind, that the object of these papers is not to present a system of musical notation which shall supersede the time honored notation in ordinary use, we think that would not only be impossible, but if possible, for many reasons inexpedient. All that is proposed is to adopt for the time being, a notation that shall relieve the mind of the learner of over much mental effort, a notation by which in simple type the pitch of voice may be correctly represented, and by which the time of each note may be approximately given. We say approximately because nothing more than that is or will be attempted. To know by some written sign that a sound is to be long or short, or very short, is all that is absolutely necessary for an ordinary congregation; the leader or the choir will give the *exact* relative time, and the congregation will soon acquire it in practice.

In the succeeding tunes, variety in time is indicated by the following very simple signs. A sound of ordinary length; that is that length of note which

forms the bulk of the tune, which in church psalmody will generally be found to be what is usually called the minim; is represented by a figure in the ordinary type, while a longer sound, such as the dotted minim or the semibreve, is represented by a figure in the ordinary type with a hyphen after it thus 5-, which means the long sound of the fifth of the scale—a very short note, a mere passing note, as it were, is written as a fraction in which the lower figure only is to be read, thus $\frac{1}{4}$ means the short sound of the fourth of the scale.

A small s before a figure sharpens the note a half-tone; a small b before a figure flattens the note a half-tone. As previously explained, where a note occurs in the ordinary scale, it is printed plain; when in the lower scale it is followed by a comma; when in the upper scale, it is followed by an apostrophe.

Of course the class will depend for more minute instructions on the teacher, who ought either to know the tune or to have it before him in the ordinary notation for reference.

In singing the figures, when a sharp or a flat is to be sung, it will be found convenient to simply use the word sharp or the word flat to the sound of the note; but in singing the syllables observe the following rules.

A sharp most frequently occurs on the 4th of the scale, (fa) call it fi, (pronounced fe). If 2 is sharp, call it ri (pronounced re); if 1 is sharp, call it ti (pronounced te); if 5 is sharp, call it si (pronounced se). A flat usually occurs on the 7th of the scale si, call it se (pronounced sa).

We have recommended that the Alto, as presenting the plainest intervals, should be first learned, then the Bass, then the Tenor and lastly the Air—like all general rules this is subject to exceptions—it will be found especially the case when the class is practising Nos. 5 and 7 of the following examples. In No. 5, Corinth, the Alto, unsustained by the other parts, will find it difficult to sing the third measure, and in the fifth measure they will probably utterly break down, and so they will in the fifth measure of No. 7, Bonchurch. In these cases let the class learn all the Alto but these difficult passages, then proceed as usual with the other parts, and when these, especially the Bass, have learned to strike their notes firmly throughout, it will be comparatively easy to carry the Alto through successfully.

The following tunes will occupy the class several sittings, and it should be remembered that as this plan contemplates the introduction to part singing of those who are supposed to have been hitherto unable to attempt it, success depends upon the minuteness of the drill—after a time a more general application of the system to the congregation can be easily made; it will be slow work, but very certain to produce the best harmony, and will in consequence afford the greatest satisfaction.

KEY E.—No. 3.	ST. ANN'S.	C. M.	Lutheran.
Air . . 5-3 6 5 8 8 7 8-	5-8 5 6 s4 5-	7-8 6 2' 7 8 6 7-	5-6 8 2' 7 8-
Alto .3-1 4 3 3 2-2 3-	3-3 1 1 1 7,-	2-1 1 4 2 3 2 2-	2-4 4 4 4 4 3-
Tenor 5-5 7 8 5 5 5 5-	5-5 5 s4 6 5-	5-5 4 6 5 5 s4 5-	7-8 8 7 5 5-
Bass..1-1 2 3 1 5 5, 1-	1-1 3 2. 2 5-	5-3 4 2 5 1 2 5,-	5-4 6 5 5, 1-

KEY C.—No. 4.	BOYLSTON.	S. M.	Dr. Mason.
Air . . 5 $\frac{1}{2}$ $\frac{1}{2}$ 5 6 5-	8 $\frac{1}{2}$ $\frac{1}{2}$ 6 6 5-	5 $\frac{1}{2}$ $\frac{1}{2}$ 5 5 $\frac{1}{2}$ $\frac{1}{2}$ 8	7 $\frac{1}{2}$ $\frac{1}{2}$ 5 5 5-
Alto .3 $\frac{1}{2}$ $\frac{1}{2}$ 3 4 3-	5 s $\frac{1}{2}$ $\frac{1}{2}$ 3 2 7,-	3 $\frac{1}{2}$ $\frac{1}{2}$ 1 3 $\frac{1}{2}$ $\frac{1}{2}$ 5	5 $\frac{1}{2}$ $\frac{1}{2}$ 2 $\frac{1}{2}$ $\frac{1}{2}$ 3-
Tenor 1' $\frac{1}{2}$ $\frac{1}{2}$ 1' 1' 1'-	1' $\frac{1}{2}$ $\frac{1}{2}$ 5 s4. 5-	5 $\frac{1}{2}$ $\frac{1}{2}$ 5 1' $\frac{1}{2}$ 3'	2' $\frac{1}{2}$ $\frac{1}{2}$ 7 2' 1'-
Bass. 1 $\frac{1}{2}$ $\frac{1}{2}$ 1 4 1-	1, $\frac{1}{2}$ $\frac{1}{2}$ 1 2 5-	1 $\frac{1}{2}$ $\frac{1}{2}$ 3 1 $\frac{1}{2}$ $\frac{1}{2}$ 1	5 $\frac{1}{2}$ $\frac{1}{2}$ 5 5, 1-

Key A.—No. 5.	CORINTH.		8. 7.	Webbe.
Air.....	1 2 3 4 5 4 3 2		1 1 1 4 3 2 1-	6, 6, 5, 5, 1 1 1 7,
Alto.....	5 5 5 6 7 5 5 5		5 3 6 6 5 4 3-	s4 s4 5 5 5 s4 5 5
Tenor.....	3 2 1 1 2 2 1 7,		1 1 1 1 1 7, 7-	1 1 7, 7, 1 1 2 2,
Bass.....	1 7, 1 6, 5, 7, 1 5,		3, 1, 4, 2, 5, 5, 1,-	2, 2, 5, 5, 3, 6, 5, 5
Air.....	2 5 3 1 7, 6, 5,-		7, 7, 1 5, 6, 7, 1 2	3 1 6, 4 3 2 1-
Alto.....	5 5 5 5 5 s4 5-		s5 s5 6 3 6 4 3 5	5 5 6 6 5 4 3-
Tenor.....	7, 2 3 3 2 1 7,-		3 3 3 1 1 2 1 7,	1 1 1 1 1 7, 1-
Bass.....	5, 7, 1, 1, 2, 2, 5,-		3, 3, 6, 1 4, 2, 6, 5,	1 3, 4, 2, 5, 5, 1,-

1st two measures to be sung twice before proceeding. All the Alto notes are in the low scale.

Key E.—No. 6.	BENEVENTO.		8. 7.	Webbe.
Air.....	1 1 1 1 3 - $\frac{1}{2}$ 1-		2 2 2 2 4 - $\frac{1}{2}$ 2-	3 3 3 2 5 5 5-
Alto.....	5, 5, 5, 5, 1 - $\frac{1}{2}$, 1-		7, 7, 5, 7, 2 - $\frac{1}{2}$ 7,-	1 1 1 7, 1 4 3-
Tenor.....	3 3 3 3 5 - $\frac{1}{2}$ 3-		5 5 2 5 5 - $\frac{1}{2}$ 5-	5 1 3 5 5 7 8-
Bass.....	1 3, 5, 1 5, - $\frac{1}{2}$, 1-		5, 2 7, 5, 7, - $\frac{1}{2}$ 5,-	1 3 5 4 3 2 1-
Air.....	6 7 8 3 3 2 1-		5 5 5 5 7 - $\frac{1}{2}$ 5-	2 2 2 2 4 $\frac{1}{2}$ 2-
Alto.....	3 3 1 1 7, 1-		7, 7, 2 7, 7, - $\frac{1}{2}$ 7,-	7, 7, 5, 7, 2 $\frac{1}{2}$ 7-
Tenor.....	6 s5 6 5 5 4 3-		5 5 5 5 5 -s4 5-	5 5 2 5 5 $\frac{1}{2}$ 5-
Bass.....	1 7, 6, 1 5, 5, 1-		5, 2 7, 5, 2 - $\frac{1}{2}$ 5,-	5, 2 7, 5, 7, $\frac{1}{2}$ 5,-

Repeat the 3rd and 4th measures as a finale.

No. 7.

Key G. Bold & quick.	BONCHURCH.		3-7's & 6-3-7's & 6.	Beethoven.
Air.....	1 7, 5, 1 2 3 - 2		3 4 3 2 1 1 -7,	1 7, 5, 1 2 3 - 2
Alto.....	5, 5, 5, 5, - $\frac{1}{2}$, 3, 5, 5		5, 5, 5, 6, 6, 5, -5,	5, 6, 5, 5, - $\frac{1}{2}$, 3, 5, 5,
Tenor...	3 2 7, 1 7, 1 - 7,		1 2 3 4 3 3 -2	3 2 7, 1 7, 1 - 7,
Bass....	1, 5, - $\frac{1}{2}$, 3, 2, 1, - 5		1 7, 1 4, s4, 5, -5,	1, 5, $\frac{1}{2}$, 3, 2, 1, - 5,
Air.....	3 4 3 2 5 1-		3 3 3 3 2 2 - 2	s4 5 s4 5 6 2 s4 5
Alto....	5, 6, 5, 5, - $\frac{1}{2}$, 3,-		s5, 6, s5, 6, s4, 5, 6, 5,	1 7, 6, 2 1 7, 6, 7,
Tenor...	1 1 1 1 7, 1-		3 1 2 1 6, 7, 1, 7,	2 2 2 2 3 2 - 2
Bass....	1 6, 1 5, 5, 1,-		3, 6, 7, 1 2 5, - 5,	6, 7, 1 7, 1 2 - 5
Air.....	5 5 5 5 5 5-5		3 4 3 2 5 1-	
Alto....	1 2 7, 1 7, 1-7,		1 1 1 1 7, 1-	
Tenor..	3 5 2 3 4 5-5		5 6 5 5 - $\frac{1}{2}$ 3-	
Bass....	1 7, 5, 1 2 3-2		1 6, 1 5, 5 1'-	

NOTE.—Accent the 2nd note in each measure.

S. S. EXTENSION.—It is surely no exaggeration to affirm that the present number of our Sabbath-school children might be doubled.

By what means can this be accomplished? By universal, systematic, persistent canvassing. This is the first step. That it would succeed is hardly to be doubted, for what church ever failed to gather in more or less children as the result of a vigorous canvas? Such canvassing in large populations would soon require increased accommodations. Two things strike us as absolutely necessary to the full success and further extension of our Sunday-school work in cities and large villages. The first is, the erection of plain but commodious and roomy structures for Sunday-school purposes; the second is the opening of mission-schools in densely populated neighborhoods.

The Home Department.

OUR CHILD'S WEDDING.

The wedding guests have left us now,
 The house is silent grown,
 The bridal flowers are dying fast,
 And we are sad and lone.
 We think of her so far away,
 We miss our darling's voice,
 The gentle step, the silvery laugh
 That made our hearts rejoice.

I seek her room—last time I went
 Her arms were round me twined—
 The bridal veil, the wither'd wreath
 Of orange flowers I find;
 These tell me that our only one
 Hath left our home and hearth
 To travel by her husband's side
 Life's steep and narrow path.

There lie the books she left behind,
 In each her maiden name;
 'T is strange to think my child will now
 Another title claim.
 I sit and muse upon the past:
 It seems but yesterday
 That she—a tiny, helpless babe—
 Upon my bosom lay.

And now my darling leans her head
 Upon another's breast,
 In other ears her inmost thoughts
 Are lovingly confessed.
 Her spouse hath won the nobler right
 To shelter her from ill;
 While matron duties, hopes and cares,
 Her tender soul shall fill.

'T is harder far to part with her
 Than human tongue can tell,
 Yet I'm content to give her up
 To him who loves her well;
 For he is worthy of our child;
 And, though she loves him best,
 I know her parents still will keep
 A place within her breast.

O Lord, we pray, protect and guide
 Our son and daughter both;
 Help them in sorrow and in joy
 To keep their marriage troth.
 Bless them with faith in Christ Thy Son,
 That, when this life is o'er,
 Their happy, ransom'd souls may dwell
 With Thee for evermore!

THE SCEPTIC SUBDUED.

"I cannot feel as you do, I wish I could, but I was born a sceptic, I cannot help my doubts; other people swallow down these visionary things, but as for me I can't. I do not know there is a God, and if there is, what he has to do with us particularly I can't see. Nature has her laws, and whoever breaks them will bring evil upon his own head, that is about all that I can see."

Thus spoke an eminent politician as he walked with a Christian friend through the blackness of a winter's night. It was bitter cold, and the snow flakes powdered the rich fur coat wrapped around him, and whitened the thick clusters of raven hair that peeped out from beneath his cap.

Yes, John Hunter was a sceptic. A man of rare intellectual powers, wielding a mighty influence, and yet no God! No hope for the future—walking in the darkness, satisfied, contented.

Almost every body had given him up. He parried reason skillfully and calmly, and to all human appearance, it seemed impossible to make an impression on the rocky soil of his heart.

But one friend had never despaired of him; they had been boys together, sat on the same form at school, played at the same games—manhood opened to both invitingly.

Ambitious of worldly honor, and feeling what it is, the power to sway men to his will, John Hunter early entered the political arena, and it was not long before his fellow-countrymen applauded to his heart's content. He was a successful man.

The other, Jasper Schumann, was a quiet unobtrusive man, an humble mechanic, supporting his family by his daily labor—a cheerful, happy, Christian man; and though so widely apart in the journey of every day life, these two were still friends whenever they chanced to meet; and when absent on his political circuit, John Hunter was always remembered as Jasper Schumann gathered his loved ones around the family altar.

It chanced on this particular night Jasper Schumann had been pressing the matter of personal religion on the attention of John Hunter, and now his only reply was:

"God has more power over your heart than you have, John, and I mean still to pray for you."

"Oh, I'm willing that you should do that, if it's a comfort to you; go on, but I shall never change. I've read more books of divinity than most ministers. I've about as much as I can do in this world and must run the risk of another. However, let's change the subject. Whew! how the snow flies! Here's a restaurant; let us stop and order supper."

How warm and pleasant it looked as they entered! The bright gas-light streamed over the glitter of cut glass and silver, falling into the hearts of the flowers lavishly strewn over the richly tinted carpet, while splendid mirrors and marble tables reflected the waves of light dazzlingly. Goodly viands were placed before them, and their conversation had been genial and pleasant. John Hunter was on the point of rising, when a strain of soft music came through a half opened door—a child's voice. Passionately fond of music, the politician stopped to hear.

"Sweet, isn't it?" as his eye caught Jasper Schumann's.

"We've no time to hear you now, out of the way!" cried the waiter, and the little voice was hushed.

"But I want to hear him," said John Hunter, "let him come in here."

"It's against the rule, sir."

"Very well, send him to the reading room," and the two gentlemen followed a small, slight figure in patched coat and little torn hat.

The room was quiet. John Hunter walked to the opposite side and motioned the little boy to his side.

Timidly the child looked up; his cheek was brown, but a flush rested there, and out of the thinnest face, under the arch of a massive forehead deepened by masses of soft brown hair, looked two eyes, whose softness and tenderness would have touched a heart harder than was John Hunter's

"What do you sing, my boy?"

"I sing German or English," was sweetly answered.

"Why child, what makes you tremble so; are you sick?"

As if unheeding the question the child began to sing. His voice was wonderful, and simple and common as were both air and words, the power and purity of the tones drew many of the gentlemen from their tables. The little song commenced thus :

"I'm but a stranger here,
Heaven is my home;
Earth is a desert drear
Heaven is my home.
Dangers and sorrows stand,
Round me on every hand;
Heaven is my father's land,
Heaven is my home."

The tears were in John Hunter's eyes and his voice was tremulous.

"Look here, child, where did you learn that song?"

"My mother learnt it me."

"And do you suppose there is such a place?"

"I know there is. I'm going to sing there."

"Going to sing there?"

"Yes sir; we shall all sing in heaven, father and mother both said so."

"Where does your father live, child?"

"In heaven."

"Your mother?"

"She went, too, last spring," while the tears dropped over the thin cheek.

John Hunter was silent, his eyes were brimming over.

"Who do you live with?"

"I live with grandma now, but it won't be for long."

"Why so? What makes you talk so?"

"I have just such a cough as mother had. When she went she said it would not be for long. There won't be any pain up there, sir."

"How do you know?"

"The bible tells us so."

John Hunter had a praying mother; his heart travelled backwards; once more he knelt at her knee, a simple hearted child. Where was that mother now? Years ago she had gone to her rest, her last breath fluttering out in a prayer for her only son.

The little boy turned to go.

"Child, have you been to supper?"

"Grandma will be waiting for me."

"Have you no overcoat?"

"These are all the clothes I have, sir."

"His father was an organist," said Jasper Schumann. "The mother was also a musician, but they were both in consumption when they landed; they were not here long."

Along the snowy streets, down in the dark alleys walked John Hunter, a little trembling child's hand in his.

At an old dingy tenement they stopped. Up broken, creaking stairs they climbed.

"Here we are and here is grandma," as the door jarred on its hinges, and an old woman tottered across the room.

"Oh, Harman, has anything happened to you?"

"Only this kind gentleman came home with me," and again the slight body was racked with that terrible cough.

"Poor child! poor child!" and the grandmother held out her arms to the little sufferer.

John Hunter had taken it all in, the want and care that had driven the parents to the graves. It was no place for him. "I will see you again soon," and he groped his way down stairs.

He did not forget his promise. All that money could do was done; but it was too late. Harman was dying of disease, the grandmother of want and misery.

The winter had not gone when we find John Hunter and Jasper Schumann again walking the streets together. No longer in a fashionable square, but through lanes and alleys till they came to the gloomy building where lived Harman Stein. They had not seen his face at the window, and it looked gloomier than ever as they mounted the stairs.

A slight rap at the door did not arouse anyone. The room was not as empty as they had at first thought. Harman lay on the bed; the cold, clammy sweat standing on his forehead, while his cheeks were crimson.

"I was in hopes to find you better, child."

"Oh, no sir, I did not expect to get well; mother said we should all meet up there."

The eyes of the two gentlemen met, and it would be difficult to say which felt the most deeply.

"You have been so kind I should like to sing for you, but I can't sing any more, it hurts me; it won't be so there."

"Is there any one else you expect to meet there?" asked John Hunter's friend.

"The blessed Jesus; I shall meet him, mother said; he loves little children."

"And you love him?" asked Jasper Schumann with a trembling voice.

"Love him! when he has taken care of us ever since they went away? Some days grandma and I had nothing to eat, but we knew he would not forget us; and at night when we could not sleep for the cold, we could think of him and what they were all doing up there. Mother said it was such a beautiful place, more beautiful than anything we had ever seen." The blue eyes closed wearily.

"There is something in this," said John Hunter, "children are not led away by their imaginations, and if there is a heaven where will my portion be?"

"You love Jesus?" said Harman addressing the hardened skeptic. "Everybody that loves Jesus will be there. Oh, I am so happy."

With a little sigh his eyes again closed.

"Are faith and hope nothing?" asked Mr. Schumann, pointing to the face taking on such strange beauty.

"To feel as that little boy does I would gladly give all I possess," was the broken response.

"And this you can have without money and without price. Yield your stubborn will, your skeptical doubts, and accept the offer of mercy."

There was no answer—the shadow of death rested over that little room.

The physician Mr. Hunter had called came in and shook his head; it needed no great skill to see that the messenger was near.

Presently the hands moved, the eyes opened.

"Oh! there is mother; and there are the angels—they are coming for me."

The voice was gone, the hands were still, but the celestial brightness lingered yet on the face.

"You cannot doubt the reality of something here more than this world can give," said Mr. Schumann.

"It is incomprehensible," said John Hunter. "Neither can I longer doubt the reality of a religion that can comfort, sustain, and render triumphant a death like this."

Not many days, and the aged grandmother followed.

John Hunter is still a leading man and a politician; but he is no longer a skeptic.

His days are filled up with usefulness. "Not for myself, but for others," is his motto, and when he dies, the world will be better for his having lived in it.

WELCOME.

"Papa will soon be here," said mamma to her two-year-old boy. "What can George do to welcome him?" And the mother glanced at the child's playthings, which lay scattered in wild confusion on the carpet.

"Make the room neat," replied the bright little one, understanding the look, and at the same time beginning to gather his toys into a basket.

"What can we do to welcome papa?" asked mamma when nothing was wanting to the neatness of the room.

"Be happy to him when he comes," cried the little fellow, jumping up and down with eagerness, as he watched at the window for his father's coming.

Now—all the dictionary makers will testify—it is very hard to give good definitions; but did not little Georgy give the substance of a welcome—"Be happy to him when he comes?"

TEMPERANCE IN SUNDAY SCHOOLS.—A Sunday-school in Tecumseh, Mich., suspended for one Sabbath their usual exercises, and spent the time in signing the total-abstinence pledge. All from five years old to fifty signed.

A faithful preparer of Sunday-school lessons, a man of disciplined mind, large information, and thoroughly at home in the Scriptures, who was accustomed to spend hours over a single lesson, says:

"I do entreat you teacher, never to attempt to get a lesson, never go to the teacher's meeting, never go to your class, unless you have first earnestly sought the blessing of God upon your soul in secret prayer."

Correspondence.

NOTICES TO CORRESPONDENTS.

Some of our friends are putting themselves to unnecessary expense, by paying full letter postage on communications for the Magazine. Any manuscript for publication goes through the mails for *one cent an ounce*, provided it be left open at the ends, and contain no private letter.

We must again enjoin upon our correspondents the absolute necessity of brevity in their contributions. We are greatly pleased to find such a growing disposition to write for our pages. This original matter, from a variety of quarters, is what will give interest and value to the *INDEPENDENT*. We are most anxious to let every writer have an *immediate* hearing. But forty pages are very narrow for all the appropriate matter that accumulates in the month. It makes us fairly ache to keep back the choice selections we cull from other publications; and how much our readers lose every month by the restraint put on the editorial pen, they will be happier not to know!

Be patient, ye good authors of deferred articles; be brief, all our excellent staff of contributors; be busy everywhere, canvassers, and let us have such a subscription list, that we may *enlarge again* in 1867.

COLLEGE OPENING.

To the Editor of the Canadian Independent.

My Dear Sir,—By way of reporting my safe return from the Father land, I have to crave a space in your columns for a few thoughts on College and other matters. My time was wholly occupied in private visits and enjoyment and, hence, I have nothing of a public denominational character to communicate. One welcome reminder of Canada, among many others, came in the shape of the two first numbers of the *Canadian Independent*. The magazine has given me increased satisfaction, both as respects its bulk and quality. You and all concerned in its management deserve much congratulation and many thanks for the changes and improvements effected in it. (Only don't let the Psalmody hobby run away with you.)

On Wednesday the 10th inst., this the *Twenty-eighth* session of the College was opened, and the classes are now in regular operation, under the charge of the former Professors. One candidate renewed his application for admission; and as his testimonials and other papers were satisfactory, he has been admitted for the usual period of probation. The number of students now in attendance is four. On Sunday last the annual meeting for prayer on behalf of the College was held in the Lecture-room of Zion Church. The attendance was good, and the prayers and addresses, whilst having a special reference to the College and its work, were also directed to the important topic of the want of candidates for the ministry.

As this is a matter which vitally affects our position and welfare as a denomination, I must next month say a few words about it, in order to excite the attention of the churches to it, and also to stir up others to a discussion of its causes.

GEORGE CORNISH.

GOOD NEWS FROM THE LAND OF SODOM.

DEAR EDITOR,—I know many of your readers will rejoice to hear of noble exploits performed by an Alumnus of our Canadian Theological Institute, although the sphere of his labours is far away, in a foreign region. Some may have forgotten that the name of NORMAN MCLEOD belongs to that list. I had the great pleasure of hearing from his lips last evening, in my pulpit, a most thrilling narrative of his experiences as a Missionary Pastor among the *Mormons* of SALT LAKE CITY, in UTAH. While the impressions are fresh, I am moved to put them into a brief letter to you.

I take for granted that your readers are well informed as to the relative situation, topographical features, and social institutions of the City of the "Saints." In a luxuriant valley, 17 miles wide, enclosed by snow-clad mountains, it enjoys an Italian temperature, and corresponding fruitfulness. The city was originally laid out in 10 acre blocks, with eight dwellings on each. Its present population is somewhat over 20,000. The (so-called) Gentile element is very small. Dr. Blanchard, President of Wheaton College, visited the city two years ago, and on his return, passing through Denver City in Colorado, so pleaded its claims, that our courageous brother, Rev. Norman McLeod, then occupying that out-post, accepted the call, as from God, to go up and take possession of the stronghold of Mormondom, in the name of the Lord. He was unable for some time to purchase or lease a site for a Church, it being a condition imposed by Brigham Young, that no transfer of real estate should be made to the Gentiles. A hall, the lease of which was under the control of a liberal-minded "saint," was sub-let to him for a few months, and religious worship commenced. Our brother was denounced by the Mormon Bishops from their rostrums in the hearing of thousands; but the hall was well filled with curious or devout hearers. One christian lady, whose husband was a Mormon, with many tears hailed the messenger of the Gospel, after living in that dark and dismal place fourteen years without the sound of the Glad Tidings. A few whose hearts the Lord opened to receive the Truth, became steadfast helpers. The time approached for the expiry of the lease of the hall, and it being understood that there could be no renewal of it for such use, the feeble band feared that the enemy would succeed in turning them out of doors; but just then a Mormon who had become shaken in his faith, wished to sell out, and Mr. McLeod succeeded in effecting the purchase of a most eligible site in the centre of the city, 100 feet front by 170 feet deep, on which he erected a neat temporary meeting house, that will seat between three and four hundred persons. This has been crowded with eager hearers, and often hundreds have gone away unable to get in. A Sabbath School has been gathered of about 400 Mormon children. A little church has been organized, consisting of eighteen members. Our brother has had to tell the children to cease from asking others to come, as there is no more room! Under these circumstances enlargement became an imperative necessity. A plan for the erection of a stone edifice, seating a thousand or twelve hundred persons was agreed upon, that will cost \$30,000. The friends of Christ there are doing their part nobly, and their near neighbours, 900 miles to the west, on the Pacific Coast, liberally respond to their call for aid. Our friend, before leaving for a visit to the Capitol, at the summons of the Executive, to give evidence respecting the social and civil affairs of Utah, determined to make full trial of the Mormon toleration, by delivering a course of Lectures on Polygamy. The first was attended by several of the Bishops, and two Mor-

mon reporters. He at the close publicly requested the reporters to give the press a full report of his lecture. There was great malignity displayed, but no violence was attempted. He was publicly anathematized as the vilest man that ever entered the city. He was threatened assassination. The fourth evening, long before the hour of service, his house was packed with Mormons, armed, and led by a fierce assassin. At the appointed time he entered, and commenced the exercises. He had not proceeded far when the leader rose, and began to groan, followed by his gang. Mr. McLeod stopped, and addressing himself to the leader, told him he understood his intentions; but was prepared for the emergency, and feared him not; that he stood on United States soil, and *that* power would defend his liberty. Just then, two stout Germans, belonging to the Volunteer Troops, entered quietly, and walking up to the fellow, seized him, and dragged him off, kicking him out of doors! Our brother thus relieved, proceeded in quietness to deliver his lecture, the rest of the gang being overawed. He says he felt at that moment as though all the armies of the United States stood behind him, and that One, who was greater than all, was with him, pledged to protect him. Since that occasion he has moved among the people as publicly as he could, but has never been molested. His relation to the 6000 U. S. troops at Fort Douglas, being Military Chaplain, is much in his favour. Besides his clerical duties, he has edited a daily and a weekly paper, in the latter generally giving a sermon of his every week. His present tour among the churches is for the purpose of raising funds for the new sanctuary; and more than this, he calls for a co-labourer to assist, and if found acceptable, to succeed him in the pastoral charge of the congregation, that he may give his whole energies to the garrison, the press, and the day schools, which he proposes to commence, besides itinerant labours in the villages around. Surely, in view of these facts, none should regret that this good brother passed over the Canadian boundary! Let those who think only of the loss Canada sustains by such removals, console themselves by the evident gain which in this case has accrued to the Kingdom of Christ. What is the Canadian field, to the whole of Christ's American domains? It is contravening the natural, and social, and spiritual economy to attempt to keep within any circumscribed territorial or conventional limits the vital and assimilating forces which God has brought into action. Our brother says, that "if he cannot find a man of pluck enough to go with him, from these parts, he *must turn to Canada!*" And will any College or Missionary Board interpose a veto? If so, their "policy," like Andrew Johnson's, bids fair to be set at naught! Liberty is a fundamental law of spiritual life. May your Churches and College yet generate a type of life so noble, and free, that Christ may have need of it to lead the van against every stronghold of the enemy!

Yours affectionately,

EDWARD EBBS.

Aurora, Illinois, 15th October, 1866.

[We are deeply indebted, as all our readers will be, to Mr. Ebbs, for this most valuable communication. Mr. McLeod is a native of Glengarry, was educated in the Montreal Congregational Institute, and for some time was pastor in Granby, C. E. Let him be earnestly remembered in our prayers.]

Literary Notices.

The Agency of the Church; or, the Church of Christ the great working power for the salvation of the world. By Rev. Thomas Crompton. London: (Primitive) Conference Offices. Toronto; P. M. Book Room. 12mo. pp. 344.

The above neatly-printed volume is from the pen of the editor of the *Christian Journal*, organ of the Primitive Methodist Church in Canada. It is clearly, earnestly, and forcibly written, and abounds with pertinent illustrations. We are pleased to see that while it advocates revivals of religion, it deprecates the spasmodic and intermittent form of revivalism. "Long experience has taught us," says the author, that while there are many bright exceptions among converts which have been the result of revival seasons; yet generally those brought to God along with the regular operations of the church prove more settled and established christians." Work, prayer, faith, example, and liberality, are severally set forth as composing the several departments of the church's agency. We have no doubt that the volume will be read with profit.

We have too long delayed noticing a pamphlet of 54 pages 12mo., issued from the *Baptist* office, Toronto, and containing a Prize Essay on "The Office-Bearers of the New Testament Church: their Relations and Duties," written by Rev. W. Stewart, B.A., of Brantford. With one obvious exception, which does not often appear, the statements therein contained will express as well the views of Pædo Baptist Congregationalists as of those who practice only adult immersion. They are at once comprehensive and concise, and are well fortified with Scripture proofs.

The October number of the *British Quarterly Review* is a very strong one. It contains articles on Maine de Biran, Photography, Kennedy's Notes on Waterloo, The Moral View of the Atonement, Jamaica, Renan's Apostles and the New Germanic Empire, besides the usual copious Notices of Contemporary Literature.

The paper on the Atonement analyses with masterly skill, and, we think, most successfully refutes, the leading argument of Bushnell's *Vicarious Sacrifice* and Young's *Light and Life of Men*, namely that the sufferings and death of Christ were not strictly expiatory of sin to God, but had their value in producing moral reformation in man.

Renan's *Apostles*, is subjected to a like searching dissection, and its romaucing character thoroughly exposed.

These articles approach very nearly to our ideal of criticism—unflinching in their defence of truth, courteous in their handling of men.

The writer on Jamaica vindicates the cause of the negro inhabitants, exhibiting the injustice under which they had long suffered, and the cruelties that marked so disgracefully the suppression of the outbreak.

Maine de Biran was a French philosopher of the present century, whose very name, we imagine, is unknown to many of our readers, but who was a man of very high mark in Europe. The man and his system are here fully set before us.

On Photography, we have one of those exhaustive scientific essays for which the *British Quarterly* has always been famous.

The causes and results of the late European War are ably summed up in the article on the New Germanic Empire; while the writer on Waterloo evinces a remarkable faculty of military criticism.

We would renew our earnest recommendation to our ministers and thoughtful laymen, to become subscribers to a publication which so worthily represents the literature of English Nonconformity.

The receipt of the October number of the *Congregational Quarterly*, prompts us once more to commend that valuable publication to our readers. For \$1 50 (American funds) they will receive, every three months, some 100 pages octavo, double columns, of matter which they will find in no other publication. The January number contains very complete statistics of the Congregational Churches in the United States, and of those in the British American Colonies. Essays on denominational topics, papers on Congregational Church History, Biographies of eminent ministers and laymen, book-notices, and records of current transactions in churches of our order, are the chief kinds of material of which the *Quarterly* is made up.

The B. N. A. churches are indebted to this periodical for making them more widely known to their American brethren, than they otherwise could be. Our statistics are annually given in full. The formation of churches, ministerial settlements and removals, and such like events, are duly chronicled. The last number contains a reprint of the list (1865) of our College Alumni. In the July number, there is a full notice of that institution, among other Congregational Theological Seminaries on this continent, from which we quote one sentence, "The examination papers indicate a high and thorough course of study."

The price of subscription (with 4 cts. for American postage) can be sent direct, addressed, "Congregational Quarterly, Boston," or the magazine will be forwarded from Toronto by Mr. A. Christie, for \$1.25 Canadian funds, covering all charges.

Messrs. Mason, Brothers, 596 Broadway, New York, have published "The Book of Psalms, arranged according to the original Parallelisms for Responsive Reading," price 50 and 70 cents, according to the binding. The publishers truly say, "As ordinarily printed, the psalms are divided only into verses, and these divisions do not indicate the parallelisms. Generally, both lead and response are included in one verse; sometimes two separate leads and responses are included in one verse; at others, a single lead or response fills more than one verse." When alternate verses merely are read, "it is impossible to realise the full beauty of the psalms." In this edition, the lead is printed in italic, and the response in Roman letters. This is undoubtedly the correct arrangement, and if it is well carried out—we have not seen the book—a good service has been done. The psalms, read thus in the family and in the school, (we suppose we must not frighten any one by adding, "the church" also,) would exhibit new fulness and beauty.

Under the title of "The Sabbath at Home," the American Tract Society, Boston, are about to issue a monthly magazine, price, \$2 a year. The wonderful success of the *Family Treasury*, the *Sunday Magazine*, *Good Words*, &c., seems to have stirred up our cousins to the production of "native" periodicals of similar cast. There are rumours of the establishment of two others in Boston and New York!

We are glad to find that Professor Henry Rogers, (of Lancashire Independent College,) has re-published (through Longmans) his celebrated article in the *Edinburgh Review*, entitled, "Reason and Faith," with other Essays, including a review of Renau's *Vie de Jesus*. We know not a more dexterous and brilliant wielder of the polemic sword than this writer, "taking down," as he so inimitably does, the lofty pretensions of modern sceptics, and dissecting their confident assertions and plausible arguments with a blade so keen, so polished, and so deftly handled.

"Our Hymns: their authors and origin: being biographical sketches of nearly two hundred of the principal Psalm and Hymn writers, with notes of their Psalms and Hymns—a companion to the *New Congregational Hymn Book*,"* by Rev. John Miller, M.A.—must be an interesting and valuable publication, and is said to be very carefully got up.

Among noteworthy recent publications of Messrs. T. & T. Clark, Edinburgh, are a treatise on the Tripartite Nature of Man, in spirit, soul, and body, by Rev. J. B. Heard, M. A.; and a Commentary on Exodus, by Dr. J. G. Murphy, of Belfast, who recently wrote on Genesis.

Dr. Candlish has put forth another volume†, entitled "The First Epistle of St. John, expounded in a series of lectures."

Dr. Raleigh has a volume in the press‡ on "The Story of the Prophet Jonah." He is one of whom it may be said, *Nihil tetigit, quod non ornavit*.

A work in two volumes, 8vo., by Dr. John Stoughton, on "Ecclesiastical History, from the opening of the Long Parliament to the Death of Cromwell," is announced to appear soon. The author has well qualified himself by previous researches on the same field, for the more elaborate work now forthcoming.

Dr. Lightfoot's commentaries on the Epistles to the Galatians and the Philippians, have been very heartily welcomed by Biblical scholars. Our readers will understand that this is not the Lightfoot of Hebraistic and Talmudical fame, who flourished two centuries ago, but a living Oxford Professor.

The French correspondent of *Evangelical Christendom* states that M. Renan's new book has fallen flat from the press. The publisher promised himself large profits, and thousand of readers were ready to devour the pages of this famous antagonist of the Gospel. Alas! what a failure! what a delusion! *The Apostles* obtained only a few days success; and this owing to the celebrity of the *Life of Jesus*.

Discovery of Valuable Manuscripts.—The town of Edcemiadzin, near Mt. Ararat, Armenia, the residence of a patriarch, contains a splendid library composed of 3,000 Armenian MSS, of which the literary world was hitherto quite

* London: Jackson, Walford & Hodder, crown 8vo., 6s. 6d.

† Published by A. & C. Black, Edinburgh.

‡ To be published by A. & C. Black, Edinburgh.

ignorant. A catalogue of the collection has now been printed, and presents a vast field for researches into the religious and political history of Central Asia. It reveals the existence of unknown works by the fathers of the Church, and of fragments of Diodorus Siculus and of Aristotle. The Armenian patriarch states, in an official preface, that those manuscripts which have been kept secret will be for the future not only open to examination, but that extracts may be taken for learned men in all parts of the world, if they pay the cost of copying.

The following offers, which we copy from the *Congregationalist* (Boston) of October 12th, should set some pens among us in motion. We see nothing in its terms to exclude other than American writers :

"\$50 00. A premium of *fifty dollars* will be awarded by the publishers of the *Congregationalist* for the best original religious sketch or narrative, not exceeding two and a half columns, adapted for popular and religious instruction.

"\$25 00. A premium of *twenty-five dollars* will also be awarded for the best children's story, not exceeding two columns.

"Both narratives must be true as to their leading facts and incidents.

"The articles must be sent to this office by December 1st. The name of the writer should in no case be attached to the manuscript, but should accompany it in a sealed envelope, which must also be enclosed in the envelope containing the manuscript. The packages should be marked on the outside, *for the fifty or twenty-five dollar premium*, as the case may be. All articles offered for the above premiums will be carefully examined, and the money will be immediately forwarded to the successful writer, unless none of the articles should be found of sufficient merit. Unsuccessful manuscripts will be promptly returned at the request of the writers."

British and Foreign Record.

"THE PATRIOT" ON CANADA.

It is too bad that "the acknowledged representative of the Congregational Denomination" in England, should join in the hue and cry which certain English newspapers get up, when the "shivering fit" is upon them, about the expense and exposedness of the British North American Colonies. It is particularly ill-timed to indulge in such remarks just now, when we are suffering in so many ways for Britain's sake. The Fenians trouble us only because we are British. We hope that this commercial timidity will soon give place to a nobler mood.

ENGLISH UNION MEETING AT SHEFFIELD.

The Autumnal Meeting for 1866, of the Congregational Union of England and Wales, was held in Sheffield, and was largely attended. Rev. Newman Hall presided, and delivered an opening address, which, read *rapidly*, occupied an hour and three quarters ! It was an able and courageous utterance, but seemed to be written under the feeling ascribed to Dr. Arnold, that "he woke up every morning with the feeling that everything was an open question." He traversed the entire field of our Church organization and usages, and put an infinite number of suggestive enquiries upon every point,—not with any idea of answering them, but in order to suggest matters for discussion at the meetings of the Union..

We can hardly venture to hope that we shall find room for many, if any extracts from this document. By hook or by crook, *our people ought to get the English papers for themselves.*

The Memorial Hall scheme, we are sorry to see, "drags" a little. Some discussion having arisen as to the principles on which a name was put upon or left off the list of accredited Ministers published in the *Year-Book*, the matter was referred to the Committee. There was a resolute refusal to discuss the particulars of the case which had led to the introduction of the subject. The new Sunday School Hymn Book has to undergo further revision before publication. The subject of Temperance assumed a new prominence, being mentioned in the Chairman's speech, and being fully considered, not in the Union, but at a Special Conference of Ministers and Delegates, held during the session. A Committee was then appointed to mark out a course of proceeding; Rev. N. Hall was requested to prepare a statement of principles; and another Conference was appointed for May next. It is claimed that 550 Congregational Ministers are abstainers, as well as large numbers of students.

At the meeting for British Missions, Rev. A. Hannay, Deputy-Secretary *pro tem.* of the Colonial Missionary Society, made an able and earnest speech, pleading the cause on the grounds of the kinship of the Colonies, the future greatness of these young nations, the need of religion to consolidate that greatness, and the value of Nonconformist principles in their religion. "The objection (said he) that the Colonies were prosperous and ought to do all this for themselves, was a very weak one." "If there was one idea in the minds of the Colonial Missionary Society more than another, it was that the Colonial Churches should not be over-helped, but nursed into independence."

A very valuable discussion took place on Public Worship, introduced by a paper by Rev. J. S. Pearsall. There was a general acknowledgment of the need of some amendment in the mode of conducting services, all contending that free prayer should be retained, but some pleading for the *partial* use of forms. Mr. Binney made some most admirable suggestions, and wound up his address with these words, which coming from one of well-known liturgical affinities, are the more memorable,—

"Friends, if we are in the spirit of devotion, if we have the life of God within us, and if we go and pour out our hearts with the people and for the people, we shall be able so to conduct the supplications and prayers of the Church, that the people, accustomed to that mode of worship, would turn away from the idea of any liturgy or any form of prayer whatever, if we only have the spirit to do our work as we ought to do it."

Dr. Vaughan read a paper on Ritualism, which from all accounts is carrying everything before it in the Established Church. He argued from the silence of the New Testament, as compared with the minuteness of Leviticus, that God had ordained no such elaborate forms under Christianity. He showed how those against whom the Saviour uttered his sharpest words were such as were punctilious in outward matters, and contended that the tendency of the system was towards formalism, superstition, and intolerance. "It was clear that the old controversy of the days of Elizabeth and the Stuarts had come back upon us. The battle of Puritanism had to be fought over again. Our first duty was to take care that our worship was simple. Two things we needed, effective pulpits and working churches. These were the agencies, more than any direct form of controversy, that must prevail."

COLONIAL MISSIONARY SOCIETY.

It will gratify the friends of the Society to learn that intolligence has reached the committee of the safe arrival of the Rev. J. L. Poore, its Secretary, at Wollington, New Zealand. Mr. Poore was in good health at the date of his communication, and had arranged to leave for Melbourne the following day.

THE AMERICAN BOARD held its annual meeting this year in Pittsfield, Mass. Over 2000 visitors were accomodated. The receipts for the year had been over \$148,000, the exponditures, nearly \$142,000, leaving a balance in hand of a little more than \$6000. *The deficiency of labourers* was a very prominent topic of consideration, only three now offering themselves from all the theological seminaries! A few years ago, there were 166 missionaries; now, but 137. Dr. Anderson, the Senior Secretary, has resigned, after 34 years' service. The friends of the Board at Boston have subscribed a fund of \$10,000, for his benefit, and those at New York an equal sum. His wisdom, energy, devotion, and brotherly kindness, deserved such a provision tenfold. The interloping "Reformed Catholic" mission at Hawaii received fitting protest and rebuke. The next meeting will be held at Buffalo, and Canadians will do well to avail themselves of so rich a means of grace, by attending it in large numbers.

THE TITHING SYSTEM IN UTAH.—A recent work entitled "Brigham as Trustee in Trust for the Church," exposes the enormous outrages of the "tithing system." It is a wonder, in fact, that this infamous institution of Mormonism has not long since caused it to be swept out of existence. It is not only excessively cruel to the poor, but enriches Brigham at the expense of the wealthy as well. "The 'saints' in Utah, Europe, and throughout the world, are required to pay one-tenth of their income, without any reference to their ability to meet the demand. Thus, the labouring man in Utah, who receives but one dollar and fifty cents per day—not enough to support his family comfortably—is assessed tithing to the amount of about forty-five dollars per annum."

"From the European Mission alone, over \$500,000 of British gold has found its way into the pockets of Brigham Young. No account has ever been made of this vast amount, nor is there any public work or project requiring expenditure of church money which has not been more than provided for by the home tithing fund.

"The poor in Utah suffer severely from this exaction. You may see families bare-footed, women and children nearly naked, destitute of even the necessaries of life, the husband making every effort to meet the day of tithing, fearful of losing his soul's salvation should he fail. Cases of extreme destitution have not been, in former years, comparatively numerous; but as the rich become richer and the poor become poorer by the operation of this system, these cases became more marked and frequent, and already a rumble of discontent is heard among the masses, which occasionally reaches the throne, and will soon break forth in loud peals of thunder, demanding justice for a long oppressed and outraged people."

The church dignitaries literally live off the fat of the land, the best article of every thing paid in for tithing going into their hands. As Brigham is not at all scrupulous on the subject of appropriating the means of the "Church"—that is, of the people—minor officers, as bishops of settlements, often speculate upon their own account; but Brigham is enabled to speculate most largely, and many instances to this effect are recorded in the book before us. He has expended \$200,000 on a theatre for his own benefit, as much more will be spent on a new hotel now being built, and house after house is added to the buildings in his own en-

closure, while the temple is utterly neglected. The foundation of the temple is but little above the ground, and it was commenced fifteen years ago.

"Promises were made to the people that upon its completion, the Saviour, together with angels, would enter therein, and minister unto those that would remain faithful. There they were to receive blessings that could be obtained in no other place."

Over \$100,000 have been paid for the accomplishment of this object by the British saints alone, not a cent of which has been used for that purpose. It is but one of the many thousand other swindles. In the fall of 1857 Brigham established a bank, calling upon the faithful to bring in all their gold and silver, and receive new paper currency in exchange. This was done, and in a few months the bank was suspended, the depositors being paid in labor-tithing for the currency held by them.

The "Emigration Fund" has for its avowed object the immigration of poor saints, from Europe and other foreign countries to Utah, the Zion of the Church. Not to dwell on its operations, it is, in short, another terrible system of robbery. The cruelty exercised upon the immigrants during the crossing of the plains is beyond expression. "Several years since, Brigham, with the view of saving still more from the emigration fund, projected the plan of bringing the saints across the plains in hand cart companies. Under this arrangement, every person, male and female, was expected to assist in drawing a hand-cart; each cart being drawn by three persons, and containing a certain quantity of provisions, clothing, etc."

A description of the journey is given which makes one shudder. Every day witnessed the death of large numbers by cold and starvation.

"When Mormons speak of the hand-cart company, they shudder and grow pale. All this suffering was the result of an attempt, on the part of the leaders of the Church, to save a still larger sum from the emigration fund. It was a speculative experiment, which was never repeated. These people bought their carts with their own money: but on their arrival in Salt Lake, the carts were claimed by Brigham, in behalf of the church; and were afterwards sold from the tithing-office at five dollars each."

Official.

CONGREGATIONAL YEAR-BOOK, 1867.

Mr. John Leeming, of Montreal, who kindly offered to supply Ministers and others with the *Congregational Year-Book* at a reduced rate, wishes now to ascertain how many copies will be required, that he may obtain them promptly as soon as published.

The price to Congregational Ministers will be 25 cents per copy; to members of our Churches and congregations 40 cents.

It should be added, that each copy will cost 38 c., delivered in Montreal. There ought to be a large order, as the publication is invaluable for reference on every matter connected with the denomination in Britain and its dependencies.

Mr. Leeming's order will be mailed to London, on 30th NOVEMBER. The names of all who wish the Year-Book must be sent to him post-paid before that date.

NOTICE OF REMOVAL.

The Rev. Wm. Clarke, Agent of the French Canadian Missionary Society for the Western Peninsula of Canada, has removed to Paris, C. W., whither he requests that all letters and communications may be sent.

NEW CONGREGATIONAL HYMN-BOOK.

The supply of the New Congregational Hymn-Book, being now nearly exhausted, and other orders having been received, it is my purpose to order an additional supply about the 10th of November; and as the expense on these packages from England is too heavy to admit of frequent small orders, those pastors or churches which propose to adopt this book during the coming winter, will require to send me a list of the books they desire on or before that date.

Parties desiring to obtain lists of the various editions and prices, can do so immediately on application to the undersigned.

Prompt attention is required, so that the orders may be in time, as it is not intended to keep those churches who have already sent orders, wanting longer than is avoidable.

P. W. WOOD.

Montreal, October 18th, 1866.

The undersigned would intimate that he is making up an order to send off, during the present month, and will be glad to hear from any one desiring to obtain a supply of the Hymn Book, through him, at an early day.

ALEX. CHRISTIE.

Toronto.

 NEW STATUTE ON CHURCH DOORS.

An Act of Parliament, of much importance to those concerned, was passed during the last Session, and became law on the 15th of August last. It provides that congregations and others owning churches, and individuals, corporations and companies owning halls, theatres, or other buildings used for the purpose of holding public meetings, or places of public resort or amusement, shall, within twelve months from the passing of the Act, be required to have the doors of such churches, theatres, halls or other buildings so hinged as to open freely *outwards*. All the doors are to be so hinged, and if the gates of outer fences do not open *outwards*, they must be kept open by proper fastenings during the time such buildings are publicly used, to facilitate the egress of people in case of alarm from fire or other cause. A fine of \$50 is imposed for every violation of the Act, to which is added a further penalty of \$5 for every week after the complaint is made till the necessary changes are effected. All public buildings erected after the passing of the Act, must have the doors constructed to open *outwards* under like penalties. As the Act is pretty stringent as to the liability of congregations, church wardens, trustees, &c., it will be well for such persons to lose no time in complying with the provisions of this very sensible statute. It is the duty of the Chief of Police to see to the enforcement of the Act, and as a slight inducement to that worthy official to look after these matters, he is subject to be fined \$50 for every neglect of duty.

 THE LONDON MEMORIAL HALL.

Will the brethren who kindly promised to aid in the erection of the London Nonconformist Memorial Hall, have the goodness to send their contributions to the Rev. Wm. Clarke, Paris, C. W., at their earliest convenience?

WIDOWS' AND ORPHANS' FUND.

Received since my last acknowledgment: Brockville Church, \$9 00; Bond St. Church, Toronto, \$14 00; Markham Church, \$4 25; Stouffville, \$5 00; total, \$32 25.

J. C. BARTON,
Treasurer.

Montreal, Oct. 20th, 1866.

News of the Churches.

A Thirty Years' Pastorate.—On Sunday, the 27th inst., Dr. Wilkes delivered the thirtieth anniversary sermon of his pastorate in Zion Church. The following facts and figures reported from his discourse may not be uninteresting to the readers of the *Independent*.

* * * "Thirty years ago," said he, "on the first Sabbath in October, the Lord brought us together, and some few thoughts of his loving kindness in the midst of his temple, during that period, are appropriate and may interest and instruct us. I take the successive decades."

"The beginning was in a small neat building, capable of seating about 350 persons, and burthened with a debt of about \$4500. The membership was 48, and the morning congregation about 150. During the ten years, there were added to our number 153 by profession, and by letter 142; in all 295. There passed from us by death, dismission, and excision 142, leaving a nett increase of 153, and leaving the membership 201. Meanwhile the debt on the building was paid off, galleries were erected and a vestry. The lecture-room was enlarged and improved, and assistance given in the formation of another church. There was a large amount of city mission work done by the members, both in visiting and holding cottage evening meetings. We were much blessed during those ten years in St. Maurice Street Church."

"The next decade was singularly different. It was one of struggle and anxiety. We erected and entered Zion Church a month after its commencement, with a crushing burthen of debt, some \$18,000. A radical alteration in commercial relations with the mother country for the time impoverished, and in some instances ruined our people. Many of our active population left us for distant fields of enterprise. We began the ten years with 201 members, and ended with only 211; being a net increase of only 10, an average of *one* per annum. There were received by profession 127, instead of 153 during the former ten years. There were received by letter 85, against 142. Thus the ten years brought in 212, but 202 went from us: 136 by dismission, 34 by death, 8 by excision, and 24 by erasure. Still we had much of the Lord's loving kindness during this period. The appeal and collections made by the pastor in Great Britain in 1849 took off between \$4000 and \$5000 of the debt. The ladies of the congregation worked hard and perseveringly, and its members generally gave cheerfully according to their ability."

"The third decade, like the first, has been one of great advance. Beginning with 211 in the membership, we close with 426. There have been received 428, (209 by profession, and 219 by letter). 35 the Lord has taken away, 142 have been dismissed by letter, 5 have been cut off, and the names of 26 dropped from the roll: making a total of persons leaving of 208, and a nett increase of 220."

"The past ten years, the doctor added, has also been marked by a great increase of pecuniary means among the congregation. The heavy debt has been entirely paid off, and the church-building enlarged, and greatly improved. The different institutions connected with the body had been maintained in a state of efficiency and were effecting much good."

Your correspondent believes his hope and prayer will be shared by all to whom this honored servant of God is known, that he may be spared to see the conclusion of other decades, in the church in which his labours have been so much blessed during the past thirty years.

TODD.

Montreal, October 11, 1866.

Central Association.—The annual meeting of this Association was held on the 10th October, in Bond Street Church, Toronto. After the usual routine business was gone through, Rev. T. M. Reikie, of Bowmanville, read a valuable paper on "The elements of a church's success," which will be published by request in the *Canadian Independent*. Its reading and the discussions that followed had a most salutary effect upon the minds of the brethren assembled. Rev. R. Hay, then opened the question, by an address, "Why are not more of the children of believing parents in early life converted to God?" The time being limited, there was not that thorough consideration and discussion of the subject which its importance demanded.

Subjects for the next semi-annual meeting, to be held in Markham Village, at the time of their missionary meeting, were then appointed, viz., "How to retain the elder scholars of our Sabbath-schools?" to be introduced by Rev. J. Unsworth. "Private Devotions," to be introduced by the Rev. J. G. Manly. "Personal Effort" to be opened by an address from Rev. F. H. Marling. "Confessing Christ, its duty" by Rev. T. M. Reikie.

The meeting then adjourned, and met again at half past seven in the School Room, when a most excellent, practical sermon was preached by the Rev. T. M. Reikie, from the Song of Solomon, Chap. ii., v. 15. "Take care of the foxes, the little foxes that spoil the grapes." The attendance at these meetings was not so good as could have been desired, for in the afternoon we had only two churches represented by delegates, yet it was one of the most profitable that has been held for some time past.

On the previous day, the Ministerial Session was held, when plans of sermons were read and criticised. In the evening, at the Monthly Social Meeting of the Bond Street Church, and congregation, the brethren were requested to attend. After tea, and a little promenading and social intercourse, Revs. H. Denny, B. W. Day, R. Hay, J. Sanderson, J. Unsworth, and T. M. Reikie, were requested to give fifteen minute addresses on the principal features of their respective fields of labour. We felt it was good to be there, and could not help feeling that if more of our churches came together in that social religious way, it would tend to unite, invigorate, and increase the brotherhood in Christ, especially the young people of our congregations. We cannot crush out the social element of their natures. If we do not assist, and wisely regulate and develop it, they will fly off to other bodies where it is more fully indulged than with us, or to places which are dangerous and ruinous.

J. U. SEC.

Georgetown, October, 1866.

New Organ at Brantford.—The musical entertainment at the Congregational Church on Friday evening last, on the occasion of the opening of the new organ, which has just been completed and placed in the gallery of the Church, gave universal satisfaction, and was in every way a success. The house was well filled with an appreciative audience, and the proceeds will doubtless, afford considerable "material aid" towards paying for the instrument. The organ, which is from the factory of S. R. Warren & Co., of Montreal, proved itself all that could be desired both as to power and sweetness of tone, and is undoubtedly one of their best, as it is their latest instrument. It contains ten stops, with an octave of pedals, the various combinations of which were finely exhibited by the several gentlemen who performed upon it. The case of the instrument corresponds exactly with the architecture of the building, and being painted in white and gold suits also the light and tasteful character of the interior. Its cost was \$750. We

have no doubt that the new organ will greatly improve the singing, and prove a strong attraction to many who might not otherwise be drawn to the House of God, but who, going thither to hear the music, may "return to pray."

At the close of the entertainment, the pastor of the Church, Rev. Mr. Wood, had the pleasure of presenting privately to Miss Wilkes, in the name of the congregation, a very handsome hunting case gold lever watch, (one of the Messrs Russell & Son's of London and Liverpool) as an expression of their appreciation of her long and valuable services in presiding at the melodeon for several years past. An appropriate acknowledgment was made by the recipient, who was taken entirely by surprise. The present was well deserved, and will, we trust, long serve as memento of the kindly feeling of the donors.—*Expositor*, Oct. 19.

Donation at Georgetown.—On Monday evening, Oct. 22nd, the friends and well-wishers of the Rev. Mr. Unsworth of Georgetown, desirous of showing their love and esteem for him as a faithful pastor, and to show their appreciation of his untiring zeal for their spiritual prosperity, met at his house, and after spending an exceedingly pleasant and social evening, presented him with the handsome sum of \$75. We say to other churches, "Go and do likewise."

J. M. E.

Pictou, Nova Scotia.—We are grieved to learn that the expectations concerning this station, that it would become self-supporting in a year, are not being fulfilled. Rev. E. Barker is supplementing a deficient salary by "tent-making."

Rev. J. Climie,—we are sorry to hear, has recently suffered from a severe and dangerous illness. Through God's mercy, he is now recovering, but he is ordered to abstain from public labour for at least three months.

Rev. P. Shanks,—late of Lanark Village, has concluded to go to New Zealand or Australia, and is already on his way thither, accompanied by his sister.

Rev. R. Lewis,—on the 4th of October, tendered his resignation of the pastoral charge of the Congregational Church at Vankleek Hill and Hawkesbury; but will continue to minister to the church until January 1st 1867, when he will (D. V.) enter upon the pastorate of the church at Lanark village.

The church at Vankleek Hill is now earnestly looking for another pastor. It is most desirable that this interesting field should be at once occupied.

Rev. D. C. Frink, M. A.,—has at length accepted a call from a church in New England, which has three times invited him, and will leave Melbourne in about a month.

Rev. James Vincent,—formerly of Newmarket and Paris, C. W., and affectionately remembered by many an old friend, has recently resigned his pastoral charge in Michigan. Could he not be recovered to our field? His present address is, "107, Michigan Avenue, Detroit."

Knox College.—The session of 1866-7 opened on the 3rd ult. The address was delivered by the newly-appointed Professor of Exegetical Theology, Rev. W. Caven, M. A., in whom the institution has made the acquisition of an accurate and well furnished scholar and a man of admirable spirit. A considerable class of "entrants" have come forward this season. The number of young men who take a University course before beginning their Divinity studies is increasing. To encourage others to take the same course, five scholarships have been founded, worth \$60 each per annum, to be awarded annually to those who take the first places at examinations specially instituted for the purpose by a Board from Knox College. Some seven or eight of the Senior Divinity Students have gone to spend a year or two at Princeton.

Cleanings in Prose and Verse.

WANTED, A MINISTER'S WIFE!

BY X. Y. Z.

At length we have settled a pastor,
 I am sure I cannot tell why
 The people should grow so restless,
 Or candidates grow so shy;
 But after a two year's searching
 For the smartest man in the land,
 In a fit of desperation
 We took the nearest at hand.

And really he answers nicely
 To 'fill up the gap,' you know;
 To 'run the machine' and 'bring up arrears'
 And make things generally go:
 He has a few little failings,
 His sermons are common-place quite,
 But his manner is very charming,
 And his teeth are perfectly white.

And so of all the 'dear people'
 Not one in a hundred complains,
 For beauty and grace of manner
 Are so much better than brains.
 But the parish have all concluded
 He needs a partner for life,
 To shine a gem in the parlor:
 'Wanted a minister's wife!'

Wanted, a perfect lady,
 Delicate, gentle, refined,
 With every beauty of person,
 And every endowment of mind;
 Fitted by early culture
 To move in fashionable life—
 Please notice our advertisement:
 'Wanted a minister's wife!'

Wanted, a thorough-bred worker
 Who well to her household looks;
 (Shall we see our money wasted
 By extravagant Irish cooks?)
 Who cuts the daily expenses
 With economy sharp as a knife,
 And washes and scrubs in the kitchen;
 'Wanted a *minister's* wife!'

A 'very domestic person,'
 To 'callers she must not be 'out,'
 It has such a bad appearance
 For *her* to be gadding about:
 Only to visit the parish
 Every year of her life,
 And attend the funerals and weddings,
 'Wanted a *minister's* wife!'

To conduct the 'ladies' meeting,'
 The 'sowing circle' attend ;
 And when we 'work for the soldiers,'
 Her ready assistance to lend :
 To clothe the destitute children
 Where sorrow and want are rife,
 And look up Sunday-school scholars :
 'Wanted, a minister's wife !'

Careful to entertain strangers,
Travelling agents and 'such,'
 Of this kind of 'angel visits,'
 The deacons have had so much
 As to prove a perfect nuisance,
 And 'hope these plagues of their life
 Can soon be sent to the parson's :'
 'Wanted, a minister's wife !'

A perfect pattern of prudence,
 Than all others spending less,
 But never disgracing the parish
 By looking shabby in dress ;
 Playing the organ on Sunday
 Would aid our laudable strife
To save the society money :
 'Wanted a minister's wife !'

And when we have found the person,
 We hope, by working the two,
 To lift our debt and build a new church ;
 Then we shall know what to do ;
 For they will be worn and weary,
 Needing a change of life,
 And we'll advertise : 'Wanted,
A minister and his wife !'

N. Y. Christian Advocate.

YOUNG MEN FROM HOME.—The following extract from an American paper, is part of its plea for devoting the funds subscribed for a memorial of those slain in the war, to building a Hall for the recreation of their surviving comrades. The evil is forcibly exhibited, but the remedy suggested seems hardly wide enough. "Reading and Conversation" are a scanty bill of fare. Other entertainments should be provided, though we are quite aware of the difficulty of drawing the line between the innocent and the dangerous. *Companionship* is the great want of the young ; this is provided freely by those who would destroy them ; and those who would save must satisfy the same hunger, or they will never get hold of them.

"Young men come into cities in great numbers for employment. They live in boarding houses and work in shops. After the toil and confinement of the day are over where shall the young man spend his evening? at home? He has got no home. He is a boarder. He may go to his chamber, which he most likely occupies with others, and sit there if he will, but it is a cheerless, comfortless place, perhaps, without a chance to make a fire to keep it warm, even if he could incur the expense. He is not welcome anywhere else within the house. Boarders are not wanted around the family fire, nor in the dining room, except at meals. The young man feels all this, so he takes to the street. He must go somewhere, to the stores, shops, groceries ; but in none of these places does he feel contented for a great while. But there is one place where he will

be welcomed, one place where he will find room and a seat, a fire and plenty of company. That place is the saloon. True, the room is filled with the fumes of lager beer, and tobacco smoke, but these, though offensive at first, he will get accustomed to. Here he finds a home, and, poor as it is, all the home he can command. Of necessity he accepts of it, and, of course accepts of its hospitality.

"Is not this the position of thousands and tens of thousands of the young men of Massachusetts to-day? If so, ought there not to be an earnest effort to relieve them of the disabilities they suffer and dangers to which they are exposed? And what better provision can we make for them, than a pleasant, cheerful, well lighted, and well-furnished reading room, where all their week-day evenings can be spent in reading or conversation?"

CROOKED STICKS.—A man is hopefully converted, and makes a profession of religion. We think he is a Christian. He talks and prays, and, in some things lives like one: all of which is new in him. We hope he is a child of grace. Yet are we in a wonder and mystery how grace can dwell with a person who makes others so uncomfortable. How coldly and sternly that man speaks to his wife, whom he is commanded to love, even as Christ also loved the church, and gave himself to die for it! What a cross, crabbed way he has toward his children! Everything in the house must bend to his iron will and crooked notions. The inmates look out for his step and voice and eyes, as a sailor does for rocks and breakers.

How uncomfortable a neighbor! No plan, work, or opinion as good as his. He has more conscience than a score of hard working and good natured Christian men, who are so intent on God's work that they think nothing about conscience, specially the scruples of it [*Scrupuli*, small, sharp pebbles.] Yet the man evidently wants to do good. He rejoices in the cause of Christ. He seems to be going heaven-ward, though it must be confessed he has a strange way in it all. And just so some vines always grow up toward heaven, yet always with a crook and a twist.—*Boston Review*.

THE PRIEST AT HOME AND IN SOCIETY.—Shall I now ask what sort of a wife is best suited to a priest? A priest, like another man, wants a helpmate—one who can not only visit the poor and teach in the school but who can help him. It is very questionable whether a man is helped by a wife who tugs incessantly at the same parish oar along with himself. It is not well for a wife to know all the details and share all the drudgery of a priest's work. When he comes home tired, and possibly cross, he should find a reserve of welcome, and not a fellow-slave jaded with the same toil as himself. The cream of his rest should be allowed to rise. He should not be constantly reminded of the work to which he will soon have to return. So much for the priest's wife. His household will be simple in its ways, and his hospitality good of its kind. He will affect no fine entertainments; but his plates, though of willow pattern, will be hot, his beer sound and his mutton tender. A strain after display is offensive in any one, much more in him who is an officer of that body which is bound to search after and set forth the truth. A word about the priest in society. He will not be too prim. There are clergymen who have a vague notion that they would lower the priestly influence if they spoke to laymen as they speak to one another. This is nonsense; laymen know the "Sunday voice" well enough, and despise it; nothing of its kind provokes the spirit of silent dislike more than an affectation of pious decorum. Let the priest be natural; then, whatever indirect influence he has upon society will be wholesome—he will be treated with confidence and respect. The simple fearless conversation of a man of God, who is not continually hampered with fear of saying or doing something which severe professors of religion might think unprofessional, spreads the sweet spirit of righteousness and health wherever he goes. Civilised society cannot be drilled or modelled after the fashion of Pitcairn's Island. A priest must take the world as he finds it; but by being true to his own aim and heart in the intercourse of common life, he

often unwittingly sets up a higher, purer action in that of his fellow creatures than he would by the most anxious effort to set everybody's watch by his own. —*Frazer's Magazine.*

At the New York Sabbath School Convention the following figures were presented by the Rev. Dr. Wise:—Ten years ago, out of 604,113 scholars, there were 16,775 conversions, or about two and six-tenths per cent. Last year, out of 914,587 scholars, there were 25,122 conversions, or about two and seven-tenths per cent.—showing scarcely any increase in ratio in ten years. The number of conversions during the decade was 184,429. The average of Sunday School life of the scholars is from five to fifteen years. During the last decade we have lost 775,457 scholars. Have they gone into our Church? No! The net increase of Church membership in the last ten years is 133,828; deaths, 130,000; so that to supply the increase in membership and vacancies by death required only 263,828. Now allowing (which is too liberal) that all this number came from the Sabbath School, we have yet 511,629 scholars, or 66 per cent., still unaccounted for. The Dr. thought the reason of this loss was that teachers fail to press small children into the kingdom of heaven.

O b i t u a r y .

REV. J. FORSYTH.

Died, at Waterville, L. C., on Friday, the 28th Sept, last, Rev. Joseph Forsyth, aged 69 years. The funeral took place on the 30th. After sermon by Rev. A. Duff of Sherbrooke, the remains were conveyed to West Hatley, and were deposited in the burying ground connected with that place of worship.

The subject of this notice was born on the 14th of May, 1797, at Wisbach, Cumberland, England. Blest with a pious mother, he was led early in life to devote himself to God and his service. In 1813, at about the age of sixteen, he united with the Methodist Church, and almost immediately after began to call sinners to repentance. The next seven years he spent mostly in his native shire, employed as what is called a local preacher; in 1822 he was ordained to the full work of the ministry, and for the next twelve years was successively at Hildsworth, Lynn, Peterhead, Dunbar, Penrith, Isle of Man, Cleckheaton, Pately Bridge, Delph, and Gateshead. In all these places he was universally beloved, and his work successful. In 1828, at Penrith, he became acquainted with and married the beloved partner, who now mourns his loss.

In 1834, a difficulty occurring with the Methodists concerning the Eternal Sonship of Christ, he voluntarily retired from that connection from conscientious motives, and joined the Methodist New Connexion. For a period of three years he was still stationed at Gateshead, beloved by all the inhabitants of the surrounding country, where he laboured incessantly, often beyond his strength, sometimes preaching fourteen sermons in a week; he always preached three on the Lord's day, and many times every day of the week beside.

In 1838 one of the principal members of the Church was convicted of perjury which the Conference justified, in consequence of which he again retired and joined the Wesleyan Association; he was then stationed at Newcastle, where he remained till 1841, when a new sorrow presented itself. One of the principal trustees of the chapel became bankrupt and the minister was requested to make his house a hiding place for some valuable plate; this of course was refused, and the consequence was, he had a month's notice to leave the church. From that time till 1848 he passed through many trials, though still at times engaged in his Master's work. In the above mentioned year he came to America and spent two years in Boston and New York. In 1850 he was invited to take charge of the Presbyterian Church at White Plains, New York, where he remained till 1853; in that year he came to Canada, but his affections still clung to the Church of his youth in which he commenced his ministry, and in 1854, he was induced to rejoin the Methodists. He commenced his labours in his new position at Wallaceburg,

where he remained one year; afterwards he was successively appointed to Bruce Mines, Compton, Hatley and Georgeville. But his trials were not yet terminated. In 1860 troubles arose which are too well understood in this part of the country to require explanation here. But the Lord Jehovah was still the support and strength of his soul, and though for a time trouble seemed almost to overwhelm him and his family, yet in God's own time a way was opened, and he received and accepted a call to the pastorate of the Congregational Church at Waterville, where he remained till called to his reward.

[The above sketch was furnished by a near relative of the deceased. A brother clergyman furnishes the following:]

In the death of the Rev Joseph Forsyth, there has been removed from the townships and the Church a venerable and faithful minister. The day seems darker to those who knew him and his work than before. In advanced life he came to this country where in different places he labored on, in too much hardship at times, with generous mind, sowing for others to reap. We wish we had time for a fuller tracing of his life in its windings, wrestlings, hardships, and triumphs. But there is room for only a glance.

As a Christian, Mr. Forsyth was sincere, intensely earnest, and possessed of a clear understanding of Christ and his doctrine. No man could be stronger in his adherence to the truth and spirit of the Christian Church. He saw wrong and sin in their nakedness, darkness and deformity; and he sought to expose them and to draw mankind from them. Popular infidelity received at his hands no friendship, apology or neglect of rebuke. His whole nature and life was one roused antagonism to religious error.

As a student and a scholar he merited the commendation of all. I am inclined to think the townships too have lost in Mr. Forsyth their closest student, and one of their best scholars. His library large, his study ranged widely, and no man could be more impatient of superficiality. He had when in health and even in sickness, almost incessantly read closely and read to remember.

As a minister he was possessed of great ability, and for many years filled the most important places with great public satisfaction. His style was unusually clear and forcible. He made truth plain. He entered upon his duties with all his soul, might and mind. He *loved* them, and all saw it. I think he wore out in his work. As he had so often prayed that he might, he died "with the harness on."

In respect to mind, nature had generously endowed him. He had a large, accurate and ready mind. One seeing him, at first might have judged him slow and heavy. But not so; he clearly understood and readily expressed himself upon any subject he took up. A just, great and well stored mind has gone from earth to the rest he wearies for. He finished his course; he kept the faith; he wears his crown.—*Sherbrooke Gazette*.

MESSRS. PULLAR, BARTON, AND PASCHE.

It is our painful duty to record the death by drowning in the River St Lawrence, nearly opposite the Pointe-aux-Trembles Institute, on Thursday the 13th Sept., of three lads, aged respectively 21, 20 and 16—the sons of the Rev. Thomas Pullar of Hamilton, of Mr. J.C. Barton of Montreal, and of Mr. Pasche, formerly principal of the Feller Institute, Longueuil, in connection with the Grand Ligne Mission.

The three youths left home about 10 o'clock in the morning, in the highest possible spirits, with every prospect of a day's healthful and rational enjoyment—many who saw them preparing to start, envied them their day's pleasure! alas! how blind are we!—we know not what a day or an hour may bring forth!—These youths, careful and cautious,—were in two short hours engulfed in the treacherous element they so much loved and delighted in. The boat was nearly new,—built at Kingston, specially for sailing, with centre board, and carrying only two small sails. Every precaution that could be, was taken to prevent the possibility of accident,—and yet so treacherous is the River—though so glorious—

What a sudden squall coming on, was sufficient to lead to so sad a catastrophe, and launch three youths of great promise and much beloved, into an untimely grave.

It was as it were but the work of a moment; a few minutes previously they were heard singing most joyously—they were seen from the shore to get into the trough of the sea, which at the spot is influenced by several strong currents—the rudder would appear to have become unshipped—the boat became unmanageable—the waves washed over and filled it, and in an incredibly short space of time, it sunk with its three occupants in deep water and has not since been seen! The calamity cast quite a gloom over the city. Several attempts were made to recover the bodies without success. They ultimately however rose to the surface and were secured by the friends of the parents and brought up to Longueuil, and thence were conveyed to Montreal and consigned to the home appointed for all living on the 25th Sept. We copy from the *Montreal Witness* an account of the Funeral, which excited a deep interest, and drew together, at Zion Church, a large company of sympathising friends. How needful to remember the injunction, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh!" May the living lay this to heart, and may the sudden and awful death of these three promising youths be the life of many careless ones, who were dead in trespasses and sins. The event was sought to be improved to the living by two sermons preached in Hamilton on Sunday the 22nd Sep. from the text—morning, 2 Corinthians, iv., 17, 18; evening, 2 Samuel, xii., 22, last clause; and on Sunday morning 29th Sept, by the Rev. Mr. Gibson at Zion Church, Montreal, from 1 Cor. xiii., 12th verse.

FUNERAL.—Yesterday afternoon took place the funeral of John Henry Barton, son of C. J. Barton, of this city, and Thomas Pullar, son of Rev. Thomas Pullar, two of the three young men who were drowned on the 13th instant off Pointe-aux-Trembles, while sailing. The remains of the two young men were conveyed to Zion Church, where were assembled a considerable number of persons, anxious to be present at obsequies of so sad an interest, and stirring feelings of such peculiar sorrow and regret. The body of young Pasche having been found first, had been interred on Saturday in that portion of the cemetery set apart for the French Canadian Missionary Society but his father and mother attended the funeral service of Messrs. Pullar and Barton as if it also included their own son. Rev. Mr. Pullar, from Hamilton, was also present, and Mr. and Mrs. Barton from Longueuil, with a large gathering of sympathising friends. Many had already taken their seats, when the coffins were carried up the central aisle, and deposited near the steps of the Communion. The pulpit and choir were draped in mourning, and, when all had taken their seats,

The Rev. Professor Cornish in the absence of Dr. Wilkes at the American Board, read the impressive words of the Burial Service, and afterwards delivered a brief and suitable address, touching on the solemn lessons of life and death, especially the latter, solemn, he said, under any circumstances, but when approaching, as in this instance, suddenly and in strange form, being extremely awful; two young men struck down in early manhood and taken away in a moment while in the pursuit of innocent pleasure. The lesson to be learned from this catastrophe, was, to live from hour to hour, relying upon the protecting care of the Almighty, and in a state of preparedness for death whenever it might come. The surviving relatives and friends were hereby taught to submit to and receive chastisement. So receiving it, they might hereafter have to say they adh reason to bless Providence which had thus called them to pass through scenes so dark, inscrutable, and distressing.

After prayer and the benediction, the bodies were removed from the church, and the funeral procession, which was of considerable length, having been formed, it proceeded up Beaver Hall to Mount Royal cemetery. Both coffins were lowered into one grave in a very beautiful part of the grounds; and a very touching and appropriate prayer was offered over it for the surviving relatives and friends of the deceased by the Rev. Dr. Irvine, of Knox Church, formerly of Hamilton, a friend of both families.